



THE BRETHREN AT WORK.

"Declars Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-Jeremian 50 2

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THE BRETHREN AT WORK TRACT SOCIETY.

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STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY, Affirma.

J. W. STEIN, Denies J. W. STEIN'S POURTH NEGATIVE.

A S the larger part of my friend's 4th affirma tive is a rehash of issues beretofore met refer the render to them. It is his misrepresentutions of my position, and his own indiscriminate application of ambiguous expressionand words whose originals are not interchange able, that is "naized" "hung" "confused" "lays loose about," &c. His methods are the same by which infidels and skeptics generally claim to we that the Scriptures contradict themselves As he seems curious about what is not written perhaps he will inform us .- 1. If water is "the mother" of those "born of water?" 5.) 9. If any human ever went to heaven without the new birth? 3. If to be endowed by the Spirit of God with the gifts of tongues, prophecy, &c., is the essential prerogative of God's children? Will he? If so he will un fold the mysteries of his curiosity. How can a distinction between begetting and birth "where there is only one parent" be more "absurd" and usical" than the terms themselves Will be explain? Christ did not require baptisn of the thief that we know of. He dees of Mark 16:16; Acts 2:28. Baptism like faith and repentance, are means of submitting (ameleia," translated "repenhance" certainly precesies baptism; but John baptized anto repentance or reformation, (eis metanoian). Matt. 3: 11. Mr. R. admits that cis means in order

Sth Arg, more clearly? Does he apply "mith- single dip was really invented to oppose the triout works" to the law or to the gespel? Presse personality of the God-head snawer. He denounces my statem at that

answer. He deficienced my source are some 22 the corresponding on my organized appears appears the Baltish's do south things' is "batteri" 'meri- in that Baptish's dominot trainf be Paul's (in topp unce" "nevoth" and "strift" whenever they en- trainf" 'may baptism' by one dip. Could it be he falsely accused and malarned for the truth's sake. I ask him if such is the spirit of Christ? I did not charge Baptists with any thing in Gal. 5: 19-21, but that specified above, of the truth of which his forced confession or fatal salence shall be the witness. (1) I ask my friend sgain if Baptists can engage in war on any ace-aut without encouraging, developing and doing those lusts of the flesh, viz. "hatred, variance wrath, strif-?" Come to the noint my triend Answerme. If it places you in a total dilemma and you must die, die like a man. (2) Do Baptist churches not justify, pray for the success of, and fellowship those members go to war and fight and kill prople? (3) Are B ptist churches free from what they juigain my plain questions in 3d Neg. from 1 to 15 inclusive. They are pertment. Read again and mark the reply, give "yea or may." It is not true that I concede Mr. R's point by stating that Christians should be "subject to" "the

powers that be." He aims to dodge the issue by massiming as settled the very point to be contested. I ask bim again. 1. If the powers that be" include all political and civil authoritiss? 2 If to "be subject to" them requires Christians to do every thing they may ask?

6th Neg. Arg. Continued. Notwithstanding my friend tries to evade this (violates our rule of debate and Matt. 7, 1) by takely impogning my motive. I do believe with all my heart that the Baptist succession scheme is false, and that no church which suspends its Christianity an on such a pretension can be a church of Christ Dr. Graves says: "They (the Baptists) claim that they can trace the history of communities, es sentially like themselves, back through the wil derness into which they were driven by the dragon and the beast that succeeded to him. and the nunce of the heast, by a trail of blood lighted up by a thousand stake-fires, natil that blood mingles with the blood of the apostles and of the Son or God, and of John the Baptist See Trelemma, pp. 119, 120. Speaking of oth er than Baptist ministers, he says: "If they preached the faith, in all respects that was once delivered to the samuts, we could not treat them as men qualified to preach as Christ's ministers. Idem pp. 77, 78. Mr. Ray says: "If it (the proposition that 'the Baptist church pracess he only, risible, scriptural organization on earth fails, then in this event the world is still left to grope in the impenetrable darkness of infidelit and confosion" Ray-Ditzler Debate. See Buy tist Battle Flag, vol. 2, No. 29. I ask my frieud again for the n me of just one denomination during A. D. 1-1500 just like the Baptisto? It he fails to find such a people his claims are lost My 7th Neg. Arg. is founded upon the cou

ideration that the Baptist churches are desti they call baptism instead of being the one baptism of the gospel appears to be a heretical and panal tradition The correctness of my argument appears or by repeated applications? Mr. R. denies that Christ for a new silk dress.

to in Matt. 26: 28. Why deny it in Acts 2: 387 in that their arguments in support of the single baptico is ever used in sacred or chasic Greek to in Matt. 29: 28. Why deny is no assessment of the He admits that Christ's blood was shed in his dip virtually deny the tri personality of the to denote more than one dip. (See Ray's 7th Was it efficiences in remitting sins except the mains of the Father, and of the Son, and of as connected with his death?
 Does it lose the Holy Sparit" by one dip because "these three as consistent with his denote 2. Does is, soon the floor, optim, my one mp occasion—These three that efficiely where we are "baptived into his are one." They see the "one" but overhold; the death "for the remission of sins?" Act 2:38. "where." They are one in the same that "three but we believe that salvation is by grace, through are one." Ten is not true of the Baptist's sinfaith, but we have shown that "laith without gle dip. The dayne Unity is the Unity of Trinworks is dead" (Jas 2: 20) and "how that by ity. A Single dip has no runity and hence can works a man is justified, and not by faith only."

not works a man is justified, and not by faith only." not represent its unity. It will appear under Jus 2:24 I usk him to define his position in the further development of the subject that the

2 The correctness of my argur

direc" "scrate and "stry" was used to be and translated by some word bearing the same reerous" and myself as "a deliberate and wiltul standerer," I thank God that I can bear to the Baptists would have an argument for their single dip. Baptizua' corresponds with "baptizo,"to-quentative Grock verb Builton says: Frrquentatives are those which signify repeated a tion" Torse community end in 20, Gr. Gram § 72, 193, 8, § 115, 314 2 To this class of verbs belongs buptize, to baptize. Andrew and Stod-dard say, "Fr quentarives express a reprlition or increase of the action expressed by the primitive. Lat Gram § 187, n; L a, b Prof. Stuart after showing from Textolinas and Jerome that buptizo, was early translated by mergito; says, "It would appear, that a feeling existed among some of the Latin Fathers when they rendered bublizo by mergito, that baptizo is, in its approprinte sense, what the organizations and larges graphers call a "frequetative verb"-i. e. one which denotes repetation of the action which it indicates. Nor are they alone in this; some of the best Greek scholurs of the present and past ages have expressed the same opinious in a more debuite shape. Buttman lays it down us a principle of the Greek lunguage, that a class of the signification of frequentatives (Grammar sec 119; 1. 5, 2). Rost keys down the same principle (Gram. sec. 94, 2, b.) In accordance with this, Stephens and Vossius have given their opinion and the highest authorities of recent date in lexicography have decided in the same way." (My lics), "Passow, Bretzchneider, and Donnegan all affirm that baptize originally and properly means to dip or plunge often or repeatedly Quinter and McConnel Deb. p. 11. We ne appeal to lexicographers of acknowledged scholarship and ability. Liddell & Scott define bontiso "to dip repeatedly" &c. Donnegau says, To immerse repeatedly into a liquid" &c. Passow says, "To immerse often and repeatedly Bretschneider says, "Properly often to dip' &c. Kouma says, "To immerse, to dip repeat edly iuto a liquid" &c. Rost and Palm say. "To dip in or under often and repeatedly" &c.
Gaza saya, "To dip repeatedly" &c. Richardson's large English Dictionary defines baptize ised in King James' version from ban-"To dip or merge frequently" &c. Our position is still strengthened when we ren ber that while those promuent lexicographer define baptize to dip repeatedly, &c , not one, as far as we have been able to examine, denies that it is frequentative. I think I will not go amiss amine, denies that if I say all lexicographers have granted all we claim in the tropical meanings of baptico, when they debue it, to dye; to wash; to cleanse; to pu on of the New Testament gives as the first New Testament meaning of baptize, "to wash, to perform ablution, cleanse" &c., (and baptism as a washing (Heb. 10:22). Here I appeal to

the canded, serious mind to decide for itself

whether these effects are accomplished by avo

dip? or by repeated dips? When one sets col

ors, or when you wash your hands, or clothes

or perform any other ablution, is it done by one

reply.) The following examples which I take from the Septuagint (which is classic as well as secred) exhibit the relative ase of bupto and bup. tiza. "He dipped (ebapse) his finger in the blood." Lev. 9: 9. "Shall dip (bapsel) them and the liv ing bird in the blood of the slain bird." Lev. 14: Thus when a thing is to be dapped, one bapto is used, which simply means to dip with any idea of repetition. "Naunan dipped (ebap to), humself arren times in Jordan." Kongs 5: 14. We see here when the action was epented, haptizo was used. Bapto and embap o its compound, occurs only six times in the New Testament Greek and never of beptism The following are the examples: Matt. 26: 23 "has been dipping (embopsus) his hand," Mark 14: 20, "dipping in (embaptonesso) with me." Luke 16: 24, "that he may dip (bapas)" his finger." John 18: 26, "Shall dip (bapas)" and 'buving dipped (embepsau) the sop." (Nev. 19; 13) "garment dipped (behaumenon) in blood. Here we see the application of bapts, while suptize is said to occur eighty times, and when ever the ordinance of baptism is reterred to, it, with its cognate, and corresponding substantives

Administrators of kaptism in the church of Girnd are "toptistai." John the karbinger of Christ was a "b ptister," but what is known as "the Baptist church" are simply "haptai." Mr. Ray is simply a "buptes" not a "baptistes," like

PEACE-MAKERS

OBSERVE the beauteous expression of the thought, with which the language of our subject is inspired. It is robed with all the gorgeous splendor of literature, and illummated by the breathings of the Holy Spirit. How me of us, br-three and sisters, are constantly watching to detect the everny, who is ever busy sowing the seeds of discord, and assist in dispelling the deadly fue, thus anabling his victims to extricate themselves from his firm grasp? How many of us who have suitsted under the bloodstained banner of King Essmanuel, are baving that peace-making principle stand out as a gram ment feature in our every-day walk, which will characterize us as Christians, at home and abroad. When an opportunity of making s practical application presents itself, how gladly should we embrace it. Inasmuch as James says, 'be that converteth a sinner from the error his way, shall save a coul from death, and shall hade a multitude of sina

We will notice next, that asoong the blessings enumerated in Christ's sermon on the mount that of peace-making stands second to mone. Not forgetting that this is but one of many parts which make up life's earnest work. may we, too, not omit any other, that our exit may be with that sweet consciousness of baying finished the great work, and occupy a mansion in that celestial city above, with Christ in indescribable glory and happiness, where the imortal seraphim's flame about the central throne, and be united with them in singing the everlasting song of his redeeming love

We have seen women professing to be Christians, who would feel more mortified if their diesses were not fa-bionably arranged, than they would be caught felling a lie, or defaming the character of a neighbor. We have seen them charge their dressmaker in regard to getting a dress done for Sunday, as though the destiny of a world hung upon their coming out in a new dress and we have seen those who would apparently rell out all their hope in

THE Rock of my solvation shands.
As firmly as the throne of God. My Savior calls with out-tretched hands

And yielding to temptation's sunr Departing from the ground claims, Are drifting them into despair.

Great God, where are we drifting to,

SKEPTICISM.

THE third division of skepticism that we shall mention is the kind which ticism at the present day, and on this attention than the other kinds.

senses, without admitting that the mind itself is competent to acquire positive been divided into two classes, called re ligious skepticism, and philosophical The former, basing itself upon the authority of our intuitive knowledge and reason, denies the testi

It is not difficult to see wherein lies the weakness of both these tendencies. The first bases itself entirely upon subed, frequently deceive us. Human tes lowance. The authority of revelation is based entirely upon the evidence of consequently but little reliance can be

a this matter practically depend upon their evidence is all other matters. This nally deceive us, we have no way of detestimony must be set aside as unrelia ble, we have but few data upon which our reasoning powers can work. The skepticism of philosophy, on the other band, basing itself entirely upon objecof God as the only basis of positive knowledge. The opinions of those who take this position have been summed up after the following manner: "Man, what dered unfit for the great office of acquiring knowledge with any degree of cer ness the light of revelation dawned, the shadows of ignorance gradually disperse; reason is too feeble and has to encounter we violate them it follows as a natural reality or not; and that the only princi amiss we must ask according to divine ple by which we can attain to certainty and natural law, then we will receive

HOW TO GET MERCIES.

ed Jesus says when yr pray, say, "Our that we can have in approaching God in this holy hour-the holy hour of prayer, where we can enter into the holy of communion with God. The command is to ask. Whom are we to ask? God, the Father of all. "I cannot pray." Why can you not pray? "I have lived closing scene of life; I am too feeble Oh, the neglect of this important com our senses and on human testimony, and mand, "Ask and it shall be given you." A short time ago, in our village, a

It is a sufficient answer to this tenden- the river, sent for the writer, post baste, in-wer to his prayer when he walked to pray for him. Upon entering his on the water and began to sink, he cried room, "Oh, how glad I am to see you, I Lord, save me." Jesus immediately it long, and to think of passing over the testimony in their own case, that he is of prayer! What wrestling with God manner of diseases, and from the power of prayer: What weeking with two in beind of the suck! Oh, the neglect of the deed, and even to call the dead to of duty! Why not ask in time? Why life again. They had so much evidence not serve God to health? In prayer that the very devils confessed his Sonand nothing more. God cannot be de- had not only confidence in their Lord seived. If not asked aright we ask amiss, and Master; but they had also a fraterin such away that it will not be out of they had the Holy Spirit, so much so the order of God's natural laws to an that in all their associations in their travswer them. Do you ask for strength, els they would respecteach other's rights then overwork the body and mind? Ask and brotherly feelings. If any thing for health, then pay no attention to di- was disputed they would not decide the all hours, however, detrimental to health, Mark 9: 33-34. They had a dispute by and if sickness follow, then claim it is a the way who should be the greatest neither plant nor sow, and then disbe- I am the man, for I am the first one calllieve the Scriptures because God does ed to follow Jesus," Matt. 4: 18,and my may at length gamo fixed and eternal not give unto your daily bread! name is first on record," Matt. 10: 2, for sible." Bishop Huet founded a school sine! Oh, reader, remember, God helps am the man: for I am the one whom Je-those who kelp themselves. God has such jords, but help thought sirely occur the size of the man to be man; for I am the one whom Je-those who kelp themselves. God has such jords, but help thought sirely occur the man; for I am the one whom Je-those who kelp themselves. God has such jords, but help the man; for I am the one whom Je-those who kelp themselves. God has such jords, but help the man; for I am the one whom Je-those who kelp themselves. God has such jords, but help the man; for I am the one whom Je-those who kelp themselves. God helps afterward adopted by a large portion of vine law by which we can govern both covet it above the other they regarded the Romish courcis. He held that though body and spirit. And in proportion to each other's feelings too much to tell, there may be, and probably is such a our obedience to his laws, we secure but would let the Master decide the disthing as objective reality, yet the human blessings both spiritual and temporal. If pute.

is faith, a principle which lies entirely the thing asked for, or something which beyond the reach of skepticism, heing is far better. Oh, the g others of God!

How bountifully doth he provide! Only The advocates of this theory, not on- ceive. Oh, doubting Christian, cast not ly object to intellectual philosophy as away thy confidence, but ask, doubting he to whom I give a sop when I have being entirely nurrhable in its results, nothing, and the needed blessings will dipped it and he gave it to Judas, and but claim that it is still further worth be bestowed. Sinner, though troubling less from the fact that it is superseded with thy guilt, come to Christ, "ask, and and rendered unnecessary by revelation. it shall be given you." Comply with the

CONFIDENCE

WE should have implicit confidence

"Ask and it shall be given you." Matt. 7.7. ed in toys and fellowship, and will be I NASMUCH as we daily need the mer-cies of God, we should be thankful who is raised from the dead, that we that we can have the privilege to ask for should bring forth fruit unto God." And edent in the gospel of Christ to ask for "The Lord is our confidence." Again, "The fear of the Lord is strong confi dence, and his children shall have a safe refuge." This confidence was so per- which I speak, I speak it not after the manently established in the apostles of Lord, but as it were foolishly in this pray to God, but as a boly privilege the Lord Jesus Christ, by the evidence confidence of boasting, seeing that many society, while traveling with him by in this self confidence to boast of himland and by sea. They always found self, or to have confidence in the flesh bim a safe refuge. When the wind and But I said before, the Christian must we became boisterous, they knew their have self confidence. You call a man to refuge was asleep in the hinder part the ministry who has no confidence in of the ship, and that he was able to save himself, he will never do his duty-like them if he will. But they did not know the man who will not sow—he conject it it was his will, and this made them tures all kinds of hinderances and diff fear when the way-s began to cover the signifies in the way that make him ship; but they awoked is a saying, "Lord, shrink from duty. So the man who eve us or we perish." Upon this short hears the gospel preached, and is conprayer he saved them, and all was calm victed and convinced, but lacks confi-

Peter received the sure testimony in will make a failure the same as the

We will look at another example to

learn the apostles' fraternal confidence. Matt. 26: 21-22. The Lord told them No one would mistrust the other, but would take it home to himself, though all of them except Judas knew that no such thought had ever entered their bearts, ful and legan to say every one of them, told him that thou doest do quickly; went out to be tray his Lord, as the 28th verse clearly shows, but they thought

The Christian must also have selffidence in his flesh, Philip 3: 3. Paul says, "we have no confidence in the fl-sh, "but by the spirit of power and of love and of a sound mind, that we may not feel ashamed of the testimony of our Lord that Christ is magnified in our bodies whether by life or by death. I shall abide with you all for your furtherance and joy of faith." This self-confidence made Paul bold. "That dence in himself, in God and in his word.

and makes a failure. I might give ex-ample after example. In short, the Lord said, 'He that puts his hand to the plow and looks back is not fit for the kingdom

But some have too much self-confidence, and this begets conceit in man so that he begins to think he is better than Pharisee, Luke 17: 9-11 When such get into the church they seek for a pogive out that they are some great ones, and but deliver you from all evil. advice. He thinks his plans should means he will resort to unlawful ones er do it than to trust to the labors and he was able to "lord it over God's her-"We have no confidence in the flesh." All the good and noble bearted men and women who are filled with the Spirit of holy confidence in God, in the church, and in one another, can say with Paul, "I rejoice therefore that I have confi dence in you, in all things." They will not look upon themselves as the only ones qualified to fill some office in the church, but will esteem others better than themselves to fill different stations in the house of God, over which Christ is set as a Son. Heb. 3: 6. Whose house are we if we hold fast the confidence and does not love the dear Savior? the rejoicing of the hope, firm unto the You must change from your ill-directed Christ if we hold the beginning of our confidence steadfast unto the end." This light, and do the truth; then our heart will not condemn us 1 John 3: 91. Reloyed, if our heart, condemn us not, then have we confidence toward God. and whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight," 1 John 5: 14. "And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us:" 1 John 2: 28, and that, "when he shall appear, we may have onlidence, and not be ashamed before him at his coming.

THE BACKSLIDERS.

THERE is no class of persons to be pitied more than the backsliders of the church; especially those who repossess their better senses, and who begin again to apprehend and realize in their better culightened minds the awful condition into which they have suffered themselves to be placed. They begin again to see and feel the dreadful consequences which are swe to follow such a state of earthly existence.

None, but those who have been in such a strait, know of the painful stings of remorse which will pierce and of times penetrate the very quick of the soul, causing it to wither and droop, leaving it thus in the most cruical con leaving it thus in the most cruical con dition, and throwing the whole trio be-ing into a perturbed state; surreely, if ness; and whose great sorrow has turn-

above minister. Another one is convined ever, rescued from its melancholy condi- ed into sublimest joy. Now don't you tions I will leave the lattice for further ed of his duty, but thinks he will be tion; only awaiting to be swallowed up think you could become such like again! laughed at by the world and has no by the extinguishing flames of fier) Oh, do form once more a firm resolution. confidence in himself that he is able to death. Oh, hark! what strange sounds withstand. He is frightened from duty stiright our ears! Whence come those pitiful strains of deep distress? Ob, it their cries and lamentational "Woe is me! Woe is me! My God, I have deserted thee and thy church; and wilt thou of bitter trouble! Ob, I am afraid I

others and trusts in the flesh like the am doomed to die the death of all the ungodly." Yes, dear readers, you who have nevsition in the church and see much in er heen in such a sorrowful condition, themselves that they think is good, and you can be thankful, and pray God nevnoble, and like Simon, (Act 8: 9, will er to suffer you to be led into temptations, ught to be looked up to for counsel and question must be asked, is there no hope of redemption for the poor backslider? adopted whether right or wrong, and if Can be no more return to his earliest and he can not gain his point by lawful firstlove? Is there no more balm in If it should require electionsering, and Oh God is there no remedy for cleanshis own vote for himself, he would rath- my and healing his blackened, deathly wounds? or hast thou given him over rulings of the church, to his brethren to the enemy and to reprobacy of mind (and to the guidance of the Holy Spirit. Oh, poor, benighted, sin engulfed mor This conceit makes him feel as though to, stop and think; just reflect for a moment, where are you, and what are you Such have great confidence in going to do under the circumstances? Let us once more reason together, and examine the nature of your deplorable situation and condition. You say that you have no hopes of ever being rescued again from your perilous place? Let me ask you; Have you a desire to be again freed from such a bondage? Would you not like to come back again into the church, and make an effort once more in a heavenly direction? Have you not one spark of hope which might be kindled into affame by the fan of Christ's unbounded love? Don't you think Christ loves you still? and that it is you who

"For we are made partakers of course, and set your tace Lionward, and learn to gaze upon that form which is altogether lovely, and sweeter than the we can do if we continue to walk in the essence of all earthly sweetness, who is willing and able to save you, although you may be ever so much environed by foul despair. No, don't despair any longer, dear fellow mortal, for verily there yet is hope; else what means the Savior's entreating language; "Come un to me all ye heavy laden. Now who is more heavily burdened with sm than the backshder. And again he says, "Whosoever will, let him come and take of the water of life freely." Thank God for that word, "whosoever." Does it not include all? Yes, only repent and come; though your sins seem like moun tains; they can be removed. Though sin has made your soul dark as hell, or doub ly scarlet, it can be made white as snow

Look at that neighbor of yours who acc was just as bad as you now are, and if any thing a little worse, who had broken his vows time and again; who had gone back and wallowed in his former mirey hole; and who returned fre quently to his old vomit again. Yes, we might point to many in the church, who had once for a time, fallen from a state of grace, but who have been restored again, and who seem to be happier now than ever before. You ask them, and they will tell you that they entertain the brightest hopes of their soul's salvation that they possess again perfect ease of Indeed they now seem to he of the waymest and most enthusinstic

er fortitude, and make one more mighty effort to break the shackles of sin, to be once more reinstated in the church of

joy and sorrow, finally to be blessed for the worth of your labor with life everlasting. You once run well; you was a kind hearted member in the church, and God loves your soul as dearly as any uther. No doubt if you come repenting in order to make you wiser unto salva tios, and to make you have a better appreciation of his divine goodness, love has placed you in the same rucful pre dicament in which he had once placed old mother Eve. Oh, what a pity to be one feel. It is hell enough of itself doubt you feel as though God, Christ, forsaken you. No sympathy seems to greetyon, nor does it seem as if anywhere to be found. But my dear fellowbeings, do not harbor such gloomy thoughts. Remember that same sympa thizing Jesus that plead your cause once know not what they do." What more sympathy do you want. Solomon says. Though a just man fall seven times, vet shall be rise up again." And Jesus says, 'I will forgive seventy times seven. Whether this means so often during one day, month, year, or lifetime still the language implies often. If you please, read the history of the rebellio backsliding Israelites. How often did they sin? and still the Father with outstretched arms of love and mercy would kindly and gently call them to return. Hear what he said to them: "Go and proclaim these words, and say, return, thou backsliding Israel, and I will not cause mine anger to fall upon you, for I am merciful and will not keep angry forever. Return, and I will heal your backslidings.

Was there ever a grander proclama-tion made? What consolation and what joy it must have given them! No wonder that they gladly exclaimed, "Behold we come unto thee for thon art the Lord our God." Then how much less will the ather foreive us who are enerafted on the true vine, when we stray away from home, and return again. It is, however, true that several pas

saces of Scripture seem to indicate the case of backsliders as quite hopeless But when we read the very beautiful and touching parable of the prodigal son, we are inclined to think otherwise. This seems to fit the backslider's case exactly. "Behold what love the Father doth bestow.

And again, we read in Rev. 2: 4, 5 Nevertheless, I have somewhat against thre, because thou hast left tily first love Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee puickly, and will remove thy candle stick out of his place, except thou re-

This, however, seems to have refer nce to the once backslidden Ephesiansthe church at Ephesus; and if it is ap plicable to the church there and then, it s equally applicable to the present church and its individual members here.

development; hoping and musting that vestigation; and that you will sneedily repent, and honestly and perseveringly strive once more to become again reconciled to your God before it will be eternally too late.

Waterloo, Iowa THE BIBLE CONFIRMED BY ORIENTAL PESSADON

() BSERVE how utterly fearless it is! It puts its incidental historical rratives by the side of uncient records, wherever these are found, on brick parchments, carved upon obelisks, built ato imperial structures,-and it challenges comparison. No matter how othtrue, and waits for centuries for its vin dication. The ancient historians tell us, for example, that the king of Babylon, when that city was taken and destroyed Nabondadius, or Labynetus, as the names are given differently in different languages; that he was not captured in the city, or killed, but that he escaped from it; that he fought a buttle, after the capture, outside of the city; that he that he was made a satrap under the conqueror; that he lived for years afterwards unmolested, lived in abundance, and died in neace. Berosus Abydenus agree in most of this; and history laughs at the story as told in the book of Danworthless, because contrary to the facts. The book of Daniel puts forward its rec-

ord, and patiently waits. Twenty years ago there were dug up the cylinders from the remains of the ancient Ur of the Chaldees, from the mounds which mark the almost forgotten site of that renowned city of the East, which explain at a glance the scen ing inconsistency. They show that Bel shazzar was the son of Nabonadius, and the regent under him; that Daniel's rec ord is, therefore, as was that probably Herodotus or Berosus. They were sim ply writing of different person

So the Scripture fearlessly challenge historians, and puts its record along of theirs-a characteristic which belongs to it only among the sacred books the world. There is no other which treats so fearlessly the events of the past, and which faces such imminent contin ual risk of being demonstrated as untrue, if that is possible. It tells its story, amid whatever din of contradictions, and waits to be accepted with a divine courage imperturbable as God-Dr. R S. Storrs.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there, as he spoke with Moses on the mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed

light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saving of a wise and good man.

Many will cultivate quantities of flow sick and poor; and many will dance all night or attend a fair on a stormy night, that don't feel able to sit up with the With these few quotations and cita- sick, or attend prayer-meeting.

The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, S. I. HARRISON, EDITORS

BRETHREN AT WORK, Lauark, Carroll Co., 113.

LANARK, ILL., . . JANUARA 6, 1880.

W. B. Sell has changed his address from Etheville Mo., to Darlancton same State BRO. JOHN BARINGER has changed his address from Bristol, Incl., to Panors, Guthrie

WE print no extra numbers, hence all subscriptions must begin at the time they are received. No back numbers on hund.

SELF-praise is always in market. your commendation for its trush.

er gramble at carrying other men paius, neether do we rejoice in their success,... Selfishness eats a hole in the Christian's bank

Gvv understanding, and he like Jesus y Savior. Fools prefer to walk 111 darkness, for things of the same kind love to associate.

WE regret that we can fill no orders for No 50, or the last number of 1879. Quite a number of new subscribers were received, more than we anticipated, hence the issue of Dec. 15th is

WE have now ready, a Catalogue of religio and standard hooks which will be sent on appli-cation to any part of the world. Send for one, so that when you wish to order a book you will know where to send for it

ALL orders for books and pamphlets are filled the day of their arrival, for we do not wish the sun to go down on unfinished work. "Promptour motto in business. Try us and he assured.

BROTHER GEORGE W. GISSON, Solicitor Board of Massion to Pleasant Hill church, Ma-courin Co., Ill., writes; "The solicitations for this year than last. Received twelve dollars dur-

If health permitted, our esteemed Brother John Metager intended to commence meeting in Palmer, Christian Co., Ill, Dec., 23rd. May grace be abundantly bestowed upon his inhora.

BRO. D. C. MOONAW sends us the following There is a marked and gratifying improvement in all our popers. It betokens the rapid advan-ces we have made, numerically, intelectually and spiritually within the last two decades. With God's grace we will soon make our principles a power among the moral forces that a

to the office for renewal of paper, and for the purchase of books and pamphlets without giving purchase of hooks and pamphlets without giving their names or addresses. After wondering for a month or two why the Besteress at Work does not "tend to their business" they will write and tell them to send the money back if they don't want to send what was ordered. Of course the will never think the fault is their own,

As one viously noticed the Bernstmann. Bush debate will be published in pamphlet form. The price has not yet been announced. Per-sons who wish the debate will notify us by card so that we may know how many to order. bespeak for it an extensive circulation, as those nt say that Bro. Busher presented many new thoughts in an interesting manner. Orders for the debate received at this office. It is ed that the price will not be over fifty spect for his "self importance" than for the love of the finth, will stand up and urge people to be taptived "into the name of the Lord Jesus" only. They know not what they do Mon who have respect for their scholarship and the word will Son (Matt 28:19) we are most certainly hap-tiz d "into the name of the Lord Jesus." ...

THE Philadelphia Progress speaking of the movement to close the Permanent Exhibition

says:

You are very well aware, performen, that
the poor man cannot afferd to lay expensive
person and the control file to show it poverly by
the poor man cannot afferd to lay expensive
person and the poor like to show it poverly by
And though your great frequencies along the conhave not accommodations for the working rices
have not accommodations for the working rices
have not accommodations for the working rices
such all this againston live one significant facer.
A year or to says, while this same question was
an discussion, provider, more beaned and hold-

My Moony in one of his recent common said I have a great admiration for the colored wo man who and that, if the Lord told her to jump through a stone wall, it was her buisis jump, and the cetting through was God's busi-

We agree with Mr. Moody in edgering the theology of this colored woman. In a sharp debate before a Presbyterian General Assembly upon an important assession Dr. N. W. Toylor tion he took was sustained and enforced by a fundamental principle of moral truth, to which would adhere at all hazards. Dr. Lyms Be-cher responded by asking him whether he would follow the principle if it extried him over principle," was the prompt reply of Dr. Taylor little more scholarly form. Let the proposition begiven that God commands a thing to be done and all discretion as to doing it haved on conse ers or difficulties is at an end. Obedience abesitating and unquestioning, is then the supreme duty, no matter what may be the ap-parent consequences. God hunself is fully com-petent to take care of the results arising from these results against the require ment. That which is essentially right is always

ent, though sometimes the reverse may

m to be the fact. It is so good we cannot keep it; we must tell it in Gath. A certain community was "blessed" with two orders of people—one calling themselves "Advents," the other "Christians," Propous were made to unite in one body, hence a meeting was called, and each agreed to o de some points. The "Advents" were called upon to yield their name, and at once complied "Christians" were urged to give up the formula of baptism as given in Matt. 28: 19, and agree to baptize "into the name of the Lord Jesus" only. This the "Christians" refused do, maintaining, that the commission shoulder er he complied with. Their efforts were closed and the two bodies are still apart. But now comes the finale. Some time after this effor at Union two Brethren went into the "Chris Some time after this effort tian's" house and for a week held forth the word, and of course the apostolic commission (Matt. 28:19) came up. No sooner had the Brethren concluded their plea in behalf of the primitive mode of haptism than a mini-t-roll the "Christian" church arose and appeared that at seven P. M be would reply. In his re-

ply he took the position that it was quite suffi-cient to be haptized "iuto the name of the Lord Jesus;" and not according to Matt. 28: 19. The "Advents" smiled, and wondered why that minister changed so suddenly. In trying to evade truth, men will sometimes make themselves look absurd.

PARTIALITY

"(10D is no respecter of persons"—Acts 10 I 34; "H maketh his sun to rise on the evil and on the good, and sendeth rain on the jest and on the unjust." God is not partial. His goodness reaches all classes. None are exluded from his blessings. If God were as sel lish as many of the human family,-yes even so many of those who profess the opidance of the Holy Spirit, what a time there would be,what seasons we would have! The sun would would full across the fence into his neighbor's.

HERE and there some one who has more re | Ah, what a spectacle the earth would present than for the love. The sun would scorch the life out of ever plant on one man's premises, while just acre an imaginary line, refreshing showers and gentle deves would be moistening the earth and a most luxuriant regetation would be springing forth. Narrow, contracted, described as the human heart is, saxious and ambitious as man is to ec ipse his fellows in brilliancy, h stands horror stricken, terrified before such a scene. Oh, how devoutly to be wished that man possessed the divine nature. How differ-

Witness the extravagance to pamper the var ity of General Grant. All classes of all ages of all sexes of all colors of all stations are sweet as with a storm of mighty madness to get where they can bow down to the great Goliath of hu man blood. The thought seems to heave with-in their hosoms, "Ah, if I can but touch the hem of his garment?"

An Omaha minister when Grant was present was so profuse in his praise words for the latter that the Chicago Times says the minister prais ed God and Grant in turns. Grant has too much not to loathe such demonstrations. Is he a fool that he does not see the hypocrisy or idicoy of his flattering worshipers? Sensible pro-

le always sicken of such silly mawki-lines-We read, "And upon a set day Herod, array ed in royal apparel, sat upon his thro made an oration unto them, and the people pays a shout, saying, it is the voice of a god and not of a man, and immediately the angel of the Lord smote him because he gave not God the giory; and he was eaten of worms and gave up the ghost." Acts 12: 20-23. Is not Grant worshiped while he remains in the cities and in the towns in which he shows more than God? Let us see. R gulus useaching prover marking and devotional exercises of every description were postponed to worship-Grant! And what Grant? Who is he? Is he a machine? A for al or a mineral, a plant or tree? Of what is est through his nos- and breathe through his eyes, and smell with his care? Is it any der the Lord should smite Herod and he be eat en of worms? God has endowed man with common sense and curses him if he don't use it

INTERNATIONAL SUNDAY-SCHOOL LESSONS

HE system of I ssons | repared by a s A party have had an extensive circulation among Sunday-school workers. To some, it may seem useless to attack this Goliah; but we are confident when the truth comes to the surface it will find a response in many hearts. are not out seeking the applause of men; if we were we would laud the "International Lesso and secure to ourselves the happy smiles of the wast multitude. But we have a plain duty to perform, and shall not shrink. Nothing seems so hurtful to truth as for its advocates to keep on hand a large telescope through which to look to see which way the multitude will run, and then out scross the field to take a position at the head of the column as a "leader." Some people call this way of doing, "shrawdness," or "smart-Well, some people call him who cheats, concret; but it is a misusa of the torus

We do not know which way the majority of the Brethren intend to goon the "International question. What course they shall pursue, or that the leaders will advocate, is unkno to us; and more, we are not out inquiring where they wish to go, or will go, but we are before you to tell you our convictions in the light of sternal truth. We are not interested in the nublication of any Sunday school Lesson: nor are we endeavoring to break down anything that will make us all more pious, devoted, pe ful, joyful and hopeful in our holy religion; but the truth must out whether it hurns or free The Committee which prepares the "Inter

national Lesson" consists of men chosen from among the "leading denominations," or rathe the most influential bodies of "Christians." The M. E. chorch being a large body, is represented on that Committee; the Baptist church the same, and so with others. But the church of the Brethren being a sm dl body-a class not what is thrown out to them-that is, if the Brethren conclude to use their Lessons. Are we under obligations to accept their division of the Scriptures? Paul tells the faithful numster of Christ to "study," "rightly dividing the word," not that he should go to those who deny a portion of the word and get them to divide it for him.

Have we none among us who are able to pre are lessons for our children, that we must go t Baby on? The Committee claims to arrange the Lessons so as to complete a course in seven years. Let us examine this. There are 31.180 verses in the Bible. On an average there are

about twenty verses in a lesson. This would give us 960 verses in the Bible during the year, illowing feur Sunday's for review. years they give us 6720 verses or about one fifth of the whole. Now in order to complete a course in this way it would require thirty two and a half years, bulf of which would be spent in the Old Tentament. We do not wish to discussed any one from studying the Old Testament; but in view of the fact that a knowledge of, and obedience to, the New Testament teachings, is the course for a Christian to pursue, is it wise to spend so much of the time in the Old? As a hody, can we afford to accept the divisions of the Scriptures as dealt out by those who are not of us? Why should we go out to those whom we regard as unwilling to do as our Muswhom we regard as nawating to do as our accept ter did on the night of his betrayal, and accept their divisions of the Bible for our children Why should they say how much or how little may constitute a lesson for our youth? see no good reason for so doing, for certainly there are those among us who are able to propare lessons for our children. In fact, our first olce is to leave the arrangement as made by the Holy Spirit. This is a good one; and we believe no committee can improve it. If we are teachers of the youth, have not sufficient wisdom to do the work well, let us seek that wis dom which is from above which is pure The opponents of Senday-schools predicted

that soon the church would be flooded with lessons prepared by those "not of us," and we hone that the teachers of our youth will not unthinkingly fulfill this prediction, and thus cause the work of teaching our children to receive anch a check as will greatly injure the cause. We shall say more next week.

CHRONICLES

NUMBER OF A ND it came to pass as the disciples cont A ned to preach the things concerning the kingdom, that "there arose no small stir about that way." For a certain man named Denton. a minister by occupation, feared lest the people might foreake him; and he sought opportunity to plend his cause before the multitude. To this the disciples made no objection, saying that on the morrow at cleven A. M., and seven P. M., they would preach the word of the Lord in a house hard by. Then wrose Denton, and beckoned unto the prople, declaring that Ged's servants might preach in that house wherein they stood on the morrow at eleven, and he would give answer at seven of the same day. To this the disciples gave heed, and when the morrow was come, they resorted to the C-ite house and opened the book at Matt. 28, and read the last five verses. When this was read, Daniel, sur-

named Miller, straightway reasoned how that the Lord Jesus commanded his disciples to "Go into all the world and preach the Gospel to every creature; he that believeth and is b hall be saved." He declared that the Lord Jesus not only commanded us what to do. but Acer to do it. He "mightily convinced" some, "showing by the Scriptures" that Jesus commanded believers to be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." And when he had sat down, that other desciple who had companied him, arose and urged the people to "seek the Lord, if haply they might feel after him, and find him, ogh he be not far from every one of us When they had done, the one who "opposed houself, straightway announced that at seven M he would go up on the "judgment seat" and persuade the people that these disciples were teaching "contrary to the law. And distinguished by great church edifices. Dostors when the evening was come the people gathere of Divinity, and "men of renown," it can have legether to hear what the "deputy" should say whine on one man's field, but not a ray of light no representation on that Committee. Like a in reply to the disciples. He rehemently alservant before the baughty king, they must take leged that Alexander Campbell made declara-

rted that to be toptized into the name of Jesus was enough, and that the 'Tunkers" only haptize the head, and not the hody. These and many other hard though spake he for a little time, and then gave notice that on the morrow model he would deliver up oration on the some Now when the disciples knew that they could

no longer preach in that house they made proc but they would preach in the house sulted McLouges on the morrow night And it came to pass that as the disciples

tinued to declare all the counsel of God that word was sent to one Stewart saying, "These that turned the world upade down are comhither also." And he made all haste and into that place, and having come into the hous of Norman, he becan to despute with the evan gelists, asserting that they were in error an must needs be corrected. But the disciples nothing danned, all day carnestly declared that what Jesus had spoken by the mouth of holy men, and the Spirit of God, must be believed and obeyed. And when the evening came their opponent gladly ceased, and he declared that he had learned much that day. And when the hour was come the discusies went up to the ours, and for the last tune spake the the Lord to that people. Thus was "the word of the Lord published throughout all that re And the deciples were filled with joy. because they were considered worthy of a rough. Nevertheless the Lord has a people there and in due season will call them forth

Now on the tenth day of the twelfth mon then they had passed through St. Paul and Milwankee, they came into a place called West pleemed the usage of Jesus. And Daviel being realous for the law of God, rebuked the unb liever, and showed him that by his own mouth he was condemned; for he persistently declared Then Damel questioned him the more, saying Dod you ever see wind? Have you seen steam? Can law enact itself? And many other like questions, which when the unbeliever discovered he could not answer, became exceedingly and incomuch that he vehemently kicked arount the goods, grashed his teeth and then fled from the disciples. Now all the good as erning these disciples, are they not written in the "book of remembrance? "L. E. Annen.

HELL-INGERSOLL CONVERTED

NUMBER TO

INGERSOLL assumes that Christ gave no attention to the laws which God had pre-usly given the Jews. Why does he do this? es he not know that Christ said, "I came not to destroy the law and the prophets, but to ful fil?" and that he told the Jews to "search the Scriptures"—the law and the prophets—for * "
""they testify of me?" If he dors know this how can be lay any claim to honesty of heart If he does not know it, he does not know what is in the Bible, and why does he persist in saying what is in it is false? Is he not therefore guilty either of a wilful misrepresen tution of truth or of narrow hearted higotry When the falsity of his assumption that Christ did not heed the law and the prophets is exp ed, does not his question as to whether when "God took upon himself flesh, and came among the Jews, and taught a different religion, these Jews, in accordance with the laws which this same God gave them, crucified him, did he not man what he had sown?-We sak, then does not this question lose all its pertinency? Next we find the plan of salvation ridiculed to the imporent suffered for the guilty. He don't seem to know that none but the guilty need any one to suffer for them? He would have us believe that somebody ought to suffer for the innocent! Man loves a being in proportion as it makes sacrifice for his welfare We know another's affection for us only as we know what they would sacrifice for us. It is not so much what people do, but what sacrific they will make that causes us to be grateful to When a man worth millions gives us a loaf of bread we do not feel so grateful to him as we do towards another who gives us only half a loaf when that half is all he had and no money with which to buy more. The man who gave the whole loaf could do so without any sac Report of l

tions that not even a kint of true immersion indicate any love for the one whom he helped. But the mus who gave his last half loaf was required to make a sacrifice which showed a love for his poor friend. We know when a person makes a specified for a consultbut it is really the suse he loves, and what he does he does from purest love. Men are sometimes heard to s When asked to contribute to some charitable purpose, "I guess I can give so and so much without missing it." A man who never gives

what he can use himself or what he will feel i a loss to him, has no promise of reward. It is the sacrificing spirit God wants man to come in poss-ssion of. So far as God's need of anything from us is concerned, he needs nothing. All we have is his anyway. So far as his needing is concerned, he could create vastly more mesus in a moment than could be used in a century. A mun who never makes any sacrifice for an object has no way of proving he has any regard or concern for it. While we may enjoy a gelt equally well from the rich and the poor, we cannot teel equally grateful to each

The greatest sacrifics we can imagin an make for us is that of his life. Christ says Greater love bath no man than this that he lay down his life for his enemies." This is a self-evident truth. It would be a great sacrifice to lay down our life for our friends: but to the greatest sacrifice which man can make.

Tips God did. Now what is there inconsist. nt in this? If God desired to awaken emotions of love within the human breast what better thing could be have done to accomplish his pu pose? If we love a being as that being makes or is willing to make anomices for us, what thing could God have done that would have been more absolutely certain to win our affect tion than what he did do?

To get a more satisfactory and complete un ding of the "plan of salvation" we refer you to J. B. Walker's "Philosophy of the Plan of Salvation." This book, we think, if carefully read, with convince any honest mind that the plan of salvation is not only word of all inc patencies but is founded on the laws of the mind and in harmony with all true philosophy

CLOTHING.

CAYS the Bible anything about clothing Certainly. The Lord says, "Beware of the cribes which love to go in long clothing."— Mark, 2: 38. Here clothing is not only men oned, but long clothing. It was the chie fashion then, and under this long clothing were hearts that loved salutations in market-places hief seats in synagogues, upperment rooms a feasts; for a pretense make long prayers, and for gain devoured widows houses.

Ye have respect to him that weareth gay othing."-James 2: 3. It is expressly stated that some wear goy clothing, and on this ac count the sexton tells them to sit in "a good while the poor are told to stand or sit nder the footstool, the pulpit. Such a sextor ought to be discharged at once, and the church that tolerates such work is in common with its

m, and must bear a portion of the judgment. Beware of false prophets, which come to ou in sheep's clothing, but inwardly they are ravening wolves."-Matt. 7: 15. "Sheep's cloth ing?" "So the sheep have clothing?" Yes they have clothing, and the wolves like to get into it Well, but how does the wolf know that it is shoen's clothing? Is not sheen's clothing like

the clothing of a goat? Seems to me, it is use less to have a particular clothing for sheep, and another for owen, another for birds. Yes, but God so arranged the clothing husiness, and he says "beware" of those who put on the Christian garment, and are inwardly ravening welv rendy to devour you. "The good Shepherd gives the his life for the sheep." I lay down my life eth his life for the sheep." I lay down my life for the sheep, and then welves come in my sheep's clothing to devour them. Beware of those who come in your garments." The sheep have the clothing peculiar to them, and raven ng wolves will put on this clothing to devour We reiterate the warning of Jesus. Look our for those who come in the Christian garb, yet inwardly are chuckling how they will torment von. Great Master, save us from each people!

Report of Brethren's Truck Society will be

history of the Church.

INTRODUCTION NUMBER I

EW, indeed, are able to provide themselve with books minutely setting forth the ure record down to the present; hence we have thought "good" to write in order the tainer which have been, for the edification and in struction of our readers. We shall endeavor to give a furthful and an impartial account of the Church as gleaned from the last authorities And we here wish to prepare the minds of our readers, by stating that in the course of our researches we may indite methods pursued by the primitive church, that would seem to be a variance with our usages But the reader will zemember that there is only a diff-rence in the application of the principles themselves. There is a law in this State setting forth the duty of the people to instruct the youth under their care Now while the low sets forth the princi that are to be taught, yet each teacher is left to pursue his own course in the application of the principles. So with the church. The customs of the people in the apistolic age differed very much from our customs. The early or first Christians had their method of teaching, and we have ours; but both have the same

The church is a society governed by cortain laws and institutions, which laws and institu-tions were presented and founded by the Lord Christ. This society has both an internal and an external history. The external history o prehends its discipline and doctrine. In this part, present who have ruled, are more or less ought to view; and as these persons conduted themselves so the church conducted itself. The form of government, the laws that con trolled the body, the doctrine unged upon the people, are important features in the internal history of the church. And as we advance step by step, in the internal history of the church the reader will observe that in the beginning. the government of the church was administered by the ministers and people. But in the course of time, the pastors or ministers affected superior wisdom or pre-eminence, trampled upon the rights of the people, and assumed to them selves supreme authority

In our "jottings" we shall study to keep part those laws which are divine, and those which are Auman. When the pastors and peo-ple administered the government of the church the divine law was their sole guide; but when the pastors assumed to govern the people in their own way, then kuman laws were enacted, which finally took the place of the divine. As the pasters gradually usurped power over the people, so the divine laws in governs creased, and the human increased. In other words, as the power of the clergy increased so the authority of human laws increased, and the divine law dimmished. This sad picture presente itself to our view as we scan the pages of he faithful historian. Amidst this corruption it is difficult to present a faithful history of the church in all ages of the world; for as the rule of the priests or pastors increased, persecutions became more common and severe, and as we come down through the different ages of the world, we behold the faithful servants of God cast into dungeons, racked and tortured, and uted to such an extent that it is difficult to rive a minute account of the internal his tory of the church. However, we shall venture trusting that the "perilous times" in which we live, the "admiration" of persons, nor the opin ions of others will prevent us from faithfully recording the truth as drawn from the most authentic sources. Truth in all of its simplicity, should render us zealous in its defense hath torment;" and miserable must be be who through fear will not follow the troth.

In the first epistle of Paul to Timothy the rne character of the church is portrayed; and in the second, mention is made concerning what it had become through the carelessness of bose into whose hands it had been committed Compare 1 Tim. 3: 14, 15, and 2 Tim. 2: 20, and 3: 1-13. In place of "the house of God," there is "a great house." Instead of "the pillar and ound of truth," as expressed in the first letter. they were "lorers of their own selves, covetous,

proud, boasters, blasphemers" And this in the th rty-third year after Chrost's met-usion. Thus early great evils made their app-arance; and why should we markel if those evils, and greater ones, continue with us at this remote distance from the primitive church? Some Ecclesiastical historians divide the events into lour periods, viz: 1 From the commencement of the church to the time of Constantine the grest, A. D., 325 2 From Constantine to Charlemagne, A. D. 890. 3. From Charleusgne to Martin Luther, A. D. 1620. 4. From Martin Luther to the present time. Now instend of pursuing this order, we prefer to give the events of each century, believing that this method will be the better one for the reader.

DANISH MISSION

HE committee on Danish Mission had a meeting in Nevember last, and agreed to end brother Hope \$200 by Junuary 1st, 1880 and we were authorized to invite the churches to contribute as liberally us possible so there might be a sufficiency; but we were in the there might be a sufficiency; but we were in the midst of considerable labor at the time, and im-mediately after the meeting left for Wisconsin, hence forget the work assigned as. We regree it very much, and now call the attention of the Brotherhood to the accessity of keeping enough in the hands of the treasurer to meet the expenses of the mission. Some churches have not contributed, hence those whose sympathics are open will please remember that it will be necessary to send more than the quata usegged by 1st General Conference. We wish to keep Brother Hope well supplied; and in order to de tine, the denutions should be prompt and hi er-al. A report will be presented by next A. M. that all may know where their contrib save gone. Please send all money for Danish on to C. P. Rowland, Lanurk, Lil.

MY NEW MOTTO

BY THE B. AT V

COME with a new motto this new year. I shall declare among nations the name of the Lord who is all-powerful. I shall publish or make known the will of the Lord as revealed in the Bible, the only true standard in all mot ters of religiou. My purpose is to publish, not to concent. The Bible, our true standard, proclaims that "nothing is secret that shall not be made manifest; neither anything hid that shall not be made known and come abroad."-Luke 8:17. Hence if you want your sins made known invite me to your home. If you want your corruption exposed call me in as I shall use the word that cute and the fire that burns.

BROTHER John Barnbart of Champaign coon ty Illiuon reports that they have had successful meetings, and that eight have been received into the church. "Rejoice with those who re-

OUR esteemed brother, S. C. Keim, writes that after Dec. 18th he will be at home again, and that communications should be addressed to him at Elk Lick, Pa. He says that be has been greatly henefitted at the Mt. Park Home, and is assured that money and time were judiclously spent in trying to regain health by the means there employed

BROTHER W. ARNOLD Intends, the Lord wilng, to start to North Manchester, Ind., Jan. 15th. He requests us to say that those along the B. and O., and the P. Ft. W. and C. Rail-ways desiring him to stop with them, will please address him, Somerset, Perry Co., Ohio. ---

BROTHER A. S. LEER, of Morris is quite afflicted. At the Southern Ill. District Moeting his eyes were quite sore, and since then they have grown worse so that he can no then they have grown worse so that he can no longer read printed matter. We hope that he may soon recover, for it is hard to be deprived of these glorious windows of the body which the Lord has given as. We extend to our brother our heart-felt sympathies.

We learned that the circulation of the Gornel

We heared that the circulation of the George Perceive a term treeds ago, was aboven three and test homeon. The liver W. cheed the and test homeon. The liver W. cheed the value of the contract of the children at Work about two thousand first homeon. I would be about two thousand first homeon. I le not know the actest of the circulation of he other papers published by the Brethren both to the children and the contract of the children of the children and the children of shoot tity-four thousand. All things considered, this is a good therwarg.

Home and Family.

REAUTIFUL SNOW

Oh! the snew, the beautiful snew!
Filling the sky and the earth below,
Over the house-tops, over the street,
Over the leads at the people you m
Dancing,
Filting,
Stringenia

Stringing alo Beautiful snowlite can do nothing wrong. Flying to kits a fair in tyle cheek. Changing to that in a fruit-name firekt; Beautiful soors from the heaven above, Pure we an angel, and fields as love!

Oh! the your state beautiful many! Ohi the son w, the broadful amove!
How the fill-be gather and hough as they go,
Worling about in their mode-ing fun.
Ending in it gless with every one—
Chasing,
Laughing,
Harryong by

Harrywag by
It lights on the face and spaticles the eye.
And even the dag: with a land and a bound.
Suspa at the crystals that enly around?
The teem is dive, and its beart in a glow.
To welcome the coming of heautiful enow. How toe wild world goes awaying along, Hailing each other with homor and song!

feet, Till it blends with the fith of the borrible

Sarret
Once I was pure as the snow, but I fell—
Pell lake a snow-inde, from heaven to hell;
Pell to be tamopled as fills in the street;
Fell to be unopled as fills in the street;
Fell to be spoton and best,
Pheadure,
Chaning,
Dreading to die,

Dreading to die, Selling my-noul to inhoever would buy; Dealing in abune for a morsel of bread; Hating the fixing, and fearing the dead, Metroful Godf bave I failen so low? And yet I was once like this beautiful su Once Lawas fair as the benutiful snow, With an eye like its crystals, a heart like its

glow;
Once I was leved for my innecest grace.
Plattered and sought for the charm of my face.

Mother.

Mother.
Sisters all.
God and myself I have toss by say fall!
The vertest weekelthing lower sincering by
Will make a water so each lead to mother too.
For all that I on or about me, I know.
There's mothing pure but the benefind mos How strange it should be that this beautiful snow Should fail on a somer with nowhere to go! How strange it should be when night come

again,
If the suove and the ree struck my desolate trans
Fainting,
Freezing,
Dying alone,

Dying along.

Dying along,
Too wicked for prayer, too weak for my moan
To be head in the erral of the erray you a
Gose sand in its joy at the snow's counting down
To be such to die in my terrible woe.
With a bed and a shrows of the beautiful snow.

Helpless and only as the trampled snow. Sinner, despair not! Oursic stoppeds low To rescree the soul that is lost in its sin, And cause it to hie and enjoyment again Growning.

Dying for thee,

Bying for thee,

The crucified hung so the accoursed tree,
His accounts of merry fell ped on thine ear,
Is there merry for me? Will be beed my per
O Odd' in the stream that for anners did the
Wroth me and I shall be whiter them snow.

DAILY RELIGION.

DURGEON, the great English preacher, said on one occasion: "I have no faith in that woman who talks grace and glory abroad and uses no soap at house. Let the buttons be on the shirt, let the children's socks be mended, let the rosst beef be done to a turn, let the house he as clean as a new pun, let the home be as happy as can be, and there will be room for those little deeds of love and faith which, in my Master's name, I seek for you who love His appearing. Serve God by doing common actong is a searchity sport, and non sty our dauly

We approached Mr. Tabor on its north-searcalling only leaves you cracks and errived of jet,
calling only leaves you cracks and errived of jet,
and only the search of the sear

F you speak the right word at the right mo-ment; if you are careful to leave nonely with a good impression; if you do not trespus-on the rights of others; if you always think o others as well as yourself; if you do not put yourself unduly forward; if you do not forget yourself almony reverte; if you do not orger, the courtesies which helong to your position, you are sure to accomplish more in life, which others, with equal abilities, fail to do. This is where the race is not to the swift, nor the hattle to the strong. It is where you make people fiel that you are unselfish and honorable,truth-ful and succee. This is what society is looking It is about the turning point of success in prac-

MAKE IT RIGHT

THERE are few persons who are not con-scious of having wronged their fellow mee. They may dispute it, question it, or deny it, but they know that it is true nevertheless. The question then arises, what should be done? There are many who know the wrong but will not admit it; there are others still who both know and admit the wrong doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which

Streetly speaking, the wrong act done can sever be undone; the wrong word said can not restitation, not user/imped and seantly measure, but liberally and heartily and ungredgingly. Let him restore tourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologous he as distinct and heavity as his accusations have been. Let him in a manly and Christian way, so far as in him hes, remore all occasion of grief or grievance, Let him see to it that the false impressions that he has given be corrected, that the slanders which be has attered be recalled. Thus, and thus only can be win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.—The Christian. The above contains a truth that applies

us all. It is a lesson that we can all profit by.
There are many times in our lives that we say
or do something that may wound the feelings of others, and when we are conscious of it, we should be honest and humble enough to go to the offended party and ask to be forgiven do all in our power to make everything right.

If we try to conceal our wrongs will they remain hidden? and in so doing will we be happy? Nay; our wrongs will be revealed, and we pyr Nay; our wrongs well be receated, and we shall be unhappy too. Is it manly, and does it exhibit moral courage to refuse to make the wrong right? It is a grand characteristic of a Christian when be emicavors to settle all grievauces and goes kindly to the offended ones and asks pardon. Christiaus are Christ-like. If we wish to be obedient children will we not do as He has bidden? If we do this, oh how many a beart-ache we will save ourselves and others.
There is no time to hate in this world. Let us

love one another in deed and in truth Wealthy A. Clarke.

FROM PALESTINE

NUMBER XXXV.

From Tibertas to Tyre.

odard" by special A

N Mouday, June 9th, we broke up our cam at Tiberius, and started in the circution of the Mediterranean sea. Our first objective point was Mr. Tabor, which is about twelve miles south-west from Tiberius; but when we had south-west from Tiberius; but when we had gone about four miles we turned a little to the right, in order to ascend the bill called the Mount of Beatitudes, or the scene of the sermon on the Mount. It rises about two hundred feet above the plain to the south and south-east of it, and it is quite a conspicuous object in the vicinity; but it is too steep and rugged to have mswered well for the scene with which it is associated, while there are hundreds of others which would have answered better. It was selected without reason in the period of the cru-

We approached Mt. Tabor on its north-east

rior growth of the same wood covers the mobilities in told you. They also show you Joseph's cartain on that side to its summit, while its others peater shop; and if you will give enough on the are bare or nearly so. The trees have too low.

We climbed to the top of Mt. Tubor by a siz-zag pathway so steep in many places as to try the strength and agility of our horses. From the plains below, and from surrounding hights the mountain's sides and top have a rounder you reach the top, you find an almost leve urea about half a mile in extent in every direcpresent day, that this grand event occurred, not on Mt. Tabor, but on Mt. Hermon, disturbs

on Mt. Libor, but on Mt. Hermon, distarts not in the least the tranquility of these stapid mouks, nor the faith of the superstitions pilgrims who go to these convents to pray.

The view from the sommit of Mt. Tubor, 2018 Ectabore the sea level, is one of the finest ratives, and as we gazed upon them from our perch on a rained tower of the ancient wall, toilsome life. It added something to the impressiveness of the scene to remember that the wall on which we stood was erected by the historian Josephus, in preparation for that final strangele against the Romans which led, as Je-aus had predicted, to the downfall of the Jewish nation. The same Lawrence of the Jewish nation. The names Jesus and Josephus, must ever be intimately connected in the Christian mind, from the fact that the latter though an unbeliever, recorded with fidelity so many events which were plainly predicted by the for-

South of Mt. Tabor, across a heautiful valle-South of Mt. Tanor, across a seasing valley about four miles wide, rises a mountain called by the Arabs, Jobel Dully, and by the Chris-tians, little Hermon. Looking toward it from Mt. Tabor, you see at its foot on your left, the village of Endor, where lived the witch con ulted by Saul; and on your right, the village of Nain, in which Jesus raised from the dead the widow's son. How different in charathese two events, to have occurred in two mila out villages! Thus the good and the evil as crowded together, the world over. We visited those two villages, in order to look around and meditate upon the events they commemorate Budor never was, perhaps, much more than it is now, a village of huts inhabited by the poorest of people; but Nain, in the time of Jesus, war west of it, which prove it to have been once a ward the sepulchers just mentioned that the widow's son was being torne, when Jesus, con ing into the town by the western gate, mot the procession, and gave life to the widow's heart by giving life to her only son. See Luke

From Nain we rode directly to Nasareth, distant about seven miles in a north westerly direction. The first live miles led across a more western part of the same plann we had crossed in coming from Mt. Takor to Ennor, a section feet high, and so steep that it took us twenty-five minutes to climb it. In a half hour more we reached the city wherein Jesus spent much the greater part of his short life.

Nazareth is built along the south eastern lope of a ridge which is not less than 300 feet bigh. It is a long and narrow town, stretching from north-east to south-west along the foot of the ridge, and rising about half way to its sumthe ringe, and results about half way to us sum-mit. Its population numbers about six thous-and, all Christians: that is, they are Greek and Latin Cutholics, with a very few Protestants. At the north-eastern end of the town the Greeks have a convent in which they show the very place where the angel Gahnel appeared to Mary to annoance the birth of Jesus. gone to the spring to get some water, and the gone to the spring to get some water, and the spring is under the stone floor of the convent. They prove this to you by letting down a little silver bucket through a round opening, and drawing for you a drink of coal water. At the

Correspondence.

rom Dillsburg, Pa.

BROTHER C. G. Lint of Meyersdale, Pa., has

B been with us for two weeks, and intends romning for several days yet. His appointments were principally at Shepherdstown, but be preached in nearly all our meeting-houses, certainly has preached the word faithfully.

From Moore's Store, Va.

Door Brethres

IN No. 47 B. AT W., I notice an article, "The Way to be Happy," which I wrote over ten years ago, and was then published in the Gospel plagarism cease? Why cannot writers who copy the writings of others give proper credit, or state it was selected? Let others take warn ing. Praternally yours,

From Winchester Ind.

BROTHER E Bravon, of Delaware county, and brother O. F. Yount of Minmi county Ohio, closed a series of meetings here this morn-ing. Ten were added by haptism and one by letter, and others almost persuaded. but few members here and this was the first meeting of the kind ever held here. We would be glad to have more brothren come and presch as we believe much good could be done. the good seed sown be as bread east upon the their labor among us.

From Laporte Co , Ind

ON Sunday, the last day of November, Bro. U Jesse Calvert reached us and commenced a series of nucetings, and closed last night, having preached thirteen sermons. Seven added by baptism and two restored. On Saturadded by baptism and two restored. On Satur-day night, previous to the commencement of our meeting a sister came and was baptized that night. Seven of the above mentioned, were baptized after services last night, witnessed water. Atmost breathless silence pervaled the large audience, while one by one they were buried to walk in newness of hts. How solening and yet how beautiful the scene! I was made to think of the jailer and his household.

THURSTON MILLER. A Minister Wanted .- Who Will Go?

THE members living near the Bine Hills,
Mitchell Co., Kanzas, desire that some
good, hamble minister more among them.
There are now thirteen members and good prospects for more soon. They now belong to the South Osborne church. H. W. Landis and John Fuller are ministers, but are twenty-five miles away from this little flock. Brother M Prenninger will give a brother a good chance in 180 acres of land close to school-house for \$500, 100 in hand, 150 by July next, 250 in four verrs and six months at ten per cent interest If one wants to buy there are other lands too JOHN FÖRNEY, SEN. other lands too

From Bro. A. F. Decter.

THE little Limestone congregation, Kans met in council on the 13th inst. Th I met in council on the 13th inst. Three additions by letter, Christian Shular, wife and daughter from Logan county, Ohio, also Bro. Jacob Shular was with us. These brethren have come to the frontier to help us. We beawaig for you have a compared to the control of the frontier. I am glad the frontier was the control of the frontier. I am glad the frontier work and in its Heart both worth the very period incidence where the first position of the control of the

Very Good, Indeed.

A FBW practical limits in No. 47, volume 4, by W. B. Lockard, nught to be stereo-typed and printed by the millions, or copied by every paper in the land. If I could lainfle the peans formerly. I would like to comment

From Brownsville, Mo.

COMMENCED meeting near Cambrelge I on the Masserri rover bottom where the Brethren had never preached. Quite a mojor there is a fair prospect for starting a church A brother and sister have been living

From the Manor Church, Pa.

WE met in quarterly conneil on the 13th of Christian duties, we bed us it their aid could not well be dispensed with, and if the contrary and that is, they are not all lost to the good cases, and we feel that they will labor to build up the Muster's cause in other places.

From Lowell, Michigan. LEFT home on the 7th of November, to attend a council meeting with the church where we had expected that either elder Miller of Woodland, or Fryfogle of Sanfield, would meet with us to hold a choice for more officers in the New Haven church, but tailing to have assistance we had to postpone the work. One brother was restored to the fold again. An aged aster requested the anomany which was attended to with much comfort to her. Then we went over to Mt. Calm Co., prenched twice in the Baptist Church. Here we led W. H. Roose into the flowing stream and haptized him. Some of our Baptist friends and, that if they could be more fully convinced of the triings with good order and attention. Reached

From Flora, Ind.

SIXTEEN were haptized and one restored at our meeting, and since, six more have concluded to leave the sinful pleasures of this world and travel with us to the celestal city.

From Eureka, California

DEEM it my duty to write to you of the progress of the Brethren in this part of ditornia, Owing to diverse influences that I organized us into a body. There were touries abroad in the hearts of all which gave us great strength. Brother and sister Myers left here

the 27th of Nov. for their bome in Oakland.

J. W. CROWLEY From Elmwood, Nebraska

THE bundle of Tructs you sent me were gladafterward sent him Tracts, and I called with him and gave him some more Danish Tracts, NATEL WIST WITTON

Annual Meeting

THE understanding between the committee I of arrangements and myself that I attend to all the railroad business east of Chicago is can do setter than it immpered by various ind-ders. I want to have the excursion somranged that the East can visit the West for weeks pre-vious to A. M., and leave a liberal time after cost, Via Niagara Falls when it is so desired.
While I want to do all the actual business,
talking with the heads of the ticket departuents, I want suggestions and advice from
everybody interested right along, and in order svery over interested right stody, and in order to make myself clear, the following explanations will help the 'atelligent reader: The exemption tickets will be printed for the overation and sent only to those stations where houses are cure, and as this question will be asked it will sure, and ast toss question will be asked at wall greatly facilitate despatch if the members coat of Chreago will drop me u line telling if they expect to attend A. M. and what station on what railroad they will start from. Last A. M. but one solitary ticket was sold from Pittsburg while in one day filteen boundred were sold from Harrisonburg. What I want to know shead is, what places along the various lines will the

mountains and valleys we arrived at place of their history interesting, and, like the native

We found the people sociable and willing to do all in their power to make strangers com-fortable and happy. There are no brethren living in this immediate vicinity. We had six furrowed checks, "That reminds me of a bury-ing." Others and, "That is what we call haptism." There were a good many spectators present, and only one or two had over secuing acquainted with the destrue, favor the Brethren. We find here a large scope of terri-ory, extending westward, where the Brethren, are very little known. Truly we can say, "The harvest is great, but the laborers are few." Finternally, J. W. Cleck.

From Jesse Calvert.

THE meeting at Laporte closed but night, A December 8th. The members are suffered and it was inconvenient for the next of them to attend the meeting, and we dul not have large soliteness during the day. The posple around the church are much divided in religious sentiment; but little hopes of multing in just of the hope that sense brother will up much of a church here. We all the hint we could and bred to do some good. Seven were and stay are this could not be reclaimed. I hope the multister of ters will visit and preach for them. Eld Isaac will be way to the Lord. We ask the prayers of ters will visit and preach for them. Miller did not attend the meeting at all on no who have been placed in the same position with his. Ed. Thurston Miller and his account of age, and affection of the family he had know now placed in the same position with his. Ed. Thurston Miller with him. Eld. Thurston Miller is feeble and not able to do much preaching, but is willing. not able to do muon preaching, our is similar.

The two other ministering hrethren, Shreeres isless, to. Did Claude and Ridming, are very zealous laborers, but would much desire the hrethren to come and bold out faithful.

From Bro. David Brower.

LEFT home Oct. 25th, and have been trav-eling and preaching in Washington and Idaho Territories. I am now holding a series citing reprieses. I am now hooting a series of meeting nine miles south of Walla Walla, city, W. T. My health is very good and have been since I left home. I have obtained thirty-three subscribers for the B. AT W. You may think I am making slow progress but we have not the same opportunity on the Pacific coast from the fact that we as a people are not well

Reply to Jesse Y, Heckler.

Volt talk of the "people who lately fled from the hand of boundage and oppression," Vast the country of which you speak, go into the legislative halls and Senate chambers, court rooms and election precincts, and you will learn that these people are as fee before the law, and their rights, civil and religious, as well it there is one class more highly favored than an indolent and improvident people, paying scarcely any taxes, loading around public plaare growing up in idleness, and are educated ident neighbors. In a word I will uffirm that ple from the South was unwise and fraught with unhappy consequences."

But as they are now there the best thing you

can do for them is to have them as my can do for them is to have them as much as possible distributed among the white population. Try to keep them at work, pay them liberally, and keep them from loading if you can, other-wise if they are left to congregate together and thrown upon their own management, and do and I want to go to my little sisters. Will you grout a search status to where distants will be laptice may. We then made endy, holde his beside, with writing telestic and he sent for a beside and the state of the sent of

American, their destroy is a problem that re manus to be solved. B. F. Moomaw,

From McBrides, Michigan

A S I have been a constant reader of the B, at W. for some fine I have become very much attached to it as it has been the cause of me changing my manner of life I can see that w: are looked down man on all sales and I) are surrounded on all sides by al-most heathens and dashelsevers or protend to salvation, and there is none other source in which we can put our trust. We hope that here. We hear of so many having such good meetings and here we are in the pine woods so meetings and here we are in the pine wholes so far from any church. Our nearest church is eighteen inles away, and it we want to bear the word preached we have to pay at lenst two dollars for a conveyance, but rather than not

know anything about how lonely it is to no away from the brethren. We hear of so many going so far to presch and where there are min-isters, to b. Did Christ dwell among the saints for lear of persecution? Pray for us that we may M. B. REGISTER, Patience in Affliction.

THE apostle James bolds forth patience as a tan to possess under all arcumstances. Joh possessed this beautiful grace in a very remarkable degree. The Lord is very pitsful and of tender mercy. The seed in the good ground are they which in an honest and good heart, fruit with patience. James says the trying of our faith worketh patience. "Bo putient in tribulation."—Romans 12: 12. Wicked and unreasonable usen abound in the world, and perhaps also in the Church, and our path of duty is often beset with present deficulties and dangers, yet let no one recede from present du

work. "For this is county worthy to a man not conscience towards God endure grief, suffering wrongfully. For what glory is it when ye be buffetted for your faults ye shall take it patient-ly? But if when ye do well and suffer for it ye take it patiently this is acceptable with God," I Peter, 2: 19-20 No mon can, in any condi-tion in life, pass his days with comfort without Dear brethren and sisters, we cought all to

try to possess more of this great and glorious Christian grace. "Let none of us be slothful Christian grace. "her non-but followers of them who through faith and outlines inhere the promises." "Be patient towards all men. See that none render evil for eril anto any man; but ever follow that which is good, both among yourserves and to all med. I do believe if we possessed more pathenne all schism and side issues would soon disappear.—
We sometimes see what a vast unmonut of trouble one man can make for others and still more for himself, all for the want of patience. ing of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing. Be pa tient unto the coming of our Lord Jesus."

THOMAS G. SKYDER

WHAT is ministering? It is handing over the morning paper to another for first perusal, It is vacating a pleasant seat by the fire for one as vacating a pleasant scat by the fire for one who comes in chilled. It is g ving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind when the sun's ray streams in too brightly upon some face in the circle. It is giving your

Goonel Success.

And they that be wise shall shine as the brightness of the Brightness; and they that turn many to rightenumens, as the stars forever and bry.—Ban. 12: 8.

Lauark, iii.—One precious soul was added b the church by haptism on Sunday, 21st of Dec. Glear Greek Church, III .- Brother Menn outler preached seven sermons here, and on took up the cross to follow the Lord James Shippenshurg, Pa-At the stone meeting house near this place ten volunteered to put on the armor of the Lord. Bro. J. M. Mohler as-msted the brethren in the ministry.

Richland, Ill.—Gur feast in November was a very pleasant one. Brethren Lyon and Gephan were with us. Bro Lyon remained and labored for as. Three would were baptized and two reclaimed. Two deacons were elected.

Urbaua, III.-Closed meetings with six bap tized and two added by letter. Going to Mt. Morris to remain a few days. Twenty-siz ons to Champaign county during our meetings. After January 1st, my uddress will be Cerro Gordo, Ill. D. B. Ginson.

Burr Oak, Ford Co., Ill .- Why is there so sch prouching where there are churches, a not more missionary work done? The word in its purity has not been preached here, yet the Lord has not torgotten u-, for he draws the sons and daughters to himself. Two young persons had to go to industra to be haptized. There are others who are ready to mute with the church if a minuter we s here to preach. JACON FURRY.

Milford, Ind - Attended a council meeting in the Yellow River church. Brother John Zellers was ordained. A series of mertings was Six were baptized and one applicant. A bright little girl of thelve summers was among number, and I never led an applicant into the water that had more yeal than she many fested. May the Lord bless the tender lambs and enable the old fathers to feed them with the sincere milk of the word. J. H. MILLER.

Dunkirk, Ohio.—Yesterday I closed a short series of meetings at Beech Grove, five miles south of Dankirk, being the extreme southern preaching point of Eagle Creek congregation. Preached ame sermons in all. Two worthy citizens were haptized, and others promised soon to follow. The order of the church was presented to the applicants publicly, which I feel to recommend, as in many places like this, the people have not heard or seen it done, and therefore doubt that our peculiar tenets of faith are based upon the words of Joses. But in this way the Scripture can be referred to and an explanation made of the same by which all an are that we only teach and preach Jesus. On the 27th, we commence a series of meetings at Pleasant Rodge, Hancock Co. May God bless On the 27th, we con the meeting in prospect and his Zeon every-where. S. T. Bosserman, Dec. 22pd.

From Scenery Hill, Pa.

W E are still well and enjoying ourselver. Have visited a number of families since we came to this county, and attended a number of meeting: One added to the fold by baptism. We will soon leave here for Green Co., remain about one work, and then go to Ohio.

John Wise.

From Pawnee City, Neb.

ROTHER James Switzer came to us on the D 5th of December; preached six sermon-and haptized one. On the morning of the 10th, he and myself left for Brown county Kan-as Brother James is soliciting aid for to send the Gospel to the members on the frontier of Nebraska and Kansas. We think this a good work and all ought to lend a helping band.— This is what is called Turkey Creek Church, w tu a part in Kansas and a part in Nebraska We now number between forty five and fifty members. Wm. Puller.

From Duncansville, Pa.

O-DAY, (Dec. 21st.,) we again met for divine worship. Sermon by brother David Sell, rotu 1 Cor. 15: 32. Theme, The resurrection

freebing from the Lord in many congregations, but as yet this Winter the waters have not been

ould come and labor among us. spirit of the Lord may be poured out upon the ure says, "Gwe congregation, and that many sincers may be one another." awakened to a sense of their duty, while the brothren and sisters may be built up in tha most holy faith. May God hasten the day.

Gleanings.

OLD PEDPLE.

(ROWING old! Yes, we are all growing old, I though we may not have reached our majority. But, is it not bonorable to grow old? We should not be ashamed of our age, unless it be that we have grown old without growing wise. Age ought to indicate wisdom, a ripeness, a preparation for the great chang at the end of this pilgrimage. It does not a ways bear such golden fruit. Old age comes or nany just as winter comes to some who are not or pured for its storms and tempests. Old suc honorable if life has been wisely epent. The olden sambeams of life have been nicked up by hose who, though the eye has become dim of sight, and the ears dull of bearing, have young earts, and who make pleasant days for those around them. Growing old! It means heaven is getting nearer; that the crown and the final home are only a step away, just be-yood the well in the aussen. Bype for the eternal harvest, prepared for the angel respers and the garner of the Lord.

PREACH NOT ARGUE.

A S a rule, it is better to preach the Gospel than to argue about it. To arouse one's ombativeness is often the surest way to clused. It is well to pull down error, but it is better to build up to ust too much in our ability to argue error out of the minds of men and too little in the Fine word of God is quick and powerful, is not dependent for its success upon legical the spostoke injunction, "Preach the Word.

I WOULD NOT HURT

IF I had another life to live and two thous etters to write again, with God's help, I would not hurt the teelings of the humblest of ali God's creatures honestly trying to do good. an teed a creature a nonestry trying to do good. He might be as hig as Daniel Launhert, and I would not call him fat and unctous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would count each call him a bag of bones. I would count each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thoras, or planted some flowers on the path of human life No man can so live without enjoying life. Dogs will sourl of him, but rugels are around him. He may never bave riches or fame, but better than both are friends and God.—N. Y. Observer.

Annual Meeting Expenses

The following is the report of the Tre of the finance committee of the Aunual Meet-ing of 1879, held in Liuville Creek Church, near Breadway, Rockingham Co., Vu: Amount received of district No. 2, Va., \$1500-

00; amount of sale after meeting, \$592.38; from 00; almonis of sections a brother, \$100; Received of district No. 1, V.s., \$33 413, including \$57.68 collected at the A. M., \$3055 51.

EXPENDITURES.
Bread, 10062 lb 8296.86; Lumber, 40,205 feet Drean, 10002 ib 5298-98; Lumber, 40,205 feet 488 50; Brown cotton, 1952 yards, 86 40; Corn 75 bushels, 37.50; Hardware, 61.85; Disloss, 105,08; Grass, 143,31; Freight, 10 29; Chain 2 dox, 21,00; Lubor, 49 25; Bucon, 93 pounds, 78 47; Ice, 11 50; Brick, 2160 and bauling, 28 16 44; Lee, 11 50; Brick, 2160 and bauling, 28-20; Hay, 2 ton, 16 00; Printing, 2 50; Baskets, 7 50; Crying and clerking ada, 7 50; Dish-washer, 25 00; Commissary department, 62.95; Baggage department, 14 50; Timber and firewood, 250; Paggage department, 14 50; Timber and firewood. 27.00; Dauling, 62.31; Mason work, 4.50; Cook, 30.87; Police, 67.50; Committee of arrange-27.00; Dauling, 62.31; Macen work, £50; Cook, 83.67; Police, 67.50; Committee of arrangement, 128.00; R. R. fuev, 2.95; Use of part of Kine's faru, 50.00; Apple butter, 1214; gallous, 83.25; Butter, 1115 pounds, 137.37; Pickiev, 830; dozen, 83.00; Tinware, 76.95; Besf, 21190 pounds, 889.25.

John Zioles, Treasurer,

We now make full report of expenses of Λ . but any et his Wuter the suspense or a many congregations.

M. and would have done or somer, but we troubled in this part of the vineyard. We feel witting for District No. 1 to pay her quota of expense. No. 1 district in still back 864 44,

We hope the which we hope will soon be ned as the Serior which we hope win some anything but to more says, "Owe no man anything but to more supers, please copy one another." Bretbren's papers, please copy S. H. Myess.

From Bro, Gish,

REPURNED home yesterday from a visit to the churches of Livingston Co., Ill. Met the churches in council, where matter were carefully investigated and all things set tled to the satisfaction of nearly all concerned and we believe with the proper care, the troules passed through will no more disturb the

Danish Mission Report

A sister, Iowa, 5
A sister, "
A sister, by D. H. Ind 20
Monticello church, Ind 20
Indian Creek, Pa
A brother, Jones Mills, Pa.,
Beaver Run church, W Va
tindson Church, Iti,
fupton, Iewa10
Sarah Bowman, Iud,
D. H. Huger
C. Brosiens, Onio,4
Moscow church, Va
Summit Church, Ps
New Pailadelphia, Ohio,
Green Mount Church, Va
Okaw Church, 111
Lewis Kunuel, Pa
Fairview Chuych, Iowa,
Henry Whisler,
Mango Church,:50
Surah Bowman, Ind,
Anthony Miller, Ohio,
P. A. Robinson, Itt,
S. M. Dunbar, Ind
M. F. Moemaw, Children's Fund,
Esima E. Filbura
Ella Hunes,
8 D. B

C. P. ROWLAND, Tremurer. Lanark, Ill., Nov. 30th, 1879. (P. U., please copy.)

Danish Poor Fund. Stephen Butterbaugh, III,.... J. K. O.,... D. H. Hiner and wile,....5 00 ...106

D. H. Hiner and witten...

Emma E. Biwman,
Mary E. Bowman, for Bro. Hope's family,
Indian Creek, Pal.,
C. P. ROWLAND, Treasurer

Lanark, Ill., Nov. 30th, 1879.

P. C. Pleuse Copy.

Southern Kansas Mission Report,

Neosha Church..... In last report you gave the Fredomia Church credit for \$34.25; it should have been \$4.25. E. HUEFERD.

Fallen Asleep.

OLIVER .- In Macon county, Illinois, August 13th, '79, sister Eleanor, wife of brother A. Oliver, aged 50 years, 3 months and 16 days. She was confined to her bed and chair with Rheumstism for about 10 years. She here ber suff-rings with patience and Christian fortitude. Jacob Negley. BOWERS,-In Dunkirk, Ohio, Dec. 11th, '79, Henry A., son of brother A. M. and sister

'79, Henry A., son or proper A. m. can be C. Bowers, aged 3 years, 9 months and 16 days. Funeral discourse by brother E. Bosserman.

S. T. Bosserman. SAUNDERS.-In Lincoln county, Neb., Nov.

25th, '79, Mary A. Saunders, aged 62 years, 9 months. Fameral discourse preached by John Forney, Sen. She was a member of New Light Church, or Bible Christians, ember of th HARTER-In Neosba Co., Kansas, of con-

gestive chills, Phebe Ella, daughter of hroth-er Henry and sister Mary Harter, aged 11 years, and 14 days. ELURA TOOMIRES. SMITH—In the Salimony Chron, Hunting-ton county, Ind., Dec. 9th, '79, Alexander Smith, aged 29 years and 26 days, Brother Smith was a consistent member of the Church, and was respected by all who knew,

him. He left a wife and one child. Funeral

Haway Wasa

(Primitive and Preacher, please copy)
PLANK —On Pretty Pourse, Leftrange Co.,
Ind., December 11th, '79, aged 81 years, 8
months and 14 days. Sue was the mother of twelve children, ninety grand children and one hundred and three great grandchildren The oldest of her children is sixty-two, the youngest forty. Puneral services by the

SNIDER -Sister Cutharine Surder was born in B-dford Con Par. in the year 1801 and came to Missin Co., Ohio when a child. She was a daughter of David Studabaker, and grand daughter of Eld. Santuel Ulery of Bed-food country. In Studabaker, and ford county, Ps. She was married to Joseph Suider in 1824 and moved to Delaware Un., Indiana in 1835. She and her husband uni-ted with the church in Ohio and lived in nl.d three years without hearing the Brethreu preach. In the Fall of 1838 two of the oldest elders in the Minni valley came to them and there were then about ten or twelve members that had moved in, and he advoced them to hold second meetings, which they and organized a church,

E STUDABERER.

ARTZ .- In the Grandy county Church, Iowa O.t. [3rd, 79, ss r Ledis, wife of lr ther Smith Arts, aged 55 years, 6 months and 29

ner Artz was one that was dearly loved by the family and all who knew her. We visited her several tames during her affl ction and were strengthened in the buth. When the time of her departure drew near her husband with the children and friends gathered around her, and she said "Now Je sus is coming: I am gent home, so do not weep for me." Brothren am esters, let us try to hold out faithful.

J. M. Saymon

Singast's New Testament History. — Web no lower goties, countering the library of the Old and New 2007 co., countering the library of the Old and New Party New York, New York, L.L. B. Wish may

Union Bible Diotionary, —A Soble Dictionary givin Recursis account and description of every place, well as a history of all persons and places meati in the history of the persons and places meati-Now Taxe and Hymn Ecck.—Half Leather, single, par-prol \$1.0°c. Perdones, by express, \$13,00. More co-clingle copy, post paid, \$1.50. For dozen, by express \$14.75. The Perf et Piem of Salvation. -By J. H. Moore, 1 copy

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De Filler of Type 1 Junels in Bourlage.—Beng on so enter of the Westerful Sterner in the Life of the Sterner of the Westerful Sterner in the Life of the Sterner of the Westerful Sterner in the Life of the Sterner of the Sterner under their Took-masters. By Rev. J. H. Sagraham, LLD, Dice. 2100 Press Prangellat Stellage, in source and occurring a many large stellar of presented smooth the Sterner of German Conference on the Sterner of Cortes on the Sterner of S

Pongilly's Guide to Christian Baptism. - Price 50 Votce of the Seven Thundere; Or. Lectures on the Book of Revettings \$1 det.

BRETHREN AT WORK, Labark, Carroll Co., Hillands.

Children at Work.

J. H. Moore, Lanark, Carroll Co., III.

W. U. R. R. TIME TABLE.

Trins love Leback, Stanleys excepted, as follows

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1.654 M

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here they need wait but			

THE BRETHREN AT WORK.

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-JEREMIAN 50 2.

Vol. V.

Lanark, Ill., January 13, 1880.

GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

irk, Ohb. D. B. Menter, Wagnesbore Fa-paciel Yantman, Yeden, III Se. J. S Firey, Longmont, Cole, III. John Netters, Corre Onello, III. Ser. Busifichs, " " Fore, III. D Brower, dalam, Origo-chesol Moschwills, 1ed S. T. Romerman, Dunkirk, Ohlo. Basch Ricy, Lenn, III . B. L. Oldern, Norberne, Wo. W. C. Tweter, Dt. Moult, III. S. S. Mehler, Cornelle, Dr. J. Like Wise, Rubbery Grevs, III J. W. Southwood M.

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POURTE PAOR—EDITORIALS—International Son-day-achool Lessons: Hell.—Ingersoll Converted

FIFTH PAGE - EDITORIALS -- History of the

Sixtu Paos.—The March of Life; Whateau Rub B Out; A Word to Young Ladies; Angels do not thew; Happiness at Rome.—J. G. Snyder Christian Sadutation.—S. T. Bossarman, Six Bi-ble Names; Saited With Fire.—M. M. E.

SEYNSTH RULE COURSE. N. S. Dole; Rob-inson, Kassat--W. A. Jaquer; Hundingdon, Ind. Sanaud Marray; A. Silled Worker--Mury & Norman; Too Trick to Turive-S. Glick; Fel-louchip Wilhelroun, Weather Church, Other C. Roover, Lindon, West, From Upton, Ex-batign; From Landon West; From Upton, Ex-D. F. Porenan; The Western Home Missionsky

Himself.—Michael F. Snavely; Lesson Leaves J. F. Ebersole; Jettings.—Wealthy A. Churke.

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bi le characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. W. STEIN, Denies.

D. B. RAY'S FIFTH ABBURNATIVE. BY failing to answer our question concerning the new birth, Mr. Stein has surres dered this point. He is utterly confused. He makes haptism essential to the new borth, but some accountable sinners may get to heaves without it? He has baptism as a condition o salvation, yet accountable sinners may be saved without :

1. Without the new birth no accor ersons can either see or enter into the kingdom

2. The baptism of the Hely Spirit was nev er hestowed upon any except the children of

Gol. Acts 10: 43-48 3. Our position on salvation "without works is defined in the language of Paul.

4. It is "without works" "of righteeusness
which we have done," whether under the law

ove his "vile and slanderous" charges against Baptist churches, or himself stand as "a deliberate and willful slanders r." Poor fellow, he claims that he is persecuted "for the truth's sake!" Stop, Mr. Stein, and see what you have blindly done. Without the pretense of proyou have made the following outraged es which are known to be as far from t e truti as the "father of lies" could wish:

In your 1st Neg you charged that: "Bap tist churches" have "legal liceuse" to perfo The marks of the flesh." Gal. 5: 90. What did you do that for?

In your 21 Neg. you charged that: "Bay tist churches are not churches of Christ, because they hold that we may do evil, fight and kill, and take oaths, that good may come!"

know that this is not true 3. Also, in your 2d Neg. you deliberately charged that: "Baptists by taking oaths" are

guilty of the "crime of perjury." 4. And in your 3d Neg. you charge by i sinuation that Baptist c. urches "freely justify and fellowship and apologize for" "unbridled

carpal lasts and passions"-"passione" "rapacious, croel, and fiendish." What did you make such foul charges for?

We again repeat: you must proce, withdraw or stand as a vile and willful slanderer of the churches of Christ. Do you suppose that you can induce any one of common sense to believe these charges? Was Mr. Stein while a pretended Baptist guilty of all these crimes? If so, we eed not be surprised that he now makes his throat an "open sepulchre." We "ask him if such is the spirit of Christ?"

We again answer all his war questions at nce, by saying, that Batpist churches have nothing to de with war, with carnal uccapons We are not to disobey Christ in order to submit to the powers that he. But as citizens we must submit to the ordinance of God that requires the punishment of evil doers

We repeat that Mr. Stein does not believe that a want of "organic succession" would in validate Baptist church claims. No Baptist church "suspends its christianity" upon its ability to trace such succession by uninspired history. We will attend to the historical argument when we reach that point.

Our 9th Argument for spiritual regeneration reor to, and independent of baptism and church membership, is based upon the fact, that it harmonizes the scriptures upon the only plan of salvation which is perfectly adapted to ev case of human necessity. Our heightn with Abraham is not of law:

"Therefore it is of faith, that it might be by grace; to the end the pron.ise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all." Rom. 4- 16

Again:

"Know ye therefore that they which are of faith the same are the children of Abraham." Gol. 3: 7. This same glorious plan of salvation that

aved Abroham, secures the salvation of all believers-the spiritual seed of Abraham. If it was made to depend upon church membership, ns Dunkards hold, then some penitent believers would be lest for want of the opportunity to join the church. The promise which is 'eternal ife" to all believers would fail to those who could not unite with the church. If salvation depended on haptism, then the promise would for the same causes full to all the negitive turn suptized believers. God was not so unwise a to suspend his "power on earth to forgive sins pos the physical act of some other sinner who might, or might not, consent to permit the Lord to pardon the transgressor. plan of salvation reached the case of Abrah with the patriarchs and prophets; it extended to the woman that crouched at the feet of the Savior and the dying this on the cross; the same "great salvation" saved the apostles and New Testament saiuts; and the same glorious plan of salvation by grace through faith, must and will save every accountable sinner that escapes the pollutions of six and walks the sun bright climes of eternal day. Among the lead-

ing denominations of earth, the Baptists stand one as the unwavering advocates of this Bible plan of salvation. ing and fundamental Baptist characteristic which demands spiritual r generation-the new birth-and spiritual life as essential to baptism and church membership is established as a Bi-

Our leading proofs remain untouched, while the enemy has been thrown into utter confusion. and forced to surrender his sund "works of righteomeness" for sulvation. We introduce CHARACTERISTIC II: Baptist churches po the "one baptism" demanded in the New Testa-

There is one body, and one spirit, even a are called in one hope of your calling: Lord, one faith, one haptism, one God and Fath er of all, who is above all, and through all, and in you all." Eph. 4: 4, 5,

No one of these seven unities in this passers can possibly be three. If we must have three haptisms to make "one baptism," we must have three faiths to make "one faith." The "one omersion" of Baptists is generally recognized as velid. But Mr. Stein denies. He says that baptisma, the 'baptism' of the above passage, corresponds with baptize, a frequentative Greek verb. Does he mean that baptizing is a frequentative Greek noun? We grant that a certain class of Greek scholars, whose church rituals demanded three immersions, have held baptize to be frequentative. They obtained this notion from their churches, rather than from the use of the Greek language. & Scott have given up this absurd idea, as may be seen in the late edition of their levicon. Dr. Ed. Robinson regards buptize as a frequentative in form, but not in fact. The overwhelming weight of Greek lexicography is now against th view that baptize is frequentative. Even if the verh was a frequentative, the en baptisma would confine us to "one immersion." The Bible says, "one immersion," but Mr. Stein has three im-

uersions/ Shull we shew God, or man? But. this frequentative will prove rather too much for Mr. Stein. He contends that "baptizing" must be understood, in the commission, before on and Holy Spirit. Therefore, he must have the commission to read:
"Go ve therefore, and teach all nations has

tizing them frequently in the name of the Father, and haptizing them frequently in the name of the Son, and baptizing them frequently in the name of the Holy Ghost". And as frequently, with him, must mean at

least three, our friend is compelled to have at least sine immersions for his "one [frequently] haptism". This will harmonize all the better with his washing argument. Are not nine dips better for washing out scarlet and crithan three?

But this has Naamen to overde the matter According to Mr. S., "Naaman dipped him self frequently seven times in Jordan" - twenty one times or more. According to his argu-ment, our friend is still an unbaptized alies. He must have a few more dips; five may do, as be has had four already. Our friend says: "A single dip has no trinity

and hence connot represent its unity." ought to know that the design of baptism unt to represent either the trinity, or the unity of the trinity. The "one haptism" of the New Testament is designed to be a monument of the resurrection of Christ. At the conclusion of his m a celly argument for the resurrection Poul

"Else what shall they do which are bapti for the dead, if the dead rise not at all? Why are they then haptized for the dead?" 1 Cor. Baptism declares the resurrection of Christ,

and is a pledge of the resurrection of all the

Therefore we are buried with him by han ism into death: that like as Christ was raise ip from the dead by the glory of the Father even so we also should walk in newness of life Fur if we have been planted together in the likeness of his death, we shall he also in the

Baptism is the "likeness of his death." Christ died but once. Therefore one immersion only is demanded. Baptism also contains "the like-ness of his resurrection." Christ was raised. Therefore, one immerfrom the dowl but once. Therefore, one immerou-burial "with him in baptism"-is the Bible haptism. Surely Baptists possess the one baptism" of the Bible.

No. 2

MINISTERIAL POPULARITY

MONG the cursed blessings that are conferred on preachers, is that popularity which makes them for the time the centre of attraction and the topic of general conversation. Out of a thousand or ten thousand ministers not more than twe or three at any time are likely to be famous, and it will be a mercy if those do not ordily come to be infameus.

Most famous men are over-estimated, and their popularity causes unphrasant comparisons, breeds envy and distruct, leads to criticism, slander and fault finding; causes every error to he magnified, and every fault to be proclaimed; and if in some unsuspected hour the praised and flattered pet society shows himself to have like passions, infignities and sins, with others, how seen every foul hird of prey will peck at his gay plumage, and turn his glory into shame. Muny a popular preacher has finished his course is shawe, in sorrow, or in crime. Young man, do not fret hecause your kite does not fly quite so high as your neighbor's. Hold on to the string and you may keep it out of the ditch. It may he very pleasant to see your name in print, but that depends largely upon what is printed under it. Keep lew. Before honor is humility. Be true to God and man, and if you miss

fame you may also escape shame; if you do not hear hosennes shouted to-day, you may not hear the cry,' Crucify him!" to-morrow; and if you can serve your generation in this life, end get quietly into your grave without bringing repreach epon yourself, your friends and your Lord, you will have a fine opportunity for fame and appreciation in the day when the rightcone shall , shine forth like the sun in the kingdom Wait and see if it is not se of their Father." -The Armoru.

THE JEWS

WE have spoken of the proposed raabroads from Jerusalem to Joppa. The follow-ing paragraph relating to it is from the Cincin-

"General T. D. Lovette, of this city, formerly chief engineer of the Southern Road, has just completed a contract for the building of a narrow-guage railroad from the city of Je bem to the port of Jaffa, in the Holy Land, and has written to Major John, also of this city, the champion narrow-guage railreader of Obio to join him in the enterprise. The road will be some forty miles in length, the air-line distance between the two points being come-thing over thirty miles. Joppa is a small maratime town of Palestine, on a tongue of and extending into the Mediterranean and hand extending into the Aledderranean, and lusin a northwesterly direction from Jerasa-lem. It was formerly the port of Jarusalem, and was the landing place of the cedar and scales of which the Tuple of that city was built. It has a considerable trade in cot-ton, corn, and froit, as has also the country toe, corn, and frost, as has also the country living back townal Jorasalem, through which the road will ren. A large factor in the basiness of the road, however, will be the usual sists of the pil, rims at the Easter season, and involvers at all sasons. The proposed road 's undertaken by a party of French capitalist, and is to be pushed loward to an early completion. Mr. Lovette as now in Paris, preparing for the work.

WHEN I WAS YOUNG BY JAS. Y. HEGGLER.

Tell me of childhood, of friendship and truth When I was young, when I was young. Tell me of days which I spent in my youth, When I was young, I was your Tell me of friends that have gone to the Tell me of chiloren, obedient and brave: Tell me of Jeans who suffered to save

All that were young, that were young Where are the friends that were dearest to m When I was young, when I was young?

When I was young, I was young.
Where are my youthful companions to-day?
Schoolmates and consins, how happy were they Where are the children with whom I did play When I was young, I was young?

Friends and relations are passing away Who once were young, who once were Some I but scarcely remember to-day, Who once were young, once were

I, too, as wending my way to the grav ng in Christ who is able to save When I must move over Jordan's cold wave There to be young, to be young.

SKEPTICISM.

BY PROP. SAMPORD.

NUMBER III.

THOSE persons who hold revelation to be the only source of certain knowledge to man would, no doubt, start at being ranked under the title of skeptics, and yet this principle contains the germ of a skepticism under which both religion and philosophy would soon die out. Let us examine the question closely for a moment. The human faculties, it is urged, are perverted. There is no confidence to be placed in them. What means, then, have we for determining that the revelation which we have received is a true one? Its veracity, so far as we are concerned, must rest on a process of reasoning, and this reasoning can only be carried on by the very faculties which we have pronounced fallscions.

The argument becomes still stronger when we pass from the subject of revelation to that of the being of God. With out a knowledge of God, inspiration would be a word without a meaning, and how is this knowledge of God to be obtained, but through the inferences of pur reason? It has been said the Scriptures carry with them their own evidence. the evidence of miracles; but, it has been asked, "What mind is there that would be convinced of the being of a God from the witnessing of some temporary change in the laws of nature, when it had totally failed of gaining such conviction from the perpetual and standing wonder of creation itself." To undermine the authority of reason, there fore, is to undermine that of revelation also. Once destroy the validity of the subjective world within, and there can be no longer a certainty left of any obiective reality.

As regards the tendencies of the two phases of skepticism that we have just described, the religious and the philosophical, we believe one to be equally injurious with the other. Distrust in one kind of testimony may easily lead to distrust in another kind; so that either phase may prove a stepping stone to that universal unbelief that involves all human knowledge in doubt and confu-

Both have their foundation to a creat er or less degree in ignorance. The religious skeptic is generally ignorant of produced on the side of revelation, or est virtues are more regarded in Chins of man's redemption from sin and death.

The majorty of God's truth walks else denies the testimony of the external than here. In China old age is respected
Some portions, then, of God's revealed upon the winth, and propage in the truth of the second production of the

same time in arriving as his conclusion the very faculties whose evidence he condemns. The philosophical skeptic on the other hand, having been trained om childhood in the faith to which be holds, has no idea of the amount of evi dence that would be required to estab lish that faith in the mind of one who

has not been thus educated. Furthermore, we find that those who are most ignorant in respect to the real nature of their own helief ere mosintolerant of the belief of others. has been said, "The mind always seizes with a kind of convulsive grasp thos truths for which it can give no very sat factory account, as though the tena with which they are held would go to make up the deficiency in their evid and on this ground it is that those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical

But skepticism, like all philosophic tendencies, has its uses. Its proper office is to act as a check upon the too rapid progress of all authoritative systems Morell savs, "Skeptical philosophy may be invaluable as an instrument which helps us on the road to truth by dissipating fond delusions." In this way it has been eminently useful in every age, and has formed an indispensable aid in the advancement of speculative science. It cannot be denied, however, that like other systems of belief it has been carried to extremes, and has proved to be a bindrance to the advancement of truth quite as often as it has aided in its development.

MATERIALISM OF THE AGE.

BY ALEX. W. REESE.

SOMETIME since an infidel—a recent O importation from "the Hub of the Universe," (Boston) delivered a lecture in the Empire Hall, in this town, on "The Assumptions of Christianity."
Ouite "a hornet's nest" was stirred up by this event, and a good deal of acrimonious discussion among our good citizens followed, as a result of this "highly intellectual treat.

A few days thereafter, a leading atorney of the place, meeting me on the street, asked me if I had heard the lect-

ure. I replied in the negative. "You ought to have been there," h marked, and heard the hard hits he gave to you religious folks."

"O," said I, "this is not my fight! I thack God that it does not devolve upon me to defend the inconsistencies of p:pu'ar Christian'ty." He laughed at me and said, "O that's it, is it?"

"Yes, that's it!" was the reply. A Chiuaman—a recent graduate of Yale College—a highly intellectual and cultivated man-somewhat recently delivered a lecture in the Olympic Theatre, in St. Louis, on a certain Sunday, to a large audience, on "the comparative civilization of China and America."-I read this lecture as reported for the (St. Louis) Globe Democrat.

It was a stinging satire on popular Christianity, and contained what my legal friend called "hard hits" indeed He drew a graphic picture of the National religion as compared with that of

Confucius He ridicules was hossted "civilization -and said: "You speak of us as a set of benighted heathen, and propose to send Missionaries (?) to Chins in the interests the vast amount of evidence that can be of moral (?) reform! Why the common he has the right to prescribe the term

the boys in my country were as rude as they are 10 Boston-the Athens of Amer ica! The 19th century has given to Americs, the religion of Christ, an l-Mother Winslow's Southing Syrup!! These are the utterances of a learned

skeptic-the impressions of a "Heathea Chinee" - but they afford room for serious thought! What a field for meditation is the do

main of popular Christianity! Cut into hundreds of frage ach claiming to be the true churcheach urging its distinctive dogma upon the world-each claiming to be unded upon the immutable wordeach striving for popular recognition each with its respective organization an its respective temple of worship-each with its distinctive and diverse creedeach sending its teachers and mission aries into foreign lands to proclaim, in the midst of beathen darkness, "the glad tidings of salvation," and all jostling, crowding, and fighting each other What a spectacle is this!

No wonder that the heathen is per plexed and bewildered; and thoughtful men, in our own land, are led to doubt the reality of religion itself!

The whole of this trouble grows out of the difference of men, and cannot be assigned to any defect in the Word it self. These diverse, and often opposing, theories are not due to discrepancies ambiguities, or obscurities in the revealed will of God. They are solely due to the various opinions of men about the Word. "We are so constituted," said a neighbor recently," that we can not see alike." Hence he regarded the various denominations and sects as a necessity in the great work of human redemption. But this opinion is neither according to logic or fact. It is a soph

As to the existence of a plain truth all men can and do see alike. They cannot see otherwise. That men do not always accept the truth-giving it vital force and expression in their lives, we all know. Truth is immutable. It cannot-chameleon-like-change and fluctuate with the fluctuating and changing fashions of the ever-changing times.

The religion of the New Testament is the same to-day-amid the full blaze and glory of the 19th century, that it was when its Divine Author trod the streets of Jerusalem in human form more than eighteen hundred years ago. of a skeptical turn of mind quibble over the Gospel because it does violence to

this class! In fact, they regard it as a 'Knock down" argument,

But, subjected to a critical analysis it is, by no means, as formidable as it appears. No one will deny that revelon-so far as it goes-is the mind of God-the expression of divine reason which is infinite in its extent. No one will deny, on the other hand, that human reason is infinite-limited in its extent

If then the finite could reach all the operations of the infinite mind the distinction would be destroyed: man could be equal to God himself.

God, therefore, does not always, in his revealed word, appeal to man's reason. God sometimes speaks with authority. As the Creator of man he has the moral right thus to speak. As the Redeem er of mnn-in the person of his Son-

"I should be sorry," he continued, "if again, some are mere matters of faith. We accept them because God declares them God does not appeal to our reas on when he declares the truth of the immaculate conception—the tripity—or the infinite attributes of his own person;

for these are utterly beyond the scope of human reason, or human conception. Neither can human reason grapple with the idea of eternity—the resurrection of the body-the immortality of the soulor the incarnation of Christ. These are nistters we only know from the

word of God. Hence it follows that human reason.

being unable to grasp these sublime and stupeadous truths, can not be defiled at the expense of revelation. Truth is not always reached through the operations of human reason Much of human knowledge is empirical in its character—it is the result of repeated experiment-of accident.

Franklin reached his conclusions as much through observation and experiment, when he promulanted his theories of electricity, as he did through the abstruct forces of unsided resson-year more.

The simple circumstance of a falling apple-observation-led Sir Isaac New ton to reason out-after much and re peated experiment—the law of gravita-

The boiling of a tea kettle and the violent agitation of its lid first attracted the attention of Robert Fulton to the motive power of steam. Not reason, then, but observation and experiment are the prime factors of human knowledge. Reason must utilize the results of observation and experiment, but reason alone is maable to cope with even the simplest phenomena of nature.

What reasoning of man could reach the conclusion, a priori, that Ipecac would puke and Jalap purge when introduced into the human system? What reasoning, in advance of the known fact, would lead us to know that we cannot make gun-powder and fire lie

down in peace together? Who could say, as the result of un aided reason, that he might not live under water, as well as on dry land? We might suggest endless examples to prove the truth of the proposition

laid down, but these may safely be left to the operations of individual minds. Why, then, shall we reject the infallible word of God because we can not make it comport with the fallible rea-

son of fallible man? Surely this would be, not to honor, but to degrade human reason itself! It is a matter of surprise This objection is a common one with that men, who defy reason and ignore revelation, do not see how they degrade human reason by such a course! The very phenomena of nature-man's

great store house of knowledge-are mute, but mighty witnessers of the truth of God's revealed Word. What are they but the voice of God himself, rebuking the cold, materialistic, soulless philosophy of men? Like the fingers of that mysterious, but awful hand that traced the mystic words upon the wall at Belshazzar's feast. God has written his immutable truth upon the heaving bosom of the mighty ocean-He has

traced it in "the lightning's red glare Painting hell on the sky." He has stamped it upon the glorious bow in the cloud. Its awful echo is heard in the thunder's dread peal, and

in the earthquake's shock!

in the silent beauty of the forest, and glitters in the flashing glory of the stream! It is seen imprinted upon the mountain penk-lifting its proud head above the stormy clouds, and blushes in the modest violet of the vale

"The spacious firmament on high, With all the blue, ethereal sky, And spangled beavens-a shining frame Their great origin all proclaim!

Move round this great terestrial ball! What though no real voice or sound Amidst their radiant orb be found! In reason's car they all rejoice, And utter with a glorious voice, Forever singing as they shine, The hand that made us is Divine Warrensburg, Mo.

OUR TOURNEY HEAVENWARD.

BY THUE B MEYERS

WHILE at the depot in Chicago, recently,a remark by the Passeager Avent made an impression on my mind. He had given the necessary information to a passenger, who, not satisfied with that, inquired of others until he became confused, then went back to the sgent who told him to go in and sit down till his train comes, that if he believe what every one tells bim be would never get to Iowa. While this applies to all traveling by railroad, it can also be applied to our journey beavenward We have a true schedule where all the conditions of the road are given, with directions where to start from, how to be equipped for the journey, and a glowing description of the station at the end of the road, and so long as we strictly observe these rules and regulations given in our schedule there is no danger of going astray,—we travel on smoothly and nicely. But let one consmoothly and nicely. sult self to some extent, conclude, there is no use being so particular if we are a little behind time, no difference, or ask heritance in the better land, "a crown the opinion of others till we become confused and excited, then like the man in Chicago, we are in danger of never getting to the place we started for. is no necessity for this if we faithfully follow the direction in our guide-book. Our conductor (Christ) is responsible and has promised to land us sere on time. His words are firm and giveu unto us true, authorized by the President, (God) whose controlling power we dare not doubt, consequently if we fail to have s prosperous journey the fault lies with

DEATH IN THE POT.

BY C. F. DETWELLER

AM confident that I am not alone in the belief that our church literature is not as free of objectiouable ma ter as it ought to be our sim to make it. especially of such as seems to show a want of that wisdom which "is first pure. then peaceable, gentle and easy to be entreated, full of mercy and good fruits." or of that love and meekness which helps ous to bear patiently the little wrongs which fall on us on our way. and prevent us from returning evil for evil, or in any way speaking evil of oth-ers, especially our brethren.

While we have reason to believe that sll of our editors and our writers, in general, are trying to work up to the standard, 1 still think we sometimes fall a little too far below, and it seems to me that a few thoughts on this subject would be in season once in a while,
And then when we say, "Our Father than we are from want of gifts or wisto bring to our minds some of the first who art in heaven" * * * "forgive us dom.

his epistle to the church at Thesen "As touching brotherly love ye will receive the things which we ask. need not that I writ- unto you, for ye one another" taught, no other holds a place so prominent in Christian character as love; and true light of the gospel of the grace of vet it seems we will forcet and fail of God. the kindness, and forbearance, and love by which all men shall know that we are Christ's disciples. I thick we some times aim to do justice to our brethren and forget mercy. To aim at simple justice to a dear brother or sister in To aim at simple what we write about them would in many instances be aiming away below

the mark. I might write many things about brethren and sisters that would set them in an upplement light before the world and yet not misrepresent them, but whether I ought to do so or not depends on other considerations besides truth and justice. If a man struck me on my right cheek, and I would do the same to him, I would do him nothing but justice. In like manner I must resent every personal injury on the principle of eye for eye, tooth for tooth, hand for hand, foot for foot, would for wound, and so on through the catalogue of personal assaults, and not go a hair's breadth bewond that which God who can not err has laid down as justice; but the kindness, forbearance, and charity, incumbent on those who would be partukers of the mercy which "rejoiceth against judgment," demands of us a higher aim in all we do to an enemy or a friend, a brother or sister, or say about them either than simple justice. JUSTICE! what a meager pleal that ould be upon which to obtain an in-

of glory, that fadeth not away!" If the justice of God had appeared to all men, instead of the "grace that bridgeth salvation," what a dark world this would be; how gloomy our prospects for the next! But all the spiritual light that is in the world is that which is shed abroad in the hearts of the children of (iod "by the Holy Ghost which is

YE are the light of the world. "HE THAT LOVETH HIS RECTHER abideth in

OF STUMBLING IN HIM. This is the light which makes our way clear in poverty as well as in

wealth, through evil report as well as through good report. It bely keep our own feet in the narro It belps us to keep our own feet in the narrow path, and to restore those whose "feet had almost slipped." Yes, and when they are restored it belps to bury their troubles Without in the least impuguing the otives of any of our dear brethren, I am constrained to say according to the weak judgment as God has given to me (and I think I have the spirit of Christ in so judging) that it is not good to publish, concerning the failings of brethren or sisters, that which has been duly adjusted, and buried in the grave of broth erly love. It would seem little (if you allow me the crude figure, to those show the full the marvels of Eteratry. In the treasures of wisdom and knowledge." Col. 2: 3.

Deal gently with the erring: kur They may have toiled in vain; Perhaps unkindess made them so; Oh win them back again."

music of the summer leaves! It glows principles that should govern us in all our debts as we forgive our debtors.' principles that should give it is a single press. Of the "As we cover up the faults of our dear first and chiefest of all these, it would brethren and sisters, so cover up our sins seem that I abould judge as Paul did and remember them no more," we will bave the assurance in our hearts that we

> May it engage our prayers, our talents yourselves are taught of God to love our experience and every virtue that we Of all virtues taught in can bring into requisition to adorn our God's Word, no other is so abundantly papers, our tracts, our sermons, and our daily walk and conversation with the

ANONYMOUS MISSIVES.

BY C. H. BALSBAUGU.

LIKE them, if they are full of Christ Those whose life is most deeply saturated with the Spirit of the Cross are inclined by their new disposition to sow the seed of the kingdom in silence, and cast their bread upon the waters when God and His angels are alone cognizant of their bidden ministry. A few days ago I was cheered with two specially Heaven-scented messages, one from Dakotab, and the other from Nebrasks. am hungering day and night for o munion with souls who are warmed and magnetic with long repose on the bosom of Emmanuel. I receive many letters from saints who have bardly learning enough to put their burging thoughts and feelings into words; but the love of Jesus throbs in their crude utterances. and the very light of Heaven runs along the lines of their all but illegible scrawl, so that while I feast my soul with their Holy Ghost-seasoned fragments I am "sitting in Heaveuly places in Christ Je-sus." I like to read fine writing about Jesus; but when Jesus Himself is in the missive I like it better. The two notes shove referred to speak volumes of Chris tian life in what they do not even intimate. This is significant and well wor thy of consideration by us all. We spoil our best deeds by reference to them We mar and smirch our best literary ef forts by infusing ourselves. Ego is the Beelzebub which heads the host of mi nor acvils in the inner hell. John 14: 27, and Philpp. 4: 7, can never be real ized so long as our ears are itching for our own praise. Thousands in the church, and ministers not excepted, are committing slow spiritual suicide by furtively imbibling the poison of self-seeking and self-exaltation from the golden goblet in the leprous band of the mother of harthe light, and THERE IS NONE OCCASION lots. Nothing so penetrates and invests the soul with the grandeur and moral power of the Godmag, as to claim and exercise no individuality apart from Jesus. yet not I, but Christ liveth in me," is the philosophy of salvation, the concentration of all wisdom without the polish of the Academy. I am an enthusiastic advocate of education, but only in the Lord and for the Lord. Mathematics belong to Him, in all their heights and depths, no less than the numbers Three Seven, and Twelve. If we would but know it, Heaven and Hell and all the universe are included in the Alphabet and the ten numerals. What the wisest know is a suothing compared with what is

> We are more likely to lose our cor forts from want of love and gratitude

haracters known to the unlettered.

unlocks the very heart of God, and all

AT GEORGE STUCKMAN

HISTORY informs us that tobacco derives its name from Nicot, a French embassa-

was discovered by white men on the Island of Tobago, and used by the natives to a limited extent. It was introduced in Europe in 1560 About sixty years after that, it become so popular in America, and its cultivation so ex-tensive that it became the staple article of commerce, and was frequently used as money, as

There is one fact connected with the history of tobacco in our own country, with whi many of you are acquainted, which I will not

In the year 1620 when the colony of Jar town, in Virginia, had been established about thirteen years, a great want was felt for female sid; not only to soften the asperity of manners in society, (composed wholly of males), but to give stability and serenity to the colony, by enraging the domestic or family institution, Ninety females of respectable character, hat of humble fortune, were imported from England, and sold to the planters at Jamestown, for wives, at the rate of 120 pounds of tobacco valued at fifty cents a pound, for each is na nurchused

During the next year, 1621, sixty or seventy more were sent over and sold for the same commodity, but the price had been advanced by therefore, in Virginia, was the

London Company to 150 pounds a head. The slavery of whites; of the wife to her husband; and the first expertation of tobacco was for this singular purpose of purchasing compan-Tobacco was first taken to Europe in the sixteenth century. It was recommended for its medical virtue, which was greatly exagger-

ated by medical quacks, who declared it to be a profound remedy for many diseases, and would keep away all contagious diseases, was falsely represented until it became an arti-ele of luxury in the Old World, though not without much opposition. Several Popes, Ur-han VII and Amuret IV among them, forced against it the thunders of the Roman Church, and the Prinsts and Sultans of Turkey denounce ed the use of tohacco as a crime; and Amuret even going so far as to decree its punishment by the most frightful forms of death. Later in the same century it was decreed and hee law that the pipe stems of smokers were threat through their noses, and many other similar penalties were instituted; after all death penalties had been sholished only on manufa-

All this condemnation and all these penalties were unavailing. The use of tohocce steadily increased and has increased ever since The Turks and Persians exceed all other

ations in smoking. In India and in China all classes smoke. The practice is universal. Girls have a peculiar appendage to their dress that contains a pecket, especially for pipe and tohec-Chewing and snuff-taking is gradually diminished, but smoking is on the increase; as they associate smoking with their religion and all transactions of business. Smoking togethy with them has a greater significance than uting together has with civilized nations

Gravelton, Ind.

SCRAPS

One shower of rain will increase the grain product of the brothren 100,000 hushel, that is worth \$100 000. It will increase the grazing does be bestow such royal gitts for; to enrich us? Yes, that we may be able to send once and again to the necessities of his missionaries. Let us see that those blessings do not eat our souls as a canker but that freely having recontained in the simple elements and know Jesus is to possess the key that seived we will freely give.

Only ten more years to prepare for eternity. If these should pass by as rapidly as the last ten have, it is near, now at the door. Oh! let us watch and be soher lest it come as a thief Some preachers teach the people that it is

not essential to salvation to keep God's command-ments. So Satan taught Eve. So Korah Dathan and Abiram taught the Hebrews. Brethren do any of you teach such doctrones?

The Brethren at Work. PURLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN,

The Editors will be responsible only for the ral tone of the paper, and the resertion of a le does not imply that they enforce every sent of the writer.

Contributous in order to secure prior of their articles, will please not in

BRETHREN AT WORK,

LANARR, 11.1... . JANUARY 13, 1889

INTERNATIONAL SUNDAY SCHOOL LESSONS

THERE is a difference between a dictionary which defines reports, and the electron of a lesson for our children. The teacher selects the lesson for his pupils, but the lexicographer dewords in harmony with linguistic science, The definition of terms are given as tounded on an onvarying law; but the assignment of a lexson is simply according to the judgment of the We state these things so that the readers may be prepared to meet any arguments brought up in this direction.

Is there against in the Lessons as assigned by that select Committee? Is that a good system which on December 7th takes Revelation vi-14 elation xxt: 21-27, and Mark tit: 7-25 for De cember 21st? Is such a plan better than the "Topic Method?" The preacher who wishes to end confines his discourse to one subject. What for? So that he can more readily instruct his hearers. Why did Peter confine his remarks to a subject-Christ-on the day of Pentecost? When the lame man was healed, and the people were amazed, why did Peter confine his marks to Christ's death and resurrection? Why did be not talk about twenty subjects in his one once only confuses the mad. Do the edvocate of the "International Lesson" practice what they fine themselves to one subject, and then in the ke., and being all the Scriptures toget'en which if that were the course of the mult de? If the Committee would go that way, would you It is urged that if we use the "Internation

It the Brotherhood should adopt the the Brole? "No; the lesson was taken from the the Prosbyterian school, will you not have the one learner Does the lesson become better

&c." Sad, sad the condition when so t liance is placed on each others thoughts!

Do the authors of the "International Lesson" follow some particular line? "They do," exclaims one. Then by that particular line of thought they may give you John 13: 1-17 in eleventh month of the sixth year; hence f etwashing for six years and eleven months dure not be brought up in the schools. If their line of thought should not include John 13: 1-17 then your line must not, for your line is th and theirs yours Should their line not include

Rom. 16: 16, 1 Peter 5: 14 at ali, will your line ontain it? If, in their judgment the Holy Ke-Remember the Committee is assigning lessons for you, and you must take what the teacher It is not a question of scholarship,

of judgment; and now the whole Brotherhood is asked to give up its indement to that at the Why should any one go to "Rome"

for forms and patterns? It is true that if we should publish the "Inter

national Lesson" in the B'at W we might in it hops, increase its circulation; but would we be that principle would be sacrificed? Should the "pocket book" triumph over principle? It offen does in the world, but God forbids it in his Will the "International Lesson" serve to maintain our peculiar characteri-ties as a pro-

We maintain that each child should have Bible. By having a book of its own, it will learn to revere the work, will learn to turn to almost any werse at wishes to find. Other backs: may aid a teacher in making illustrations, but the pupils rarely over read them. Is it not better t o have the child to become familiar with the Bible? Why should we not plend for the Bible? Why not do all we can to have our children read it, to study it? We believe that very candid mind,-all who will divest them-

selves of selfishness, can see that we need to cling closer to that one best Book—the Bible We raise our voice for it; we wield our pen in its behalf; we must bearken to it, follow it, obey Who will say we shall not? Hold fast the good old Book: keep it among the children, and never trade it for something far inferior.

Shall our ears now be "greeted" with arrow labled, "uncharitable," "jealon-y," inlearned," "narrow-Leasted," for plainty wro ng our convictions? We did not set out to ten any one's "firsh with thorns of the widerness id with briers," (Judge 8: 7), but to murn, to watchmen may prepare themselves for the last

tle. Have we given an uncertain sound? Do tion? We, in ecuclusion call attention to the rupted. May we learn to avoid the same fatal teps. We quote from Musheim.

"If any part of the Jowish religion was less was established by the law of Moses and revolutions which rendered the Jews mor they had formerly been, for when they saw the sarred rites of the Greeks and Romans, they that were used in the worship of the heathen

church in Lanark met un council. There was a bugo attendunce, and considerable interest in the labors. Brethren Mirtin Meyer and Dan-off Dy were present by invitation to assist the council. By council of the church Brother J. Brother would perhaps differ very much from the comments of a Presbyterian; so instead of H. Moore was ordaned, and another minister the comments of a Problem's in similar of Ω . In some the similar of Ω is a contraction of the size of Ω in the size of Ω is a contraction of Ω of Ω in the size of Ω is a contraction of Ω of Ω in the size of Ω is a contraction of Ω in the size of Ω in the

PERSONAL MENTION

THE address of Brother K. Hekman is hanged from Cornell, Illinois, to Odell, sa

THE address of J. W. Southwood has been anged from Lincolnville, Indiana to Doro

BRETHER Bock and Gorden, of Kekomo Indiana, have been preaching in North Man-chester Church, Indiana. Two baptized.

On the 22ud of December last, Brother Ephrium Stoner began a series of meetings Upper Conewago, Maryland. We hope to h that many loved ones have turned to the

BROTS'S F. P. Lubr expects to attend the next Annual Meeting if benth will permit. How we would rejoice to grasp the hand of our dear old brother once more! God bless

UNDER date of 2nd inst., Brother John Metz. ger writes that he was not very well. Their No wonder a man would oppose Christianity, or be disgusted with it, if he has seen it only otother's congregation.

A LOVING brother writes: "Would like to meet you at Dought, if I could leave home.
There is quite a desire for Brethren to comthere. O when can all the calls be filled?

Father's children are hungry. O for more la-Oun esteemed Brother, Andrew Hutchison, of Centerview, Mi-sours, is at present accomm

ing in Lengmont, Colorado, for health's, sake.
A letter from him dated December 29th stated that he was improving some. He has our heart felt sympathies.

Zion's Watchman, published at Albany, N Y., by John Lemicy, who some years ago estab-lished the Golden Center. Rackford, Illinois, in one of the live religious papers that is deter-We welcome the paper to our exchange list and hope it may accomplish much good in defense of parity and goodne s

WE visited the Mr. Morris College on the 29th of December and were pleased to see the carnet labors of students and teachers. There are shout one hundred and eighly nam are atoms one and "atill they come." The proprietor are talking of creeting additional buildings, a The proprietors the present buildings, though quite large, are very much crowded. We were glad to learn that Brother Stein has the esteem and good will mornly and disob-dient must eventually yield

THAT evangelist, Brother D. B. Gibson ent several days in Lanark the last week in December. He prenched to us several discours and did his part towards furthering the peo preached about one hundred rimes and beheld upwards of fifty units with the church. He-

Bnornen Husper, of Missouri, preached in mark December 25th and 80th. His last dismuch of this world, having been a seamon and a soldier, he drass such illustrations that even a soliter, he draws an in limitations that even the dulle-t mindean comprehend. The universal regret is that he left so soon. It is the "a and do trine" which strong them the soul, and we hope Brother H. may live to come this way

RESTREE D. M. Miller is determined that the

HELL-INGERSOLL CONVERTED

M R. Ingersoll says, "It strikes me that what they call the atonement is a knot of mor-ankruptcy. Under its provisions man is allowed the privilege of sinning on credit. Do-sa't the credit system breed extravagance in sin? * * Who's afraid of punishment which is so far away? [We would thus, from

the way Mr. I tries to argue it away that he is one that is afraid of it | Whom does the doc-trine of hell stop? The great, the rich, the powerful? No; the poor, the weak, the d-spised, the mean. Did you ever hear of a min go ing to hell who died in New York worth a million dollars, or with an income of twenty-five thousand a year? Did you? Did you ever hear of a man going to bell who rode in a carringe? Never. They are the gentleman who talk about their assetts, and who say, 'Hell is not for me; it is for the poor."

m the light Mr. I. here presents it. Talk about hell bring the place for the poor and heaven the place for the rich! We read about a certain rich man who was arrayed in purple and fine linen and fared sumptuously every day. And then we read of a certain poor man—a hegg w-who laid at the rich man's gate while dogs lecked his sores. Now hear what the Muster says: "And it came to pass that the beggar died, and was carried by the angels into Abruhum's bo The rich man a so died and was buried and in hell he litted up his eyes, being in torment. You see the rich man,in one case at least did nor talk about his assetts. You now learn of

at least one rich man who went to hell and one poor man who did not. Whether propio in New York ever hear of this or not, the fact remans the same, that "it is as hard for a rich man to enter the kingdom of heaven as it is for a camel to pass through the eye of a needle.

We have no more sympathy for a selfish, avaricious mockery of picty under the title of hely

Christianity than have the infidels. No, it is comething we are deeply sorry for, regret too seriously, to pass by with simply ridicule and iestine. We believe it ought to be denounced in the strongest terms of our language, and nucle pale-based in the sight of many pure and noble examples of meek, humble, honest, and charitable professors of the religion of Jesus

Sometimes we think we have not much to

We can unite with him in general thanksgiving when we see the width of

Mr. Ingersoll pext denies that God has the

right to dispose of man in any way he may please because man is the property of God. He have the right to torture it because I made it?" but Mr I. finally reaches a point where he for change or dispose of this building? So with the ight has Mr. I. to change or dispose of the In the second place Mr. I. makes a wrong

"In this was munifested the love of God toward ns, is cause that God sent his only begotten Son into the world, that we might hive through him * * God * " " sent his Son to be the propi-

We next read from Mr. Ingernoll as follow Do you know pobody would have had ides of hell in this world if it hadn't been the volcanoes? They were looked upon as chimnies of bell. The idea of hell would nover have polluted the imagination but for them" Is this true? Hav children no idea of Hell until they study geog raphy and learn that in certain places on the globe there are mountains out of which is us urning lava? Is it true, dear reader, that the first thought you had of the punishment of the wicked in hell you got from what you learned

Mr. I. next denounces the idea of hell bec he sees no good to be derived from it, and then he goes on in a strain of sarosem as follows Various reasons are given for punishing th

hell is correct or not.

wicked; first, that God will vindicate his injured majesty. Well, I am giad of that! Second, He will elerify his justice-thack of that. Thurd, He will show and glerify his grace. Every time the saved shall look upon the damned in bell it will cause in them a lively und admiring sense of the grace of God. Every look upon the damped will double the ardor and the jey of the saints in heaven. Can the believing bushand in leaven look down upon the terments of the unbehaviou wife in hell and then feel a thrill of joy? That's the old destrone-not of our days are too civilized for that Oh! but it is the old doctrine that if you saw your wife in hell-the m, that, perhaps supported you by her needle when you were ill; the wife who watched by your couch might and day, and held your corpse in her loving arms when you were d the sight would give you great joy. That dec-trine is not preached to-day. They do not prouch that the sight would give you joy; but happiness. That is the doctrine of every or-thodox ministerin New York, and I report that trines. The sights of the torments of the damued in hell will increase the ecstary of the sands forever! On this principle a man never enjoys a good dinner so much as when a fellowcreature as dying of famine before his eyes or he sever enjoys the cheerful warmth of his own ed wretch is dying on his doorstep. The saints enjoy the certa-y and the grouns of the for mented are music to them."

panishme to vindicate his uniesty? It is, rity his justice? Samply, "Think of that."

All the talk about the husband looking

we reflect to a moment and consider that no apon such a character, we remember upon such a blessing is pronounced. "Blossed are the mercuful, for they shall obtain mercy."

BUSINESS ITEMS.

We have received mother supply of "Our Almanae" from Bro. Kurtz, Price, len cents, or

"Salvation B) Grace" — A new Tract, just at. Price 50 conts a hundred. This is the

BROTHER John Wise is General Agent for the BRETHERN AT WORK and Tract Society, and will ulteral to business for us wherever he

Consistence of the "Gooden of the acts in the case. Letters put into the mail on Monor day will read in the case. Letters put into the mail on Monor day will reach in it true for publication the same week. We exceed thanks to the week to the week take an independent in this column, and notice many other tourist in the work Reed lake it 1-4 and them days 24 days 24 days.

WE are still receiving calls for pamphlets for see distribution, and as the fund for that purse has been exhausted we cannot supply the mand. O for the thousands of pennies spent for carnal gratifications! What a wast amount of good might be dene if the wasted pennies re gathered to now the good seed where suchers cannot go! We shall continue to preschers cannot go! We shall continue to pray God to move the hearts of his people to use their blessed privileges to induce sumers to

Some are still calling for credit. To such we again say our terms are cash. Agents have sixty days in which to collect, and remit. We wish to impress our readers with the fact that we kept 'Poor Trust" in our office for over three years, and he took so many liberties that we were obliged to turn him out. We lost hundreds of dollars by him. He is a poor fluan corr, and if kept very long in any business ectablishment, will cat up us very life. There-fore do not ask us to take him in again, for we will not The paper makers and printers have not yet agreed to work for us gratuitously not yet agreed to work for 'us gratuitouely. When they do, we will again consider the pro-priety of doing comething for "Poor Trust." We believe, however, that the sooner he begins to "pay us he gore" the better for him and all

What is a man, who has been made f Christ, to declare? Dare he declare the Bable Dare he stand out boldly as a lover of what is in the Bible? Certainly! Can be contend on Can be contend on ly for the ordinances of Christ Jesus, and re at all others? He can; but he may sometimes feel the need of company; he will get loneson at times, for few will endure sound doctrine.

Surroux a man tells a lie about me, asks "Why do you contradict it?" What have I to do with it? Take care of your own off-spring! whistle off your own dogs! "But m-n spring; winsite of your own dogs! "But men will believe it." Quite likely; they that love lies will believe lies; but the judgment day will settle all such matters, and it may not be long to wait. Meanwhi e, those who hatch or eminate untruths are bound to take care of their own live stock; they are responsible for all damages, and the longer they defer the set tlement the heavier the bill will be .- Sel.

PERSONS acquainted with one of the editor. and not with the others, frequently send arti-cles for the paper, orders for books, or subscription lists to the editor they know, and not to the Breihnen at Work. In this way on: away from the office at the time the letter is received. We wish to be prompt—"diligent in business"—and allow nothing to drag, bence

Rev. C. Monagau is chaptain of the Topel: Capital Guards and pastor of the First Baptis chaplam will preach to the guards and the con-gregation. This is an innovation on our time honored style of church services.

by Bro R. H. Miller, Bro. Miller is a good writ such of his articles as may be calculated to in struct, edify and unify the general brotherhood

Mistorn of the Church.

NUMBER II. FIRST CENTURY.

The civil state of the world at Christ's appear

THE greater part of the world was subject to the Roman empire when the babe of Beth-lebens made its appearance. The purple had been "reduced to a state of servile submission rill love your God more and perhaps serve him to Augustus Cowir, who by artifice, perfidy and blood shed," had acquired great power over the people. The Roman Senate was under the dictum of the emperor; and while a shadow of liberty remained, the will of the monarch was Notwithstanding the mountchial form of government, letters and philosophy flourished, and in many parts of the world the darkest is uprance was dispelled by the benign ufluence of correct principles. There was but little war and tumult at the time of Christ's birth. The temple of Janus, the god of war, was closed, and the time of Jesus' advent into

the world may well be styled The Pacific Age. The religious state of the world at Christ's

All nations except the Jews had respect to a aber of governing powers. These they called gods, to whom they bowed and worship The Grecian gods differed very much from those of Egypt. These differences, however, rarely produced war and desension. Rach nation and tribe permitted its unighbors to folow their own gods. They looked upon the

world as a vast empire, divided into states over which a certain kind of divinities presided. and that, therefore, no one could regard the other's gods with contempt. This is not strange when we consider the source of all their rods "The deities of almost all nations were either

ancient heroes, renowned for noble exploit and beneficent deeds, or kings and generals who had founded empires, or women rendered illustrious by remarkable actions or useful inventious. The merit of these distinguished

and eminent persons, contemplated by their posterity with an enthusiastic gratitude, was the reason of their being exalted to celestial honors. The usural world formished snother bind of deitier, who were added to these by ome nations; and as the sun, moon, and stare, shine forth with Instre superior to that of all other material beings, so it is certain that they ud received religious homage from almost all

From these beings which seemed nobler than multiplied quite rapidly; so that in not a few the winds, and even virtues and vices, had their alters, around which gathered zealous and deyout workers. Sacrifices were offered to these gods; and ceremonies were not unfrequently absurd, cruel, and obscene. In connection with this general worship, the

secretism, and only a few were permitted to of the most disagresable kind. 'These secret were kept in the strictest manner, as the initiated rould not reveal anything that passed on those From these considerations it is not strange

role; and here and there a Greenan paintospher would loom up and present some beautiful things concerning the nature of the true God, and the duties of men. But they were not able to reveal the truth, because their beautiful things were mixed with the chimerical and the

Two kinds of philosophy prevailed wh Paul condemns b th: the first in Col. S and the latter in 1 Tom. 6: 20. Among

the Grecians was a sect called Epicureaus, who maintained that the world came by cha Pleasure was regarded as the "ultimate end of man," and that virtue was not worthy of esteem. Paul met some of this class at Athena. Acts 17: 18

From this brief view of the religious condition of mankind, the realer may understand the wretched state of the Gentile world when Christ came to the earth. Go back there and re what infidelty has done, and as you view the misery of that people, and then turn and b-hold what Christiannity has done for us, you

PRINCIPLES are discoverd and applied by men

The committe of Arrangements will meet in Mt Morris, Illinois the 26th inst., to make further preparations for next Annual Meeting.

A lot of interesting corner of out of the issue. Many thanks, dear brethren and sisters; but please make your articles as

ly is perhaps nearer the truth to say that you cannot find thoughts for) our words than to say you caused find words to express your thoughts.

THE aucient Persions taught their children only three things, vix: "To manage a horse, to shoot dextrously with the bow, and to speak

is is Map year, and Washington's Birth. day, Decoration Duy, and July 4th come on Sunday. February begins and ends with Sun-day, and has five Lord's Days.

Formion disputches state that Russia is making extensive preparations for war. Among the Russian soldiers there is a feeling of an im-pending conflict with Austria and Germany.

QUITE a number of our subscripter to late to get first number of this year. These we know, will be disappeinted. But how can it be helped and who will be to h!ame? printed several hundred extra copies but they are

An old brother recently said to us: "I used tobacco for forty years and spent for that weed about \$4300. I do not now use it, and our much Do not waste your money, but put it where you can honor and glorify the Lord.

THE prospects of scenning the Casel Library for Mt. Morres are very good. The contractions and all that is needed as for Brethren and friends in Northern Himoss and the West It is expected to raise the required amount by donations. Full particulars

SHOULD not those who have been haptized given the quality and quantity of food we use so that the "temple of the Holy Ghost" may not be defiled? Are not the "goodies" on our

Wg call special attention to Brother Landon West's communication. We believe that if this matter he left to children and young people, that enough to build a house for the Brethren in Denmark will seen be forth-coming. We will consult the Lord about this mutter, and then say more about it in another ione

Will our agents please accept our heartfelt thanks for their labor, in b-half of the Berts-ness at Work. You have been diligient in business, and extracted in performing what your hards found to do. "God is not surighteens to forget your work and habors of love." "Heb. 6: 10. Will you still continue to do what you

now Bible critics overlook the "fact" that Je-ous washed his disciples' feet at the house of Semon in Bethauy. Just as if that, if it were Simon in Bethany. Just any true, it is were a fuch, would be a good reason to refuse to obey the Lord Jenus. Homes Bible critica leave reter-tracking just where the Holy Spirit and Thirds placed it, was, in the upper room in Je-usalem, and all the twisting of the disobodient simultage out. Carist put it in the public as-

Home and Family.

THE MARCH OF LIFE.

I am resting for a moment
"In the broad bivonce of life,"
For my heart is getting weary
With the classor and the strife;
Looking backward through the taugled
Marca that my feet have come,

Looking forward for the glimmer

Of the golden lights at home; Through a green and pieasant valley Up a steep and rugged hill;

Erroigs a green and pressure Up a steep and rugged fill; Errough a lost and and desert, By a sweet and silver rill; cumbling over thorny hedges Stretching over thosey plain And a dash of cooling main;

Though the slought of deep despo

Through the swelling tide of greef, With a little whispered comfort, And a little kind relief; In a calm and in a tempest,

Now a joy and now a care, And a little tearful tugging

With a getting, and a giving.

And a taste of transient bliss,
And the soul's incessant yearning

For a comething more than this we pilgrims th

With a weak and wise intens,

Yhile God's angels keepthe record

Of each day's accomplishment.

— Waif Woodland

WHAT CAN RUB IT OUT?

MY con," said his mether, to a flaxen haired hey, five years old, who was to haired bey, five years old, who was try-ing to rub out some pencil-marks he had made on paper, "My sea, do you not know that God writes down all you do in a book? He writes every naughty word, every disobedient act your shoulder, or post your lips; and, my boy, your shoulder, or post your lips; and, my boy, you can never rub it out."

The little boy's face grew very red, and in a mement tears ran down his cheeks. His moth-ar looked exceetly at him, but she said nothing more. At length he came softly to her side, threw his arms around her neck, and whisper-

ed, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub cut the record of your sins, for it is written in God's holy Werd, "The blood of Jesus Christ, his Son, cleanseth us from all sin!

A WORD TO YOUNG LADIES

WE wish to say a word to you, young ladie M about your influence over young men.

Did you over realize that you could have any influence over them? We believe that a young lady, by her constant, consistent, Christian example, may exert an untold power. You do not know the respect, and almost worship, which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old. A gentleman once and of a lady who boarded in the same house knowledge of one mother, which removes dis-trust, and forms the only true hasis of mutual with him, that her file was a constant proof of the truth of the Christian religion. Often the confidence and sympathy. simple request of a lady will keep a young man from doing wrong. We have known this to be the case very frequently; and young men have heen kept from breaki g the Sabbath, from drinking, from clewing, just because a lady whom they respected, and for whom they had fection, requested it. A tract given, an invitation to go to church, a request that your friend would read the Bible daily, will often be regarded when more powerful appeals from

one very toad of eleving tobacca.

One day be was caught in a shower in Illinois, and going to a rude cabin near by, he
knocked at the door. A sharp-looking old
dame answered his summons. He asked for

thereby some have entertained angels non-

SIX BIRLE NAMES

CAY them over a good many times, until you on remember them, and the order in which they are given: Adam, Enceb, Abraham, Selomon, Christ, John. Repest them again, and then learn the following bit of Bible chro-

1 From the time Adam was created until the time Enech was translated was a thousand From the time Enoch was translated un

3. From the time Abraham was born until the time Solomon dedicated the temple was a

thousand years. 4. From the time Selemon dedicated the emple until the time Christ was born was a

thousand years.
5. From the time Christ was born until the time John died was a hundred years. Thus is the Bible history of forty-one hund

years divided .- Kind Words HAPPINESS AT HOME.

BY J. O. SNYDES

IN order that happiness may reign supreme in our home circles, each member compris ing that circle must have a benevolent spirit, er have a disposition to make ethers happy one be heedless of the wishes of others, but tenacious of his own gratifications, he acts on a selfish principle, which can sunder all humanities. A benevolent spirit will lead to frequent self-denials for good, and it is the cornerstone on which the happiness of home must rest. Everything which will be likely to displease, if unnecessary, should be avoided. The gle word or action, and its repetition may keep a family in constant turmoil. Small things may emhitter life. He who would knowingly give unnecessary pain is wanting in human feel No one that knows himself imagines

that he is perfect, even as a social being. He needs the ferbearance of others, and he must he willing to extend it to them. To sak per fection in others when one has only imperfec-tions to give in return, is not a fair exchange There will often be difference of opinion, but there need be no alienation of feeling. Let thy judgment lean to the side of charity, and what charity cannot cover, let forbearance excuse Be ready to ask forgiveness. Many are too little to do this, but nothing can so stamp one's character with the seal of true greatness, as a free, open, penitent acknowledgement of a wrong. When such spirits are together, harmony cannot be broken though the house be small. Avoid a spirit of reserve. If charac stic of a family in their relations to each other it stops the spentaneous outflowing of feeling and thought; it desotates sympathy, chills affection, and thus breaks the sweetest charms of home. An open expression of thought and feeling leads to a wider comparison of views, to more intelligent judgments, and to a

Cultivate a relish for useful knowledge. See of the family, at least, have leisure. Let them so use it as to increase the common stock of knowledge. If a family dwell only on the routine of daily affairs, or on events of mere local importance, their minds will want vigor but Miles among resistant Bible dulty, will offen be graded when more powerful appairs. From any power in a shell monothery, and knowledge with the properties of the properti and scope. The hour of leisure will drag beav-ily; life will pass in a dult monoteny, and home

other," no angel would come down here with a all mutual service is a kind of task work, and ners, and as the result of which for about 600 other; no anget would came down be now to a lail mutual service is a kind of task work, and big quod it obtained in his mouth."

She shut the door in his face, tearing the good man to the mercy of the rain and te is attent to do just what one is obliged to do in the awar reflections. the conscience, and leaves little room for the culture of the affections. They may be cher-ished directly by little attentions and kindnesses which feed them; indirectly, by avoiding whatever dranks up their life, viz.: seeking pleasure abroad, apart from the family; self-indulgence; teo absorbing pursuit of wealth or honor; anything and everything which has a tendency to

Decatur, Alabama.

CHRISTIAN SALUTATION "Lovest thou Me?"-John 21:15

BY S. T. BOSSERNAN

HERE are various ways in which we can manifest our affection towards one another. A peaceful disposition towards our fellow-man is an attribute to happiness. Social interviews with freinds are means of prometing our fore. Not a few make a "dinner" or a "supper" and in their manner of feasting is the way only, in which they con manifest their love and Christian courtesy. Although a "feast" is not forbidden yet when kindred bearts meet together in a general or a private essembly, there is a mea certible of premeting love, happiness and chriscourtesy while the body may be feast, that of drinking deep in the cup of blissful dience to the commands of Jesus and of living in close proximity to the Gelden Rule, de unto others as you would have them do unto you.

While the feregeing suggestions are prelific sources of prometing Christian affection, there is a command given, unto the Christian for his observance, by the voice of inspiration that if engaged in with motives as pure as the Giverwill be a true exhibit of our love, bringing our eres together that nought but death can b That command is the salutation of the holy kiss 2ed Cor. 13: 12. Enemies cannot engage in fraternal greeting of any kind. Eagaging in the salutation with feelings of eavy, hatred or other re motives is not a holy kess, hence a com mand of Jesus is violated and holy trust betray The child of God realizing that no blessing will follow the observance of any command when engaged in from impure motives, can hopefully rely that kindred spirits obeying God exhibit a true motive in observing this hely command. Then can we exhibit true love and Christian affection. Then need we not sak our brother "low est thou me?" for the act is accepted for the ex-pression "I do". "Simon, son of Jonas, lovest thou ma?" calls forth from the christian. Some manifestation of his love as much to-day as it did in the days of Christ's Incarnation. If you love If you love me Simon, give me some exhibition of your love. "Feed my sheep," and "Feed my ismbs." Do "Feed my sheep," and "Feed my isanbs." Do something that all may see that yeu love Christ and his children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." While we may do many things tewards our brothren as an exhibition of our love, where is there a greater than that of the salutation of the hely kiss? It is an ex-pression of love. It is that token of love the fond mother gives her sweet innocent as it lies upon her breast. When the gentry meet each other in public or private assembly they exchange the salutation as an expression of their tender regard. When friends separate one tender regard. When friends separate on from another for distant lands, the thought be fore them that perhaps never more they shall fore them that permaps herer more they shall meet upon earth, how affecting the parting scene! Hearts yearning with affection, the falling tear, the pressure of the hand and the finale—a salutation of the kiss. If the saluta-

person and the state of the sta as are fasting withhold the kiss of peace, which is the seal of prayer, after prayer made with brethren." "Se, too, on the day of the passbrethren." "So, too, on the day of the pass-over, when the religious observance of a fast is general, and as it were public, we justly forego general, and as it were public, we justry torugo the kirs, carrier outbing to centered anything which we do in common to all." If was a pub-lic manifestation of their towe on their relig-ious occasions, binding them together in Chris-tian followship. Thus we see the "holy kirs." "kins of peace," and "kins of charity," was ob-"kiss of peace," and "kiss of charity," was ob-served as a command of fied in the public as-sembly of the saints by the rarty Christians, and was perpetuated by them, and to-day among the children of God this same taken, "lovest thou me" is given in the observance of "lovest thou me" is given in the observance of the salutation. Let us then, my dear followers of Jesus, continue to observe this command among the "all things," and the "lo I am with you always even unto the end" will be our guide through life and ultimately land us safely

to that home of glory in the bright and glorious One Bible Class.

"beyond."

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and as-swering questions, drawn from the Biblis. In ora-sec to promote the Truth, all questions nebudd be-oried, and clothed in simple language. We shall easign questions to our contributors to answer, out this does not exclude any others writing upon the same topic. Will some one pleuse explain John 14: 12? It

Will some one pleuse explain John 13: 127 at reads as follows: "Yorily verily I say unito you, the that believed to me, the works that I do shall lie do also; and greater works than these shall be do; because I go unto my Father." Riley Syung.

BILEY STUMP.

Bleev Stump.

Bleev Stump.

Bleev Stump. W tions offered as the meaning of this verse. The fourth and last was given in the BRETHER AT WORE. No. 47, by S. C. Miller,

BANTHERN AT WORLD, AND 41, by S. C. Miller, and we now give the others:

lat. By come it is said to mean that the disciptes would, after the Master had gone to the Father in huaven, have a longer time to work than he had had, and for that resean they could do more and greater works than he had done. He filled the mission as the Great Teach or within three years or a litle more, whilst quite all have much more time to work.
2d. Others take the view that he meant just

what he said, and that after he had excended to the Father and the Hely Spirit had come they (the disciples) did actually perform as great and expecter miracles than the Lord had done while yet with them. See Acts 5: 15; 19: 12; 20: 7, 12; 28; 3, 8. See also Acts 10: 44, 45; 19: 18, 19; 24; 25; 26; 27, 28

123 23 10 20 20 17 18.

33. There are still others whe take the view that the act of going cutch the Father, spoke that the act of going cutch the Father, spoke that the act of going cutch the Father, spoke that the act of going cutch the Father, spoke that the spoke of the spo

SALTED WITH FIRE

Wall some brother or aister please give an explanation on Mark 9: 40? It reads as follows: "Fo every one shall be saited with fire, and every seem for shall be saited with sait."

THIS is somewhat difficult to answer. Salt

(forrespondence.

These things write we undo you, that your lay us From Cornell, III.

Drar Brethren: Dear Brethren;—

N the 13th of November Brethren J. R. and G. W. Gish, of Woodford County and John Y. Sawely, of McLena Consty, came to assit us in our church touncil. I con trathfully say that the brethren labored fauthfully to make things right in the house of the Lord. to make taming right in the noise of the Lord. Brethren and sisters, pray for us that we may do better is days to come them we have in days that are past. The time won't be long until we have to leave this world, and, let us try to we have to leave this worse, and election su make our peace and calling and election su N. S. Dalk.

From Robinson, Kansas

Dear Brethre

ROTHER W. H. H. Sawyer held a series of D mostings in this arm of the Pony Creek church, commencing December 13th, and cl sing December 22nd. Notwithstending the re-clemency of the weather, there was a good attendance. Though there were no accession our number, we were much strengthened in the cause, and afriendly feeling was created among ontoiders. W. A. Jaquez,

Correction.

Na communication from our arm of the thurch in volume 4, No. 50, 8th page, there is a mistake in the heading. It should read South Solomon Valley Church. Our dis-trict has been divided, and what was known as the Solomon Valley Church is no more. There is now the South and the North Solomon Val ley churches. The brethren here have mones ted me to write to you and have you make the ted me to write to you acc-correction as soon as possible.

John Full

Potterville, Kan.

From Buntington, Ind.

PREACHED in the M. E. church in New Waverly Dec. 18. Solicited to return. Next at Mexico, where I spent.several days among brethren and their children, and held five meetings. Church prosperous: Geo. Brower, David Keiffer, Jecob Barnhart and Isaac Fisher are the bishops, and Daniel Balshangh, Samuel Myers and Z. Fisher are the ministers. Thanks to all for their kindness. This is December 31st, to all for their soudness. This is December 31st, the close of another year. When we commenced it, we resolved to do all we could in the Mas-ter's field, but when we look back we see a num-ber of mistakes. May the Lord give us grace to commence this year with zeal and resolu-tions to do better. We have naught to hoast of. Traveled 5,201 miles and preached 173 discourses-all by the grace of God.
SAMURE MURRAY.

A Silent Worker.

BROTHER R. H. Miller's work, The Dectrine of the Brethren Defended, has done, and is still doing, a great work in this place. It has convinced some, and goes on convin others, that the doctrine taught and practiced by the Brethren is in perfect harmony with Christ and the aposties. It makes people "read the Scriptures;" and the more they become ac quainted with the word of God, the more they are convinced that the Brethren occupy sai ground. Many say they have been long in darkness, but light has now appeared unto them, and they are now ready to insitate Jesus, walk in his steps. May the God of grace bless them with us in our endeavor to understand and enjoy the benefits of his glorious gospel.

Many C. Norman,

Too Thick To Thrive.

Sharon, Minn,

WE notice in number 50, volume 4, a short article from the pen of Brother I J Rosenberger, giving a little of his experience, among some of the large churches in the Mismi Val ley, how they were crowded at their Love-feasts; and suggests, as a remedy, that several churches, and suggests, so a remeay, that there are managed by mutual consent, have their feasts on the same day. Now we think we can suggest a plan that would tent more to the glory of God and the building up of the Sariur's kingdom. Our proposition is that some of the staunch old pillars in those large elurches form a colony of young building up of the Service's Kingdom. Our propsi-sorial better unw. our confined in the statement of light in the season of the statement of light in the season of season of season of season of season of the season of season of the season

Missouri or Southern Kansas where hundreds of families could settle close together, build up of loanies come settle close begether, build up a church and have all the ornveniences of an old country in a very short time. Good mills, good stores, and good society, and cheap land for all. And they will be welcomed by an order

Fellowship Withdrawn

WE, the Brethren of Yellow River District Ind., met in church council Dec 18th. There were present on the occasion three damed elders. J. H. Swihart appeared and ed before the church that he was disastisfi with the Dunkard Church, that he had united with the organization known as 'The Cripentes' or "Congregational Brethron," and that he would withdraw from the church. He hade us good-bye and left us in council. The church has now discounced him and holds no fellowship with him. We send this as a warning to the

GOGOBBE W. ARMANTROUT.
JOSEPH PERY.
DAVID WOLF.
DAELIN S. HALE.
JOHN H. SELLEIM. Bourbon, Ind.

(Primitive Christian, please copy.) From Wooster Church, Ohio.

Dear Brethrens-WE shall commence a series of meetings a

With shall commerce a series of prettings as soon as covariant after our seighbor-ing churches are through with theirs. The Chippera Claurch has one in progress now. The Transies Standay-school clared its that of the Chippera Claurch Standay Stan Brother Isacc Steel Superintendent, and Broth-Auron Hestand, Assistant; other officers were stained. Now that the Winter sesson is us on us, and the weather not so favorable for the little folks to attend, the question has been asked, Shall we change it to a Bible Class or a ascen, suan we change it to a Bigle Class or a Social Meeting? But a number of the little folks say if they are permitted a voice in the matter, they will vote for a continuation of the school, and we think they should be heard. The school being close to the line of the Orr-ville Church, some of its members attended and did good service. Also Brother Lytle, from the same district presched for us an acceptable

From Huntingdon, Pa

TO DAY we met in the chapel at 9 o'clock for Sabbath-school, as usual. The school for Sabboth-school, as usual. The school Thursday morning when we met to distribute the little Christmas-gifts which we had for the children, yet, considering the cold weath-er and the thin clothing worn by some, there were quite a number out. O that some parents did appreciate more fully their duty to their children! After consuming the usual time (about an hour and a quarter) with the children they were dismissed, and we were seated, ready for the services of the day. Brother Quinter preached an interesting discourse from the lat-ter part of the 14th chapter of Matthew, "Jesus walking on the sea." He told us that things that might be considered impossible, Christ has made possible. Not only was it possible for Christ to walk on the water, but also for

This evening we again went to the place of corship. Brother H. B. B. spoke from the words, "Bring forth the best robe and put it on him." These words are found in the 22nd verse of the 15th chapter of Luke. He told us that the best robe was the robe of righteousness; that it is the best one because of its cos its durability, and its adaptation to all time and circoustances, and advised all to don it.

Brother W. J. Swigart, our other minister, went down to Maitland, in the Dry Valley Congregation to visit his afflicted father, who is

From present indica tions, we will have a full sch ELLA J. BRUMBAUGH.

opening of the term

From Landon West.

Not long since we saw a word from Brother Hope of Denmark, in which a conjecture was expressed, whether the Bretaren and Sesters of America would or would not aid in building a church for the little body beyond the ocean.

I have seen no more notice of the matter, and know not whether anything is being done to secure this wish of the members there, or not. But I think it can be done.

On last night I stated the facts to my little

of in most inger is stated the facts to my little girl, where she at once said "i will give one dollar for it." In a short time my little boy (of 8 years) came in when I repeated the same to him, and he, with out knowing what had been talked a-bout before his coming in, said: "I can give a deltage are my

I wish to call the attention of you, brethren, to this matter; and if you think it advisable to open a fund for the purpose of aiding the Danse in erecting a meeting house, we can promise you three dollars, and perhaps more, from the little folks of the part, and they give it free as sir. Should you wish to make it the fruit of our childreu's gift, (and they alone) to the cause of our Muster, you can do so, for I feel they will most readily do it Benides, if we want the suc oveding generation to be liberal, to aid in any good work, that spirit must be cultivated while young. Who would not feel to thank God for the Gospel, when he would think that the first and only house of worship, he had in his nation was the gift of the little ones far away, who had all heen taught to love Josus and who all felt

that they, too, should do something to the home of his name and for the happiness of his people I have not yet began my mission work for the m to start on the 26th for a winter term. I go first to Clermont Co., O., and efter that into districts on the Miami. Pray for us and the good work.

From Upton, Pennsylvania

Dear Restlines .. BSENT, though not forgotten. How my A memory change not lorgotten. And my memory change to the memy incidents, which renspired in and around the dear old town of Lasark during my sojourn among you! Per-haps it would not be appropriate to use the term ld" when writing about your town, but you know there is always something endearing to that expression, when applied to things we love end cherish. I would be doing injustice to my

own convictions if I were to speak in any other terms, but those of love and joy and neare. Ohwhat a consolution that I can say with Jesus— just shortly before he took has final departure from his disciples,-"Peace I leave with you; my peace I give unto you."-John 14:27 Though obsent in body my spirit is often with

you, and while my right arm embraces Brother Matthew my left encircles Brother John, while Matthew my left contretes Brother sonn, nume at the same time the one hand presses softly the kind hand of Brother Staphen, the other points upward and onward toward the far saws city of God,—conseling thought, indeed! But only the conseling the conseling thought, indeed! But only the conseling the consellent the conseling the consellent the conseling the consellent the conseling the conseling the conseling the conseling the theme of Heaven, but I fear my article will be come too lengthy. I intended to tell you of the glorious results of a series of meetings just closed in our district at the Upton and Brandt's meet-ing houses, conducted by Bro. Silas Hoover. On the evening of the 13th of Drc. he opened the meeting, preaching morning and evening, until yesterday (Christmas) noon, the everlast ing truths of Jesus, cutting to the right sud to ing traits of Jesus, cutting to the right sed to the left, sparing mone, but with a beart full of love for the cause he has espoused, and, cling-ing close to the cross of a bleeding and crucifi-ed Redeemer, he went forth with the gospel sickle in hand, and ob blessed happy thought! soon repentant signers began to fell, until twelve new names were enrolled among the redeemed and sanctified. Among this numher are some who stood for many years, wanher are some who stood for many years, wan-dering and doubting, apparently unable to shake off the shackles of sin and Satan, yet their desires and sympathies were with the church, and no sooner had they made the con-taining and programed their nart than they

To you all, deer brothren and sisters, we bid

are to offer a word of tender rancomparement. You have bolden notes it is it, will see of fashions of this vain words, you have exponent the cause of the vain words, you have exponent the cause of executive florieseers. Now go there into the fashion of the contract of t sire to offer a word of tender encouragement. You currons that troubled leves: and you too, does to any of conducted of deprete yearphily, older a top of conducted of deprete yearphily, older a top of conducted of the conducted of the dood. Now follow that some freed, beat the dood. Now follow that some freed, beat the start, blast to his most trial, beated him as area, and the start of the conducted of the What a lawn of houghtly, even submittle; to a partid death upon the creat. This is that must appear to the conducted of the conducted of hought. But again! I resurd, how how the price! On what a gloriest line that must replied to what a gloriest with the conducted of however that ages, has come, yet solar hand of however that ages, has come, yet solar hand of however that ages, has come, yet solar hand to be with the conducted when the conducted is the christen in that for every lone to ring the christen in that for every lone to ring the christen in that for every lone to ring the christen in that for every lone to ring the christen in that for every lone to ring the christen of the lone of the production about the lone of the lone of the production about the lone of the lone of the production about the lone of the lone of the production about the lone of the lone of the production about the lone of the lone

Enclosed I send you a few subscribere for your much esteemed paper. I am receiving al-most all the Brethren's periodicals, but I cannot think of stopping my BRETEREN AT WORK. Yours in the bonds of peace,
B. F. Forzman

The Western Home Missionary Socetly.

BROTHER J. P. Moomaw on page 4, No. 46 of B. AT W., after referring to the city and other missions of the Brethren, and stating the urgent calls made in the far West for brethren to come and preach, asks, "Will not some hrother give a plan for the frontier missions?"

brother given plan for the frontier missions?"
The numerous cults made upon as in the for West press hearily upon us so that it seems something must be done or some plan must be adopted by which these calls may be more fully met. Therefore, we, the bretisten of the White Rock Congregation have adopted the following plan:

1st. A committee of six brethren have been

ppointed to control the husiness of the Soci superinted to each of tree musices on the Society—one to act of treasurer, one as clerk, one as soliciting agent, and three others to not in connection as directors in appropriating the funds raised for the purposes of the Society.

The object of the Society is to fill the calls in isolated places and among scattered a in the far West.

The plan of the Society is subject to such changes or smendments from time to time as may be necessary to adapt it more fully to ac-complish the very important object to be atained. JAMES L. SWITZER.
[The following certificates have been sent to

us for publication, so that brothren may know that the work is being done by churches.-Eps.]

"We, the Brethren of Pony Creek District Brown County, Kensas, in council assembled Brown County, Kossas, in council assembled, hereby certify that we heartily approve of the missionary work in which the "Western Flome Missionary Society" is engaged, and we do not hossitate be say it is a work that is necessary and commendable, and we believe will be the and commercianine, and we believe will be the means of doing much good in bindling up the church in the fer West. We, therefore, here-by cherfully reconsistend Brother Switzer and the mission to the favorable consideration of the brother every where."

Signed, JONATHAN J. LICHTY, DANIEL A LICHTY, E. BERKLEY, W. H. MUSSER, Wu. M. LICHTY, and a number of others representing the meeting.

WESTERN HOME MISSICNARY "We, the brethren of the White Rock Con gregation, Jewell County, Kansas, hereby certigregation, Jewest County, Amesa, hereby corte-tly that Elder James Switzer has been duly ap-pointed by the Western House Missionary Society to act as their soliciting agent throughfession and performed their part, than they manifested a regret that they had deformed thi out the Brotherhood, and we recommend his and his mission to their prayerful considera-

OO."

GEORGE DETRICK,
LAWRENCE GARMAN,
HENRY WYLAND,
WAYE GRUPE, Trees.
GEORGE DETRICK, Clerk

Fear God, and keep his commandments, for this is the whole duty of man.

(fospel Success.

AND they that be wise shall shine as the rightness of the firmament; and they that turn any to rightecomiess, as the stars forever, and

Gressy Creek, Va.-Two more have been received into fellowship in our congregation and others "almost personded." C. D. H. Middle River Church, Va -We report from

ere two young sisters haptized on T 20th of Dun Levi Ganner Nevada, Mo-At the Love-feast here four precious souls made the good confession and vere buried in the clear waters of Coder Creek.

Panther Creek, Iowa.-Our church is in a prosperous condition. Four came out to serve the Lord in November. We have cold weather at present. Health good. I. MYZES.

From Bro. Hoover,-Since my last report I conducted a series of meetings in Franklin Co., Pa., which resulted in twelve additions to the One of them was a deacon in the German Reformed Church for some years.

in twenty minutes from the time he was shot he was dead. His last words were; "Tell moth-er I am dying." Be was buried Jan. 1st., and Ryerson's Station, Ohio.-Held meeting here one week. Five additions by haptism-all young persons. Am now in Green Springs, and will remain one week. John Wise.

Clifton Mills, W. Va-Our church met in council on the 20th. One was reclaimed. The meeting passed off pleasantly and union of feel-ing seemed to prevail. J. M. Riden un.

Berlin, Pa — We have a series of meetings in progress at the Kimmel church—Brethren H R. Holsinger and Boer preached the word in its primitive parity. Five precious couls were made willing to turn to the Lord and were buried with Christ in haptism. B. M. Salem, Ill -Our church is in a prosperou

Recently our home mix conducted a series of meetings, and as a four precious souls were added to the church by hoptism, and the members were much edified To God may all the praise be given.

J. F. Nesen Norton Co., Kan -We are having very cold venther—right degrees below zero but no snow, The members all seem to be choerful and alive in the Master's cause. Bro. E. J. Strayer is very low with consumption. We expect hold a lovefeast with him. N. C. WORKMAN. We expect to

Ressville, Ind.—Brother Lewis Kinsey and ome Nov. 3rd, on a mission and returned Dec. 18th, having been from home over six weeks. During this time we held sixtysix weeks. During this time we ness except three meetings, pranched where the Brethren's doctrine was unknown, haptized four, restored one, held two communion meetings, the first one near Shoals, the second in Pike county. By the grace of God we tried to sow the good seed. which we hope will eventually grow to harvest

ISAAC CRIPE. From Jesse Calvert .- Arrived at South Bend. From Jesse Calvert.—Arrives at 200th Decay, Indiana, December 8th, and communiced meet-inger; continued until the \$2ad. Thirty were added by baptism, and one restored. Bad a communion, and it was a feat indeed. At feet-washing, the one that washed also wiped, and during this exercise the supper, breed and wine were on the table. Good order, and all seemed to enjoy the meeting. Two brethren were recently chosen to the ministry in this church, and it is in a prosperous condition.

Bringhurst, Ind -Love and union prevails ere as far as I know. Occasionally of the camp of sin, and joins in with the people of Gold. Brother Brauson came to us Dec. 17th, and is holding forth the word with humble holdness to large congregations. He will perhaps continue about a week. What the result will be, the Lord only knows. Hope that many may not almost, but altogether he persunded to be Christians. HENRY LANDIS

Lesson Leaves

YES, hrober E, vole them out. Of what benefit can there be to the Sanday-rehord? We have all along been opposed to that string the sanday of t des let uit de central decept in every versuit. District. Please stord to thirs of more, most the Bills. The Ferminglian and the U.F. Ferminglian

icals are the medium for the dissemination of these graud ideas that underlie the Christian economy, to wit that God manifests himself in simplicity. J. F. ERERSOLE.

'little foxes that spoil the vines.'

ON the last day of December a young man near Hudson, Illinois shot and killed him-self. He went to town, and on him self. He went to town, end on his way home called at a friend's house to get his gun, and cance at a friends a loose to get his gain, and while there seemed to be engaged in reflection. He started for home, but soon returned and had them farewell and said he felt strangely, and if he did not soon feel better be would be compelled to do something. He set his gun against the fence, mounted his horse, and then drew his gun up, and as he did so the contents were discharged, entering his left side. The report of the gun caused the horse to move forward a little; and then the young man fell to the ground. He arose and ran a few steps, then fell. He arose the second time, ran a short dis-tance and again fell. By this time friends come to his assistance, and carried him to the house He requested them to send for his parents, but

truly this was a sad New Year day to some Mey this be a warning to others. MICHAEL F. SNAVELY

Be was buried Jan. 1st., and

Tattines.

RETBREN Barper and Gibson of Missons D called with us and preached several ser-mons. On the evening of the 30th of Dec., Bro Harper delivered a discourse from Daniel 2:14. Subject, "The Kingdom." The congregation was very large and a murked interest was man during the entire services.

On New Year's morning the church assem-bled in council and continued until mon of the 2ud. During this time Bro. J. H. Moore was ordained, one was advanced, one called to the ministry and two elected to the office of deacon The church at this place is surrounded by many advantages, and by the hearty co-operation and united effort of ell, may wield a powerful influ-ence and accomplish a vast amount of good.— The success of a church does not depend spon the number of members, but the number of workers and the character of the work per We must work for good-labor build up the waste places, go out and gather in those who are lost and convince them that we are interested in their welfare. To do this often requires sacrifices but they should be made, and the heart that is prompted to action through love to God and man will realize pleasure in doing so. May we all, during the year just entered upon, labor more diligently in the Master's cause, so that when we have finished the work assigned us, we may hear the welcome appliculit from the Father, "Well done, enter into the joys of thy Lord."

WEALTHY A. CLARKE. Lanark, Itt.

Notice to the Churches of the Southern

District of Illinois, AVING received a note from brother Enoch Eby wishing to know how many church es there are in the Southern District of Illinois that are not willing to pay two dollars or m to help the Danish Mission as advised by last A. M , and as there is still a beavy burden resting m the Northern District, they not knowing upon toe Northern District, they not knowing what to do, or how to proportion the burden among their churches, they ask this as a favor; for if they must bear the burden they will know how to divide it. Many churches in the Brotherhood have paid no attention to the request of A. M. Perhaps it was because the A. M. Perhaps it was because the amount maked was so small that they thought that their little would not be needed; hence the lack on our part only increases their burden. I think the brethree of Southern Illmois will do their part, and in order to ascertain what to do, I suggest that each church inform me by card or letter, 1st, what it has sout, and 2nd, what it is wilbing to send, and then I shall notify them how the matter stands in Southern Illinois District. Pl-ase attend to this at once; mass

Our period- Destricts as they may think hest, and report to be brother Enoch Ely as soon as possible, or at least some time before next A. M. J. R. GISE.

An Explanation.

FEEL it is in justice to myself to state why
I appealed for aid for our brother Stickelman. I wish frankly and humbly to acknowledge our ignorance in the matter, not knowing edge our ignorance in the matter, not knowing that such a course was in opposition to the rules of the Church, until, by the request of brother Stickelman I made the second appeal; then I received a friendly letter from brother Eshelman stating that he would no more pub lish personal or private appeals for aid, as it was not in keeping with the rules of the general Church, as the Church had been imposed upon in this way, and to avoid such hereafter the Church thought best act to suffer private or personal appeals for aid to be made in this way. I well knew that the churches here in Mis-ouri had not yet recovered from the grasshopper ecourge, and it certainly would be unit somable in me to call on them for aid. I true that we have brethren here in Missour who are in very fair circumstances; yet they all have those around them that need all the aid that they can well afford to give. The grass-hopper year was a great drawback and it will hopper year was a great drawback and it will take some time for all perfites to get outriely over it. Out of the small som of 88 40 that prother S. received, 82 of that amount was given by two sisters in Johnson Co., Mo. Now I feel confident that if I were to pursue as Au-nual Meeting has stated, that I would not nor unal acetting has stated, that I would not also could not, meet with much success as the churches are much scattered here, so much so that it will not pay us to do so. Brother S. thinks that he can get aid from the outside public, but preferred to call on his heethern. Now I want to assure the Brotherhoad that I have positively no interest in this at all, more than I desire the welfare of the needy, and will not work for those that impose upon the Church, but first must know that they are actually needy, as I positively do know in this case. Please pardon me in that wherein I have done wrong

Fallen Asleep.

Eleand see the dead which die in the Leng.--Rev. 14 : 15. tuaries should be brief, written on but one side of paper, and separate from all other business,

POLLOCK.—Near Casey, Adair Co., Iowa, Nora, intant daughter of brother Marion and sister Ellen Pollick. Sater Edies router.

ARICK.—In the Upper Still Water Church,
Ohio, Nov. 18th, 79, brother Jacob Rerich,
aged 68 years, 8 months. Funeral discourse rom Joh 27: 1 to a large audience

E Rearns SHELLHARE, ... Near Lena, Ill., Dec. 16, '79, brother George Shellhare, aged 67 years, 5 months. Funeral services by the brethres. GLOCK.-Also December 20th, '79, George only child of brother John and sister Rebicca Glock, aged 3 years, 4 months and 18 days. Funeral services from Matt. 19: 13-15.

SHIVELY.—Near Winslow, Ills., Dec. 58th, '79, brother Jacob Shively, aged 72 years, 3 mouths and 13 days. Funeral services from Heb. 4: 9-11. ALLEN BOYER. BOWERS.—In the Rome Church, Ohio, Ad OWERS.—In the nome course, onto, ac-am, son of friends Henry and Dydia Bowers, aged 2 years, 4 months. Discourse by Eld. John Krabill and L. H. Dickey from 2 Kings, 4: 26. D. W. Lindowse.

TINKEY.—In South Bend District, Indiana Dec. 21, '79, sister R-becca Tinkey. Funera discourse by the writer. JESSE CALVERT MILLER.—In Cedar Creek District, Ind., Ida May, daughter of friends Henry and Anna Miller, aged 1 year, S mouths and 4 days.

Atture, agen 1 year, o mouton men was a tago.

CERN.—Also in the same place, Oct. 21st.

Daniel, son of friend Henry and Emma Cern,
aged 5 months. 18 days. Services by the

writer from Matt. 18: 3. HENRY STUREY. ONGANECKER -In the Lost Creek charel Juniata Co., Pa, Dec. 24th, '79, sister Lydia Longenacker, aged 86 years, and 24 days. Services by brethren Ezre Smith and Elias

Landis from 2 Timothy, 4: 6, 7, 8. JOHN HART. John Harr.

JOHRHEBS.—In Franklin Co., Kuness, Dzc.,
28, 1879, J. H. Voorhees, aged 54 years. He
was thrown from his horse which was the
coarse of his unexpected death. He made not
religious profession, but was a very uncesful doctor, each his moral principles were
worthy of imitation. Four-rule-errices by the
bethrou from Sam. 39: 43. J. Bankhart.

HILDEBRAND—In the Pine Creek C ingre-gation, Sept. 14, '19, Annie, wife of John S. Hildebrand, and daughter of brother Henry and sister Rowland, aged 19 years, 9 months and siter Rowland, aged 19 years, 8 months and 12 days. Her rounders were followed to the grave by a large concourse of people. Descourse by brethren John M. Moore and Elemond Forney.

D. B. Guss N.

PETTY .- In the Jonathan's Creek Church Perry Co., Ohio, July 5th, '79, friend Josiah Petty, aged 45 years, 11 months.

MILLER —In the Coshocton Church, Ohio, Sept 20th, 1879, sister Elizabeth, wite of brother Sual Miller, aged 60 years, 4 months. BOUSER .- In the Jonathan's Creek Church Ohio, Sept. 25th, '79, Infant daughter of brother Edward and sister Mary Bonner.

W. Asnoln. BILIHMER.—In rise Middle Peric Courch, Clinicot Co., Ind., Jan. Int., ISSN, six-fer Saloma, Van. Int., ISSN, six-fer Saloma, Van. Int., ISSN, six-fer Saloma, Van. Int., Issn, Issn,

Annual Meeting Expenses

The following is the report of the Treas of the fivance committee of the Annual Meet-ing of 1879, held in Linvillo Creek Church, near Brosdway, Rockinghum Co., Va: BECKIFTS.

Amount received of District No. 2, Va.... \$150000

anount received of District No. 2, Va. 2106

of sale after meeding. 21

from lot rents. 35

from a brother. 57

from bestrict No. 1, Va. including 57 to collected at the Annual Meeting. 57

Brown cotton, 1082 vds. rick, 21-0, a -d handing... Hay, 2 tons,
Prin'ing.
Baskets, 10,
Crying and clerking sale, Dishwishers
Commissary Department,
Baggage Department,
Timber and firewood,
Hauling,
Mason work, .6000 Cooks,... Committee of arrangement.
Railroad fare.
Use of part of Kline's farm.
Apple-butter, 1981 gals.
Butter, 1115 Bs.
Pickles, 391 dozen. Rest. 21190 lbs. gross...

JOHN ZIGLER, TREASURER. We now make full report of expense of Meeting, and have been restly to do so for considerable time, but were waiting for DNo. I, which is back yet Stild, which we hop soon be paid, as the Scripture says, "Owe n anything but to love one another."

S. H. Myene CORR MONDING SECRETARY.

All the Brethren's papers, phrase copy.

Children at Work.

J. H. Moore, Lanurk, Carroll Co., 111.

W. U. R. R. TIME TABLE,

seements of whom references of Temagai since was a property of the property of

THE BRETHREN AT WORK.

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-Jeremian 50.2

Vol. V. Lanark, Ill., January 20, 1880.

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gow.—David Brower.

Seventri Paoe.—From Brother J. C. Moonard Prom J. H. Miller: From Dankirit, Oliva.—S. Howeversam: From the Authoric Chever, Chewsenson: From the Authoric Chever, Western Oblica—J. R. Spacht; A. Venit to the Switter Oblica—J. R. Spacht; A. Venit to the Switter Chewsenson: C. T. D. Logoz, From Scandar, Kanness—Sarad, J. Daggett, From Lewistown, Minessenson:—C. H. Miller, W. Misandez Janden,—J. H. Miller, W. Kesher, S. Misandez Janden,—J. H. Miller, W. Misandez Janden,—J. M. Miller, W. Misandez Janden,—J. M. Miller, W. Misandez Janden,—J. M. Miller, W. Misandez Janden, W. Miller, W. M. Miller, W. Miller,

STRIM AND DAY DEBATE

2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. Stein, Denies. J. W. Stein's firth nedative

ASE Mr. Ray: (1) Are all "accountable siu-nem" equally accountable? (2) Was the irit of God not upon Baalam and Saul and his messengers, imparting the gifts of prophecy Nuro. 94: 2, 5-9, 17-19; 1 Sam, 19: 20-24; 28 Were they "children of God"? (3) Can one who de-regards Christ's sayings and com-

mands be instified? By refusing to answer my repeated, pointed, and pertinent questions on the war subject, Mr.

B. is forced virtually to admit two things: (1) That war is utterly incompatible with Chris out condemning his church. I ask if he is not ent violation of our rules of debate, instead of unebody to thruk that he is "confounded"? I um not an enemy to may Baptist in the

orld, and would rejoice to hanw that Bapti-t and their churches were free from the guit'o But Mr. R's flat denial that they are guit ty of war and carnal weapons does not make it If he can prove by tair investigation and ducussion that their relation to war does not involve its gmit, I will gladly retract what I and as too severe. Is that fair? He will then crimmly not refuse to answers few plain questions. (1) Do Bontists not bear carnal weapons and engage in war in the different nations in which they live? (2) Can Baptists engage is war on any account without encouraging, de veloping, and doing those lusts of the flesh, viz. 'autred, variance, wrath and strife"? Gal. 5 (3) Do Baptist churches not justify, pray for the success of, and fellowship those members who go to war and fight and kill people? (4) Ase "Baptist churches" free from what they justify and fellowship in their members? Will

"The ordinance of God that required the pu shment of evil doers" is given not to the who have been "chosen out of the world," to the nations of this world, who are to be judged by Christ and his chose

Mr Bay admits that Christians are not to dischey Christ in order to submit to the powers that be." He grants then that the con mands of God and those of worldly governments may sometimes conflict. I ask him if the Chris tian Scriptures do not strictly condemn war a an evil and as of the devil?

My belief that the want of organic succession does not invalidate the claims of any church has nothing to do with the false claims of Mr. Ray's church, upon which I based my argument. Will the author of "Baptist Succession" name one denomination just like the Baptists that exsted during the first fifteen conturies of Chris

tianity? Notwithstanding, salvetion in all ages has

been the gift of grace and the purchase of Christ's Mr. R. loses the force of his 9th argunext from the consideration that he is hounto admit that infants are not made its participants, on the condition of the same, voluntary personal exercises that adults are, and that the accountability and duty of adults, vary second ng to their abilities, opportunities and the conquent requirements of God at their hands. At this point Mr. R. makes another attack upon "the Dunkards," which is no part of his subject or argument. The Brethren bold that church membership alone will save no one, but that the conditions of salvation are the conditions of church membership. This much on the other ative

Mr. R. fails to support what he calls his 200 haracteristic. As he tries to draw me to the defense of trive inquersion, which is not under consideration, I simply refer the reader to my affirmative lose. It remains that he canno "en baptisma" (Eph. 4:4) one dip which is his church practice. I have not c tended that "briptizing" must be understood be-fore "Son" and "Holy Spirit" in the commismust have the commission to read, "baptizing them frequently in the name of the Father, and buptizing them frequently in the name of the So, and laptizing them frequently in the nom f tile Holy Ghost."

Ann. This criticum is both importional and

1. Because "baptiring" already admits the idea of increase or repetition of action, which den is limited only by the three qualitying adinnets of the text. The idea of repetition is in serval in a frequentative verb, i. e., a part of its very nature, and therefore though its sign may be added to a simple primitive verb, as bupto, t make it frequentative, it cannot be added to on as unscholarly as adding double comparatives and superlatives together, or as adding the su-

perlative termination of to the adjective serfect Because no verb, in any language, oa convey more then one so is not a time, but a two operations are not alike.

My third reason why the Baptist churches given suffix or ending can denote renelition inyears or continuation of the action indicated by

Became no objection can be urged against the frequentative ferry of bouters that cannot be arged with equal propriety against the whole sines (several thousand) of Greek verbs ending in to because the authorities testify as notated ly to the frequentative lorge of this, us of other verbs of this kind; therefore before Mr. R. can invalidate this argument and show that any number of repeated dops (it connected in one administration) are contrary to "en baptisma, no such use in Greek, for as long as the principle remains, that verbs in 20 are invouentative and it is possible for any other frequentative verb to admit of repetition of action, buptic may do the same. But he tries to beg the ones ion by intimating that repetition don't mean

What has that to do with the question? That an action repeated once, twice, thrice, or a thousand times, is repetition, and that a six le dip cannot be is apparent to every one who The reader will note the true issue. While trine immersion does involve repetition of action, a single dip cannot, and hence does cb. 3, sec. 10. not suit the nature of this verb

"One" (rn) in Eph. 4: 5, is an adjective de-sembing "baptisma," which comprehends in itits of all that is compressed in the stiff the resolution of all this as compareson in or a various control of the fine fine some of the given up my three fine has now. Welladd Dr. Du. Fallers' and "of the San "He file of the file of t

and still be "one" if the parts are connected. Just as "the seven spirits of God" are "one Spirit," or the "churches" of Christ are one church," or the Father, Son, and Holy Ghost

Mr. R. thinks the lexicographers quoted

were members of trine immersion church of what trine immersion church were they mem bers? As scholars, rather than ecclesiastics, they sought, according to their own profession "dil igently to encourage an accurate study of class-Greek," and some have labored hard "to make each article a history of the word referred to (giv ing classic references for their use of bondize in well as other words, in order to which they have not only carefully noticed the peculiarities of the most distinguished authors, but have drawn information from hundreds of classic writers Mr. R. says: "The overwhelming weight of Greek lexicography is now against the view that bustice is a freementative." I call for the testimony of lexicons. But Dr. Ed. Robinson regards baptize as frequentative in form, but not This is not strange, since his church practices the single action, yet his scholarship But Mr. B. reminds us that the late edtions of Liddell & Scott have left out "repeatodly" after "dip," and "given up" the frequents

ve meaning.

Aus. Thus is only in keeping with the practice and degeneracy of the "perilous times" of "the last days." which have not only given up repratedly" after "dip," but have given up the dip" also. Isa. 24: 5. Does Mr. R. believe that right? But he thinks the single dip is like Christ's burial, &c. In the sepulchres about Jerusalem the places for depositing the dead were simply niches out in the perpendicular faces of the rocks. These were "horizontal, the bodies being slid into them, not let down." See Sacred Geography and Antiquities, p. 96. Rob. Rob. Bib, Res. 1p. 353. In a tomb hews out thus a rock, the body of Jesus was laid, Matt. 27: 60, where it remained till the third day. Does Mr. R. bantize people after this manner? Does he slide them horizontally into the water, and k ep them there till the third day? If not, the

ue destitute of Christian baptism, is founded upon the consideration that the carly church

(a) Sermen, the Greek historian, says: 'Somsy that this Euromius was the first who dared to bring forward the notion, that the divine bantism ought to be administered by a single Christal's Hist, of the modes of immersion." Chrystal's Hist, of the modes of Bup. p 78. (b) Theodoret says: "He (Eunomius) subvert-

of the law of boly baptism, which had been aded down from the beginning from the Lord and the apostles, and made a contrary law, as sertion that it is not necessary to immerse the andidate for haptism thrace, nor to mention the names of the Trinity, but to immerse on only," &c. Bingham's Antiquities, vol. 1. B. 13, ch. 5, sec. 7. Cbrystal, p. 78

(c) Gregory Nyssen says: "He (Eunomius verted the law of Christ, the law or tradition the divine institution (my italies), and taught hat haptism was not to be given in the of the Father, Son, and Holy Spirit, as Christ commanded his disciples." Idena vol. 1, B. 11

I bave now addaged several early Greeks who testify to the post-apostolic origin of single im mersion. If Mr. Rav will adduce the testimo ny of one early Greek to the contrary, I will give up my three for his one. Well did Dr. Dit-

where baptism was accomplished by a single dip or a single immersion until the fourth con-trury. There is no such record. I called on the Graves to produce such a record, and he finite to do it. He pussed it by us if he dis not no-tro to the theory of the district with it." Beptis Buttle Fing. ed. 2, No. 37, p. 291.

HAS THE CHURCH OF CHRIST ANY POWER FOR COOD OR EVIL?

No. 3

on it depends, in a measure, the purity of the church; bence, upon cain: consideration, riswing the actions of the clurch is all ages of the world, I am forced, by facts and Scripture, to take the affirmative. When we risw the church in the wilderness, under the leuterning of Mosanwise

with and call upon the nominor time and active recognition of the control of the

"younger once smolled he shaped to the coses, and that we should all be "subject to mechan." That don't suit us," say they, we free. We don't propose that the chorch as bett at A. M., even shall take into consider the propriety or impropriety of our course conclust. We dray all church surbority; we demand "er." We demand Scripture; we demand."

to a according to the teaching of the gospel would soon be no better than the world itself would be "free dancing," "free whisky-drink-ing," "free horse-racing," "free dre-sing" in all be extravacance of the world. And last, but not least, a free opposition of had periodicals misrepresenting the Brethren to a "free

misrepresenting the Brethren to a "free world." Now brethren if the oburch has the authority or power to "withdraw from every walks disorderly," to put fro brother that walks disorderly, to put trom among you that weeked person, or when they will not hear the church, "let them be unto those as a beathen man and a publican," then the shurch surely has the power to attend to trans-cressors. Let the olders them do their duty as far as they can, and if there are cases that can otherwise be reached, then the duty of A. M to assist and see that transgressors will be reached and dealt with properly according to

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M. M. ESHELMAN,) S. J. HARRISON, Emross

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Lanark, Carrell Co., Ill.

LANARK, ILL. . JANUARY 20, 1880.

IT IS RIGHT, BECAUSE HE THINKS IT'S RIGHT

N Infidel comes along, posts up his bills, rents a ball, gets a full house, raves against Bible, the Lord Je-us, annesters, and Christinuity, and low are stored up; not one preaches is called out to let the Goard tookt in upon th Infidel's sophistry. Next comes the Spiritual ist who also posts his bills, meets the propleridicules the ministers, God and Christ, the church, the apostles, but the clergy after not a growd in defence. The Universalist storms and rants, tells the people there is no hell, no devil, nor second death, nothing to be saved from, yet the preachers sit at ease on their lounges and chairs. They believe that "whatever a man thinks is right, as right to him; ' so they are not alarmed. The Mormon comes then the Shaker, enborgian, and the Roman Catholic but still the ministers are not aroused. But along comes a man with a Bible under

his arm, sets up before a congressition, pleads for the whole truth, the infallible word; for ompliance to all the conditions of the Lord Jesus; urges what the apostles taught; urges implicit confidence in the Gospel, and straightway the whole community is alarmed, all is excitement! The clergy are aroused; heads are last together; plans are formed, and the forces are put in buttle array. "This man, say they, 'does not teach that 'Whatever a man thinks is right, that is right to kim?" he tells too much Bible. "The Infidel thinks there is no God, no Christ; the Universalist thinks there is no hell, no devil, no record death, therefor to them this is right; but this man with the is right; the Holy Spirit is right; the condi tions are right; he is a dangerous man." it is: the Mormon, the Infided, the Societualist the Shaker causes no disturbence by thinking Whatever a man thinks is right, is right to him," but if a believer in Christ happens to come around and thinks the Bible is right, the Holy Spirit is right, Christ is right, obelience s right, a long and hitter howl goes up from the ciergy, the people's sympathies are aroused right or wrong, and the Bible man is thrust Are such "miserable comforters Verily Isaiah 56: 19,11 finds its subjects in all ages of the world. Such has

"Yo different sects who all declare, Lo! Christ's ment, and Christ is theme, Your stronger proofs divinely give, And show me whent the Christians Live."

their reward.

PERSONAL MENTION

BROTHER D. F. Eby, of this place, left the 2th inst. for his former home in Stark County

BENTHER John Wise preached a number of discourses in the Rome Church, Ohio. He left for home on the evening of the 12th inst

DECTRIER Allen Boyer, of Waddam's Grove Church, Ill., preached in the Lanark Church Thursday evening, the 15th inst. Subject.

BROTHER Knoch Eby recently held some mostnage in Bureau Co, III., and was made jerful by steing two presi ous souls coming inte

BROTHER BASHOR expects to visit the Brethren in Oregon and the next Annual Meeting

THE Beech Grove Church, Ohio, reces received eighteen members by haptism. Bro D. N. Workman assisted the brethren in the

AMONG our correspondence the reader will ed an extract of a letter from James Chrystal to Bro. Hope which shows the inside. Our readers can draw their own conclusions.

OTHER J. W. Meteger visited the memb at West Lebanon, Indiana, at the close of last year, and held several meetings; also a Lovefoast, and quite an enjoyable time was had by

WHO is that L. E. Arner (learner) that ritles chronicles for the Brithren at Work, anyhow?-Gospel Preaches

Good brother, he is a disciple of one Jesu Christ, Son of the living God

ELD. D. P. Saylor preached in our church, at phatically deny that Mr. I. has here told the Ell. D. F. Saylor presched un our church, at Welty's, on the last Sunday of the old year Our aged brother has wielded the gospel sword for many years. May his last days in the good cause, be his hest.—Brethren's Advocate.

WE have on hand a lot of manuscript from Bro. Stein treating on the design and form of haptism, which we shall begin to publish seen. These articles have been prepared with great are, and designed for book form after they

have run through the paper. HELL INGERSOLL CONVERTED

NUMBER OF

HR. I. next tells us what a number of note theologians have said thank hell 2 theologians have said about hell. Before ote from Mr. I. on this point we wish to

What does the belief of these men have to do with hell? If there be a hell and noted men believ

will that destroy it? 3. Or, if there be no hell and noted men be lieve there is, will that make one?

4. If there he a hell which is a place of t ment equal to a perpetual burning, and learned men picture its horrors as dreadful as it is in the power of mind to imagine, does that quench

Nothing can be more certain than that if the Bible teaches there is a God and a heaven, it al so teaches there is a Devil and a hell. If it sches one being is infinitely merciful, it teach es the other is equally unmerciful. If it teach es the glory of the home of the saints is grand beyond the power of msn to conceive, it also teaches the infinite gloom and despair of the reions of "outer darkness where there is weeping and waiting and grashing of teeth

As to whether there exists an evil inflant, is not every man's own consciousnes ficient proof? Is it not every man's experienlest resolutions, his most determined purpose to do good? Would it not do any man a gro injustice to say be is as cood as he wishes to be Now if there he no evil influence, why does man have this experience? If there be such an in fluence, what is its source? If not from the Davil from whence does it emanate? We now quote the conclusion of Mr. I's lec-

ture on Hell. "An old spint halsered that hell was in the is terior of the earth, and that the rotation of the earth was caused by the souls trying to ge way from the fire." The old church at Strat ford on-Avon, Shakespeare's home, is adorned with pictures of hell and the like. One of the pictures represente resurrection morning. Peo ple are getting out of their graves, and devi are catching hold of their beels. In one place there is a huge brass monster, and devils are hot fires hang caldrons with fifty or sixty nic in each, and devils are noking the fires cople are hung up on books by their tongues and devils are lashing them. Up in the right hand corner are some of the saved, with grin on their faces stretching from ear to ear. They seem to say: 'Aha, what did I tell you?' This sounds ridiculous and so it is, but r

member we don't read anything in the Bible like it. This irreverence is a fair specimen of the good sense the infidel geniuses are almost dving to impart to the sons of men!

the dammed shall suffer torment forever and forever. And if you were a wanderer, footsore weary, with parched tongue, dying for a drop portion with you, and died as he saw you re riving—if he was an unbeliever and you a l

liever, and you died and went to heave n, and h called to you from hell for a draught of water, uld be your duty to laugh at him

We'deny that the above is orthodox Christi The pareble of the good Sameritan contradicts it. The teaching of Christ on the mount contradicts it. Christ teaches that the least kindness shall not be forgotten. Even a "sup of water" shall not lose its reward. He teacher hat a kindness done our fellow-man is a kind sess done bim. He teaches that if we only good to those who can return the favor, that we show no love that will give us credit with Nsy, he tenches that if we solute only ur brethren-friends-we are no better than the wickedest, for they do that. We most em

"Rev. Mr. Spurgeon says that everywhere is hell will be written the words "forever, will be branded on every wave of flame, they will be forged in every link of every chain, they will be seen in every lurid flash of brimstone—every where will be those words "for ever." Every edy wifl be yelling and screaming them. Just think of that picture of the mercy and justice

of the eternal Father of us all. If these words are necessary why are they not written now everv where in the world, on every tree, and every field, and on every blade of grass? I say I am entitled to have it so. I say that it is God's duty to fornish me with the evidence

We bring forward a passage which we find just a little further on. It is this. "The idea of eternal life was not born of any book. That wave of hope and joy ebbs and flows, and will continue to ehb and flow as long as love kiese the line of death." Here Mr. I. not only consupplied with them fesses but holdty declares that eternity is in "every wave of hope and joy." Hence God has sup-

plied him with just what he demands "I care nothing about the" infidel "doctrines or religious or creeds of the past. Let us com to the bar of" philosophy "and judge matter by what we know, by what we think, by what we "But they say to us, 'if you throw away infidelity 'what are we to depend on then?' But no two persons in the world agreed as to what" infidelity "is, what they are to believe, r what they are not to believe. It is like a guide-post that has been thrown down in some time of disater, and has been not un the wrong Nobody can accept its guidance, for nohody knows where it would direct him. I say "Tear down the useless guide-post," but the nswer, "Oh do not do that or we will have nothing to go by." "I would say," infidelity you take that road and I will take this. Anoth or" infidal "has said that" atheirs "in the aread town-clock, at which we all may set our watchs. But I have said to a friend of that" infidel. "Suppose we all should set our watches by that town-clock, there would be many persons to tell you that in old times the long hand was the hour hand, and besides the clock hasn't been wound up for a long time." "I say let us wait till" we can read God's word "and set our watches by" that. "For my part, I am willing to give up" infidelity "to get rid of hell. I had rather there should be no" infidelity "than that any solitary soul should be condemned to suffer orever and over. The Bible is the good book Now, in" infidelity "there is no reference to an other life. Is there a burial service, mentioned in it in which n word of hope is spoken at the grave of the dead? The idea of eternal life wa not born of" infidelity. "That wave of hopand joy ebbs and flows, and will continue to ebb and flow as long as love kisses the lips of death Let me tell you a tale of the" Christian "re ligion-of a man who, having done good to long years of his life, presented himself at the gutes of Paradise, but the gates remained closed gainst him. He went back and followed up bis-good works for seven years longer, and the

gates of Paradise still remained shut against him,

he toiled in works of charity until at last they

were opened onto him. There is no religion but goodness, but justice, but charity. Religion

conviction; it is divine humanity. Compare that religion with the" practice of the "orthodox

is not theory; it is life. It is not intelle

"The doctrine of orthodox Christianity is that of the city of New York. There is a prayer which every" Christian "prays, in which he ce ares that he will never enter into a final stat of bliss alone, but that everywhere its will strive for universal redemption, that never will be leave the world of on and sorrow, but remain suffering and striving and sorrowing after uni versal sulvation. Compare that with the" char-ities of infidelity "and send" for Ingersoll to lec-

> "The doctrine of" infidelity "is infiamous be youd all power to express. I wish there were words mean enough to express my feelings of losthing on this subject. What harm has it not done? What waste places has it not made? It has planted misery and wretchedness in this world; it peoples the future with selfish joys and lurid abyenes of sternal flume. But we are get ting more some every day. We begin to despise those monstrous doctrines. If you want better men and women, change their conditions here Don't promise them something somewhere else. One biscuit will do" the hungry "more good than all the tracts that were ever peddled in the world. Give them more white-wash, more light-

more air. You have to change men physically before you change them intellectually. I be lieve the time will come when every criminal will be treated as we now treat the diseased and sick, when every positiontiary will become a reformatory; and that if criminals go to them with hatred in their bosoms, they will leave hem without feelings of revenge."

BUSINESS ITEMS

"Gospel Facts"-a tract of four pages; forty cents a hundred.

TIONS must begin when received of this office, since we cannot supply back num-

WE are out of Brethren's Enveloes now Please do not send orders for them until notice is given in the B. AT W. that we are again

Being growded with work we have been chilged to defer giving a report of "Brethree's Tract Society" the first of this month as it was our plan and purpose to do

Some brethren have written to us to know what has become of the City Mission. We know not. Perhaps the Board of Mahagers, of which Bro S T. Basserman Dunkirk Ohio is Secretary,

WE have just received a new lot of the pic-tures entitled "The Last Supper." These have cost as considerably more than our former lot so that we can not afford to sell them at less than 5 cents a piece or \$2.00 per dozer

Wa have had a number of letters from scents inquiring whether the names they had sent were received all right, and whether the paper was going to them all right or not. can not answer these questions until we get all subscription lists filled in alphabetical order, unless those who make the inquiry rewrite their orders—give us the names and every thing complete as they cent it at first.

DRESS UNIFORMITY.

N Vol. 4, No. 31, Brother S. S. Mohler gave us, under the title, "Line upon Line—The Dress Question Reviewed," some of the most substantial arguments that we have read on this subject. Being much pressed with oth matters at the time, we did not refer to his article but laid it saids for future thought We now take up his line of thought, urgo it upon all who have a desire to walk in wird ways and become stronger in the work of the Lord. And while we are looking at this ques tion, will you please keep the abuse of hun ty and dress from before your eyes, so that you can clearly see what we have to say. We shall

attend to the abuse part in another chapter First. It is a principle in nature that the germs of branches, leaves, flowers and fruit which are to come out paxt year, are covered rith air-tight substances to protect them from old. The germ lies there dormant; but when the heat of spring-time comes upon the bud the germ will take upon itself a form.

cond. A cloud is made up of minute vesi cles or hubbles containing air. The air within these bubbles is lighter than the air without,

because it is warmer. A cold correct of air passes through the cloud, the little hubbles are broken up, rush together by the law of attrac then descend to the earth in the form of drops, which we call rain. Here we have air and vapor, which, by certain principles,

From these, and many other examples in nature we learn that the development of prin ciple is by well-defined acts or steps. Right principles are addressed to our understanding by things tangible. The principle of growth is expressed by appropriate form. The germ in the had of the apple-tree was made to as ame form by the principles of heat, light, and air: hence form is a convenuent of principle as certainly as pain is the result of an infraction

What teacher would assume to implant the principle of mathematics in a child's wind without appropriate form? Sometimes we elves much more readily to learn in the school of science than in the school of Christ. Our obtasity hars out many precious

What is a principle? Primarily, p means beginning, a source of origin. Webster further defines it as "A settled rule of action a governing law of conduct." Principles are to be imbited; dectrine, belived; precepts, obeyed. Principle, therefore, is first or primary Doctrine's composed of principles, and prepept rests upon them. "Doctrine requires teacher; precent requires a superior with an thority; principle requires only an illustrator

We now take up the principle of humility and shall observe whether it weeds an illustra-tur. "When humility and modesty show themselves in the outward conduct, the former how itself down, the latter shrinks." The Christian aust possess both, the former as expressive of his own comparative littleness, the latter as indicating the esteem in which he holds him-

Humility is the opposite of pride, arro gance, and self-esteem. These assume torm; that no lesso, and for the simple reason that it is in harmony with divine law. Holiness waters humility. Without holiness, humility withers is but a leafless branch.

Humility, like other principles of revealed truth, must be taught by example. it he, by some visible means, addressed to the constitution of the mind, we could have no idea of what it is. And we soow that man learns by example better than hy precept. The theory of farming, however ch it may be taught in an Agricultural College, never makes a practical farmer. He must, with tools in hand, practice what he has less ed. The theory of humility and submission do not pass men as being humble; they must practice these principles, and then it can truly be said. "They are humble."

There is the principle of nonthe world, as well as neatness to be conside There is, for instance, one form of dress which embraces the principles of modesty, humility, and neatness. So far that form is right; not b se the church or individuals say it is right but because the principles of numility and modesty are in that form, and these principles are of God. But there is a principle want in that form. The principle of non-conformity The Christian's to the world is not there. garo must be expressive of the principle of odesty, humility, non-conformity and fitness or neatness. Now if we can find a form of dress embracing these principles, then we have something that is in harmony with the will of our beavenly Father.

of the principle of plainness is sufficient— that which the moral man regards as suitable. is quite enough. Others arge that the form of dress expressive of humility, modesty, nestness and non-conformity should by the Christian's The parties dispute about this, so they erhood in council assembled. The Brother hood decides that the form which is expressive of humility, modesty, neatness and nou formity is in harmony with the great law of uniformity, and there the matter should end, but unfortunately it does not, and will not so long as Satan is not bound.

Some insist that a form of dress expre-

tree. All these trees will be alike-will have a general resemblance, and can be readily dis guished from beech, maple, hickory and all other varieties of wood. All the trees in each variety, in accordance with immutable law semble cach other. Every plant of its kind, every animal after its species have a general

resemblance to all others of its kind. Go into the study of natural bistory, tak up the order, Raptores, and you will find a gen aral resemblance. Falcons, hawks, and eagles in many respects, resemble each other, yet the wween each family is sufficient to enable one to distinguish between them Roi take the faicon bamily, and one falcon looks ore like another falcon than like an eagle Again, any number of bawks resemble cach other more than they resemble falcons. Each species, by an unchangeable law of God, has its eculiarities, and each member of that species looks like every other member. All quadrupeds have a general resemblance, vet there is sufficient difference between a buffalo and

musk-ox to distinguish one from the other. But take the family, buffelo, and all of its members resemble each other more than a musk-ox resembles them. Thus it is all through God's creation. The bank wears the same kind of covering all through its life and we chide it not because it will not lay off its feath rs and don wool. The ox wears his a hair, and we grumble not because, for fashion' sake, he will not put away his hairy cost and The sheep is content with

his wool, and we never think of complaining because he will not sometimes wear bristles The cak tree, year by year wears its rough ark, and puts forth its green leaves, yet we do not fret and worry because it will not appear in seal skip and ostrich feathers The notato continues to grow and mature on the roots of the plant, and we never wonder why it does not sometimes grow on the vine. All through

nature we quickly learn that principles mani fest themselves in form, and that each member of that species resembles every other member of its family. We see general uniformity among all the members of each species and kind, and never become agitated over it; but as soon as the Christian pleads for principl harmony with the immutable laws of God in nature, he is regarded as unsound. should a believer in Christ, who is the life, and for revelation in things that have been revealed i Does faith ask for additional testimony when it is already abundant? Never! But infidelity, semi-infidelity, doubt and fear, continue to ask for a "thus saith the Lord," and that, too when the Lord has spoken in every species of the animal, vegetable, and mineral kingdo

The scorn is commanded to produce a tre-

which shall be non-conformed to the manie hut instead of going to work to produce it, sinner-like it stops to ask its Creator how to be non-conformed. Is not this an insult to the Creator? Does he not put that very principle the acorn? The thing put in the acorn not precisely like that put in the maple seed: if t were they would be precisely alike and there would be no necessity to call the one cak and the other maple. He who creates and commands has power to give form, and are olou to all created things; and while the law o illurity is maintained, the law of diversity is not excluded. These laws are in harmony with overy other law of the universe. Where di-

ersity enda slmilurity begins. The moral man has his uniform too. He ny be singled out from the great, busy mass of mankind by his simple apparel. In harmo ny with the law of God he will not appare self in foolish and extravagant dr Nature teaches him that his apparel should be

olain, and not after the ever changing custom of the goddess of fashion. In this he acts in The devetors of fashion reasonble each other

hen you behold a room filled with fashions ble prople you say they are fashionable. Why Breause there is something shout them-year them, which emples you to place them in the Fazione. Place Jesus with his sean cost in a room with forty persons dressed in the fashion of to day, and then what would ever calightened mind say? Would not the con clusion of every one be that one of the number in the room is an humble man, and the forty

respect to the oak tree and maple? Do not all beginning of Christianity. Then it was a confashionable people resemble each other? Satan can do nothing but imitate in part. He know that there is a general resemblance between things of the same species in nature, and that Christiaus will resemble each other, bence the better way for him to lead human beings to destruction is to get them to resemble each other, but in all extravagance and folly. He imitates the good in part, and thens adds his own and in this way has an army of servants. Nor is this all: if he can get but one of his children to adorn bimself in the Christian's garb, it pleases him well. By doing this, he hopes to drive the good thing away from well-disposed "If I can only abuse that simple, plain, non-conformed apparel of the Christian thousands will say it is of me, the devil, and away they will go into fashion." This is his plea, and many are lashed into his service that

Bufore we close we call attention to the tesmony of Cyprian, Clement of Alexandria and Tertullian, who had the same great principles to contend for as the Christians now have

"If you dress your hair sumptonsly and walk so as to draw attention, and attract the eyes of youth upon you, and draw the sighs of young men, nourish the lusts of concurrence and inflame the fael of sighs, so that although you yourself perish not, yet you cause others to perish and offer, as it were, a sword or a poison to the spectators; you cannot be excus d on the pretence that you are chaste and modest in mind; your shameful dress and immodest ornament accuse you." Cyprian Book 1. nage 340.

"To drag one's clothes, letting them down to the soles of the feet, is a piece of consummate foppery, impeding activity in walking, the garment sweeping the surface-dirt of the ground like a broom." Cyprian, Book 2, page

261 "The use of colors is not beneficial, for they are of no service, except the opprobrium alone And the agreeableness of color afflicts greedy eyes, inflaming them to senseless blindness. But for those who are white and unstained within, it is most suitable to use white and simple garments. Duo. 7: 9; Rev. 6: 9, 10. And our life ought to be so thing ruther than pageant. Therefore the dys of Sardis, and other of olive, and another of green, a rosecolored, and scarlet, and ten thousand other dyes, have been invented with much trouble or mischievous voluptuousness. Such clothing is for looking atl not for covering. Garmenta too variegated with gold, and those that are purple, and that piece of luxury which has its ame from beasts and that suffron-colored ointment-dipped robe * * we are to hid farewell to with the art itself." Clement of Alexandria.

Book 2, page 258, 259. "To Christian modesty it is not enough to be so, but to seem so too. For so great ought its plentitude to be, that it may flow out from the mind to the garb, and burst out from the concince to the outward appearance; so that even from the outside it may gaze, as it were, upon its own furniture, such as to be suited to reain taith as its inmate perpetually. Wherefore, blessed sisters, let us abandon lux uries and we shall not regret them, * * * Let us cast away earthly ornsments if we desire Love not gold. * * Clothe yourselves with the silk of uprightness, the fine

linen of holiness, the purple of modesty. Thus gainted, you will have God as your Lover." Tertullian Vol. 1, page 328. In this he urges that Christian modesty in

its completeness should "flow out from the mind to the garb, and burst out from the conscience to the outward appearance." This he declares should be so that Christian modesty might gaze upon "its own firmiture." But before Tertullian could urge believers in Christ to let their medesty gaze upon its own furniture, there must have been modest furniture, or

Cyprian devotes thirteen pages to dress in his first volume, and ten pages against public shows. Clement of Alexandria devotes eight pages to the dress question, and Tertallis ge after page bandles the question with great One can not read the able defense of the Fathers in behalf of simplicity in dress Put a thousand acores into the ground, and fashionable? What enables you to come to differ without concluding that the conflict in the siders, grow not weary, hot the life-principle in each one will express that [life and content of the interprinciple in each one will express that [life and content of the interprinciple in each one will express that [life and content of the interprinciple in each one will express that [life and content of the interprinciple in each one will express that [life and content of the interprinciple in each one will express themselves and the content of the interprinciple in each one will express themselves and the content of the interprinciple in each one will express themselves and the content of the interprinciple in each one will express themselves and the content of the interprinciple in each one will express the each of the interprinciple in each of

flict between the mantle and the goen; now it is between order and confusion, between the Brethren's style of dress, and styles not of the Brethren

We now unhesitatingly declare our firm onvictions that, our present manner of dress se taught by the General Brotherhood, is the outgrowth of the great law of uniformity. and that no difference how much dasigning men and women may attempt to dwarf the principles upon which it is founded, principles cannot be overtheren. The develescut of the idea of uniformity is subject to the law of uniformity, therefore the law of uniformity is absoulutely necessary to uniform ity. There is but one, and there could, by no possibility, he more than one law of uniformity. Every law in the universe "must be in perfect harmony with every other law" of the universe, hence he who opposes the law of uniformitybreaks the harmony which law is designed to

maintam. There is another law, equality, which is in harmony with the law of uniformity. There can be no equality where there is not uniformity. Infract the law of uniformity, and the law of equality is infracted. Maintain the law of uniformity, and the law of equality is main-tained. We therefore plead for uniformity, not because Anousi Meeting urges it, not h old brethren insist upon it, but because it is a fundamental principle in both nature and religion. Annual Meeting does not plead for it because it is of men, but because IT IS OF Gon, and what God has set up, cannot be torn down

Brethren and sisters, are you ready to surrender the principles of eternal truth? ou ready to deliver up to Satan the great principles of equality, uniformity, and brotherly love? Are you ready to ahandon the fundamental truths which were established by the Son of God, our Savior? Are you prepared to stave in the sides of the good old ship on which you are sailing, for the mere fan o seeing the waters rush in and overwhelm you? Are you prepared to pull down the sails, tear up the rigging of the vessel just to gratify your adversary, the devil? Methinks I hear a universal chorus of voices, saying, "No, never! Give us the good old ship, and full liberty to sby God and maintain right principles, and will move ouward to victory through Christ Je sus our Lord!!

Tux first term of school at Ashland College closed December 24, 1879. Number of teach ers employed six, number of students in attenloring the term, one hundred and twelve. Second term opened with thirty-six new stu-dents and nearly all the old ones returned.

THE Brethren of the Sante Fe cong Ind., have requested the churches of Middle Indiana to consider the propriety of erecting a home for orphans and infirm persons. This question has been before them at different mes, but as yet has not been corried into action. We hope they will at least make an will have been relieved of some responsibility.

On another page of this issue Bro. Gish speaks out plainly, foreibly and truthfully. The ness must come to the front, and speak in tones that will win. We are not ignorant of the fact that the cry of freedom may be raised tyrants and despots for the same purposes that the thieferies out, "Stop thief?" Brother Gish expresses a plain truth when he says that ac Ingersoliisn press would indeed be long as the people, whom it was designed to destroy, would furnish the money to run That is not freedom which seeks to mutilate The man who has promised and distroy toset. The cann who has promised to support the constitution of the United States, and then turns round and tries to de-stry, the very thing he promised to help unin-tiain, is known by the name trailor. I Yim, 4: 1, 3. This is the character pictured more than eighteen hundred years ago. We have reached

period of the world's age in which, under the lea of freedom, designing and corru esitate not to "speak evil of dignities, nonce in bitter language all who carnestly stend for the simplicity that was in Christ-ery attempt to maintain the principles of denial and humility is opposed and ridiculed Beloved b isters, grow not weary, hot may the Lord find on all very often npon your knees, praying fo

Correspondence.

FROM PALESTINE.

NUMBER XXXVI.

From Tiberias to Tyre.

THERE is only one object at Nazareth which I was especially anxious to see, and that was the precipice down which the Nazaren attempted to east Jesus. The tradition mongers with their usual disregard of scripture state ents, have located this incident near the steep ments, have located this incident near the steep bill mentioned above, which we climbed in coming to Narareth; but this is more than two miles from the town, while the scripture states this "they led him to the brow of the bill on which their city was built, that they might cast him down headlong" (Lake 4: 29.) "The bill on which the city is built," thee, is the one on which we must look for the place in question; and if it can not be found there, nesty must compel us to admit that it car not be found at all. Some writers have comthing in to e line of domestic economy. so near making this admission that I felt quite solicitous on the subject, and I searched the hill from top to bottom, from side to side, and from end to end. I did so, not because all this was necessary to find a place suited to the event, but because I desired to know all the places where it could have occurred, and to speak on the subject with full assurance. I found only two such places. One is near the northeastern end of the town, and about one-third the way think, however, from the appearance of the rock, that this precipies has been formed in I do not suppose that the attempt at precipitaof the town, and at about the same elevation up the hill, the same ledge of rock forms a up the hill, the same leage of rock forms a matural precipice, which has every appearance of laxing existed from time immemorial. Its perpendicular height is now about 40 feet, abundantly sufficient to kill a man if dashed measuring trees its top. It is night abough up the hill to justify the scripture statement that it was on "the brow of the hill:" It was most probably outside the ancient city. Lieut. Conder thinks, from the appearance of ruins higher If this supposition is correct then the Naz-

wenes, in taking Jesus out of the town, took attempt was made; but I know not how to real-ize the feelings of Jesus, when his own neigh-hors, foreser friends and lifelong companions,

There are two missionary enterprises located at Nazareth with which I was very favorably at Nozarchi with whole 1 was very invocably the site of the nucean city is west use impressed. One is a Medical Mission, supported by a soleidy in Editburgh. It is furnished with a dispensarr, where medicine is given without charge to those who are unable to pay for it, of Eschiel, and consider them the or charge to those who are unable to pay for it, and with an inhimary, espable of accommo-dating a limited number of sick persons who are without homes or away from home. Dr. Varden, the Superintendent, is both a preacher and a play ocion, and while ministering to the most direct method of access to the adult minds of this benighted population, and the supply of medical treatment for them is a most benevolent thing in itself. They sicken, and suffer and die, from all the maladies that flesh is heir to, without the use of any remedies whatever, unless it be some that are worse than the disease. My heart bled for them on more the usease. My near sees not meet on more than one occasion. Unce there was brought to me a woman who was afflicted with a deep cough, and who was evidently a victim of consumption. They said that the doctor of the village had cauterized her, but that she had grown worse instead of better. Ou inquiry I learned that the cauterizing consisted in apply-ing a red hot from to her back, and the terrible

tone building, two stories high, the most con spicuous and the finest house in the place. was exected by a Miss Discon, of England, as an orphan girl's home. It accommodates about forty girls as boarders, who receive an elementary education, and are taught all the domestic arts of civilized life, such as cooking. washing, sewing, etc. It is impossible to inagine a people more in used of all this instruction, than the native women of this country. Their usual mode of washing is to sit down by a smooth rock near a pool of water, dip the garment to be washed in the water, lay it on the rock, and then best it with another rock, or with a heavy wooden paddle. As a conse-quence of the method, their clothes are never clean except when they are new. Of the art of ing they know nothing, except to mutton and rice together, and to make a kind of bread which a white man cannot cat. They an seldom afford to eat mutton or rice, and oir standing diet is cold bread and sour gent's milk. To these they add cucumbers, tomatoes and melons in their season, eating the two former as the last, without salt or vinegar, or any mode of preparation. It seems to me impossi ble to make good Christians out of a people thus benighted, until you teach them some-

While our camp was in Nuxareth, we role over to Kefr Kenna (village of Kenna), the Caus of the New Testament. It is a little over three miles northeast of Nazareth, a convenient wedding. Here the Greeks have a very odd building consisting of a single room in which they say the water was turned into wine. They have turned the room into a chapel, and in one side of it stand two large stone mortars, about two and one-half feet high and twenty inches across, now used for immersing infants. Our by feet high, made by the names as a second power are not innerence and the face of the hill atthis point, and part of "Po Greeks put de habies under not aprinkle which still exists close by the precipies. I em, like de Latius and de Protestants." The

ter that was turned into wine. The simple-munded old man was not aware that the ax water puts held each two or three firkins spices -about 20 gallons-whereas his mortars held only about six gallons. If he had known this be might have chisted his mortars out a little deeper. When we came out of the room, I saw near by a twenty gallon oil jar, and I said to the priest, "You onght to take that, and paint o kill a man if danned ji ke priest, "You onght to take that, and pant I bi sinke onogh up it to innite stom, and then mid it in the price cripture statement that of your two jars: it would look more like the hellt." It was most thing. "His only answer was, "That is chosen to held oil." I don't think he saw the pinh. use thinks, most use adjusted the wave stimuted, like most of the forms of Palestine, near the top of the hint in the form of Palestine, near the top of the hint in the fine military history of the crundles hill. and of the Turkish Empire, than in sacred his-tory. It is the best fortified city on the Syrian

tory. It is the next formed city on the Syrano coast, and is a thoroughly Turkish town. One day's ride along the sea-coast brought us from Acre to Tyre. It would require the space of an entire letter to say briefly all that I would be sublime strains of the prophet Ezeluel, in which he predicted the ruin which the traveler now beholds. Read the 26th and 57th chapters

Notes and Observations,

A VISIT TO HUNTINGBON AND ASHLAND.

N the 11th of December I left home for the purpose of business and a release from some care, and landed in Huntingdon, Pa., on home care, and manded in Huntingdon, r'a, on the evening of the 12th. The next morning called at Bro. A. B. Brumbangh's office. Next proceeded up town and called with brother Quinter, who is always ready to welcome the brethron, and the Primitire family, and also the Brethren's Normal School. Was introduced to the teachers and many students; found them ang a run nor run over state, one the terrore [to the business wants of she file. This school, The number of year was elever, and force of a second school and sept shades and the shades will be subject to the fitting of teachers. Consider the subject to the fitting of teachers (considered and nor subject to the fitting of teachers. Considered and nor run over a subject to the fitting of teachers. The other enterprise at Navarth, is a Femal with the subject to the subject to the fitting of teachers. The other enterprise at Navarth, is a Femal with the subject to the subject to the fitting of the subject to the subj

high above the city, is a large and bandsome ing care much good has been done, as is attested by the numerous additions to the church, of its students, which, brethren, we consider of no small importance As I mingled with them I small importance As I mingled with them I found them kind and sociable, and much interest manifested by the young members in the cause of truth. It was my privilege to worship cause of truth. It was my privilege to worshi
with them and preach the word; excellent ir
terest and close attention on the part of all. felt that it was good to be there Also atte ded Sabbath-school; found a commendable zeal, the young brethren and sisters instructing the youth, and gathering from the streets, and clothing those not sufficiently clad to come, so that they may be taught out of the word of

> From small beginnings the school has grown making it necessary for more commodions buil-dings which they have erected at the north of town on a beautiful hillside, which commands a fine view of the mountains and shaggy peaks and the varied scenery which surrounds the place. About half a mile east of the building

on another hillside, is the cemetery belonging to the town. There lie the remains of Brother J. M. Zuck, the founder of the Institution, and whose loss is deeply felt by the school and church, and all who were thrown within the oircle of his influence. My association with the brethren of Huntingdon was both agreeable and instructive, and can truly say I was well pleased with all whom I met. The only thought of sadness is, when shall it be again? Perhaps never in this life, but if not, brethren, let us all

prepared to meet in the family above.
On the morning of the 17th, I left Hunting Ashland, Ohio, and as the sun sk brightly it afforded me a fine view of Nature' id-work as I glided along on the Pa. Central A light snow having fidles the night previous covered the mountain tops, and hung lightly upon the ever-green boughs for up the mounin side, the scenery being grand and beauti-

Arrived at Ashland the next morning and Sunday, visiting the College, which was just closing the first term. Buildings are finely located on an elevation over-looking the cit and country, with a large commodious mair diag, a draug department to the right of mai building for females, and in contemplation little building to the left for males; altogeth acres forming a nice home for students. tamily above. At 2:30 r. st., and by request, sermon was proached on feet-washing as command to be observed in the Church, with good attendance and interest. In the evening the writer talked to the people as best could, and then took the train for Mansfie

with good poy, two additions and promise of more soon. J. C. LEHMAN. Franklin Grore, III.

Home Mi sion Wark

THE term of evangelism of North Misson District for 1971

District for 1879 was completed at Ban-croft, Daviess County, on the evening of the 29th of December, where there were a few scattered members found by the evangelists in the earlier part of the term. But the "Cougre gational Brethren" had previously found them. and their Elder Daniel Hendricks, of South-west Missouri had been there and organized them in the name of that sect; but upon being visited by the brethren of their first choice. B. Sell, of Gentry County, Missouri, and Wm. R. Lorle, of Adams County, Illinois, were called to our assistance, and met us there of the 26th of December, and the membership called together, there was but one dissenting ganized in the name and order of the Breth

The number of year was cleven, and five of

mission, by the grace of God, brought about the most important event that occured here for years in the conversion of souls. But much of the success at Bancroft must be at-tributed to the labors of Brother Lierle, of Illi-nois, as he is really the founder of that congregation, having come there three or four times, and preached and haptized the most of the members that are there, and being one of our faithful, realous, cross-hearing veterans of the cross. He is heartily invited to continue his visite, as also are all the brethren who bring the true doctrine; but be not astonished if the brethren there require credentials of a

Would say to Brethren braveling on the Rock Island and S. Western R. R., they would do well to stop off at Jamesport and go out to Bancroft and see the brethren, and very excellent country. For conveyance out, address John Gooding or James Boren, Ban-eroft, Davis County, Missouri.

Perhaps the next most important result of ey Creek Congregation. Such a season of re-joicing at the return of prodigals to their Father's house! and such a gathering in of lambs into the fold as was witnessed there on the morning of our departure from them, is not found in the previous annuls of this district. Our memorius of the members at Honey Creek, and our enjoyments with them are sweet and lasting, and their sincere requests according and their success requests are remembered in many prayers, as also are similar requests of many others. On how many said, "Remember my busband in your prayers," and some said, "Remember my wife," and others, "My children." Some of these re-quests and prayers we saw answered and realized with great rejoicing, and giving the

We now turn over to the Brotherhood of North Missouri District, the work entrusted mto our hand as having, by the grace of God, given us, and hope it will be accepted by the church as such, and receive the blessing of the Lord as such. C. C. Re or.

GEORGE A. SHAMMPHOUSE From Salem, Oregon

() N Saturday, the 13th of December I return-U ed home, having been to Washington and Idaho Territories and Eastern Oregon on a however, in Multonali and Clackamus Counties, in the lower end of the valley, one in Clark-County, near Vancouver, W. T., near the resi-dence of Brother Jacob and Sister Mary Hoff, formerly from Missouri. We were the Brat nembers they saw since they left Missouri, consequently they were made to rejoice. ers; and in Nez Perces County, Maho of Brother Abraham Stewart. Here I met Elder Issac Hersthy, who had arrived there about the 20th of October from Kausas.

We last there December 1st: there to Wal-

Umatilis County, Oregon, to the residence of our much respected friend, O. W. Hartness, who treated us very kindly, and seemed to take quite an interest in the welfare of the church. Here we held four meetings. Thence to The Dalles; here visited Brethren John Leedy, Altred Bultimore, and their families; thence home; found all well, for which we thank the Lord.

While on said trip had very good health; While on said trip had very good health; was well treated; generally quite an interest manifested at our meetings; had one accession by baptism in Idaho, four by letter; two in Idaho, and two in Western Washington Ter-

Our way of traveling was by steam-beat milroud, stage wagon, buggy, horse-back, sometimes on foot, sometimes had only an In-

ay enclose a three-cent stamp or two when Brother M. M. Bachor, of Colorado arrived here with his family the 11th of December His address at pressut is Salem, Murion

County, Oregon. We expect to hold a few day's meeting here and continue over Sunday. Brother S. J. Petley started home from here December 19th.

I intended to write a short communication this time, but I have failed. Please excuse and

Yours in the bonds of the Gosp Davin Brown

From Bro. J. C. Moomaw. Ivar Brethren.--

PURSUANT to appointment, the brethree convened to consider the subject of a more stensive effort in ministerial work within the irst District of Virginia and its surroundings must District of virginan and its surrounding of The soveral churches were represented as do-lows: Reamone, Moutgomery. Rockbridge and Botelourt in purson; three of the churches in Franklin, two of Floyd by letter. One of the churches of Franklin, one of Floyd, the church of Restand Allerton. Natl Co. of Bestord, Allegheny, North Carolina and the several churches of W. Va. had no represen-tation. The inclemency of the weather, the listance of travel and other causes, prevented a and an explanation of the object of the meeting, on motion, brother J. W. Parsley was called to the char, and J. C. Monmaw appointthat there might be a free interesting of opin-ion, and expression of sentiment given. The meeting was then addressed by all the repre-sentatives present. The sentiment expressed was in perfect harmony, and set forth the need of more industrions ministerial work, and cooperation of both the musistry and laity. It was the prevailing sentiment that material aid was necessary to promote successful and more extensive labor.

extensive labor.

The necessity of caution was strongly advised, and the idea of establishing a salaried vised, and the sides of establishing a salaried ministry has never been catestriand by the Brethren, but strongly opposed by all present. The seminent expressed by the high was much in favor of assatung the ministry by contrib-uting seen and with which they have been and providing for the form that the secure of terrollers when a plan is agreed. All the letters were confidence and the precentify of more work, and read relative to the necessity of more work, and need of organization was set torth by the most of them. Plans were suggested by some; by others fears were expressed; others set forth the others tears were expressed convers set forth the probability of misunderstanding the motives of the brothren and object of the meeting. I com-much as it was very desirable that the whole District should harmonize and fully understand each other, and as an association of churches mutually enter into this great and good work on motion, it was agreed to adjourn until Thursday before the coming District Meeting, selieving that from the spirit which governed this meeting that when there is a full rep tation in our future meeting, there will be no be agreeable to all, promotive of the object in view, and dissupate the fears of our good breth-ren who have addressed us by letter. Signed ren who have anone report.

by the committee upon report.

Mosas Baunaken.

R. F. Moonaw.

B. F. MODALAN.
B. F. MODALAN.
HENRY GARST.
HENRY ELEB.
J. G. MODALAN.
In all matters of great interest and bearing upon church polity, it should be approached with great care, and cutered into in the exercise of becoming produce. Prudence, however, encroaching evils in a becoming manner, but not forbid as meeting with those who oppose us and discuss those differences in the presence sidered sidely our wind-reampire to tell year.

Jaco-leave with the reampire part of anything and provided part of the provided part of

I would tify a prudent and safe man in acting open a Gearbart, Calvert, Obenchain and others from matter where importance is involved, either Alliston Prairie, and others is with respect to persons or questions. Hence the until there was quite a respect alvice we have is, come, let us reason together,

> Juseonach av our dear brethren in Franklin of the District, organized for more extensive ministerial work, the brethren elsewhere felt munisterial work, the brethren elsewhere sett Justified in following their example, but prefer that the whole District enter into it, perhaps upon the plan they have in operation if it meets the requirements of the case.

Peliss Creek, Va

From J. H. Miller. Dear Brethren:

IN Gospel Prearker, Vol. 1, No. 48, Brother
John B. Wrightsman proposes a plan for
a better understanding among the minuters of Northern Dutriet of Indiana, to spread the gorpel wore fully, and have the ministers to meet and hold n "Ministers' Association," for meet and hold a "Ministers' Association," for a more encessful working order. I will promptly admit that too many of our preachroughly after the set of the set at home and whom each other," saying, "I wish the liber-ty," and mean "the liberty is now extended," and too much time wasted in preferring each other. Enough is sufficient. But a Ministe-ral Association will not get those who are inclined to stay at home may sconer, to work Some brethren are qualified for the mission field, while others are best suited for home allow too many "manovations." That Let us labor continually for more zeal and love in the church and the "unity of the spirit." Brother Landon West in the same number of the Pracher has given my views about missionary work and ministers—how they should go. Do not wait for a convention and call the minuters together to see how they but go, and travel on horse-back for hundred but go, and travel on horse-back for hundress of niles, and stay out for weeks spreading the Gospel." That is it, heed the command, "go," and let avery district attend to this promptly, and we will have more prachers in the field than any other way. Brother Wrightsman than any other way. Brother Wrightsman desired a hearing from the brethren in North ern Indiana; in love I have responded. May the olesnings of heaven be with all of God's

dear children. (Gospel Preacher, please copy.)

From Dunkirk, Ohio,

Dear Brethren:-UR meeting at Pleasant Ridge, the north O eastern limit of Eigle Creek Congrega-tion, is now among the things of the past, having closed the meeting last evening. Nine precious souls were added to the church by

quite rainy and roads bad; yet the people gave me a pretty full house and good attention two more places at which we expect to labor ere we go abroad. We have not far to go where the people know but little of our dechildren every where, is my prayer. S. T. Bossenian.

A Visit to The South

not around an accenting a first mode of the presence of the presence of our herbiten. In fact it has accer been considered such by our wifest examples to set upon Loss-feath with the herbiteneous B Γ Creek.

Alliston Prurie, and others from other parts until there was quite a respectable representawere very pleasant, the spectators observing good order. The next morning quite a number assembled and an election was held for a deacon. Tie realit was, two had kept side by side in th choice. When it was submitted to the church whether the two he installed it was ununimously voted that they noth be installed, which was done with the hope that they work as they were chosen, side by side, in the vineyard of the Lord. May the church have cause to look back to the time when they unifed to put these brethren to work, recognizing the hand of the Lord in it. At the same time brother Barney was advanced to the second degree of the ministry. The meeting was continued sevthe ministry. The meeting was continued sev-cual days; three were haptized and two re-cla med. The meetings were all held in the new meeting-house. We predict a bright fu-ture for this church with their commodious house of worship, their self-denying servants. and their warm-hearted members both young nd old. The Lord bless them, and keep them in the truth, shall be my prayer. I remember the kindness of the dear members while among them, Hudson, Ill.

From the Antioch Church, Ind.

ON the 8th of Nov., four were received into the church by Imptism. Thus the cause moves on. On the 24th of November occurred moves on. On the 24th of November occarred the death of sister Indus, wife of brother Daniel Locdy. She suffered much and long, but bore it all with Christian patence. She requested her friends to five for Jesus, saying that it will pay in this life, and is the only hope in that

J. C. Murray, of Clear Creek Church, came to us on the 6th of December and remained over Sunday, and preached two sermons. On the 20th there was a communion held near Dore come to the church. The meeting was a pleas-ant one, and, we hope, one of good and lasting

On the night of the 7th of December I wa out the argule of the fits of December 1 was summoned some seven miles to the bedshile of Rachel Eads. She had, for some time, been persuaded of her duty, but had put it off for a more convenientsesson. When 1 went to her Your 1-8484 her what she wanted. She said she wanted me to pray with her. I then asked her if that was all. She said no, I want to be buptized if you think I am able, saying that if she was not buptized then, she nerer would be I told her I thought she could be, and she was and stood it better than some well persons. On the following night she called her friends to ber hed and told them she was willing to die, On the 12th of Docember mother passed

one week father died, he being over seventy years old. Both died of lung fever, and both years old. Both the Church.

J. W. Southewo

Home Mission of North-western Ohio,

THE brethren in Dustriet Council last Spring The brethren in District Council last Spring established a Home Mission, by appoint-ing a Board consisting of five deacon brethren, who were instructed to meet and appoint a Moderator, Secretary, and Tressurer. This being done, the Board proceeded further to ap-point solicitors to solicit funds to carry on the with approbation upon his children when they are trying to carry out the great commission, and preach the Gospel to every

I appeal to you, my dear brethren, in Chris tian love, you who are opposed to Mission work, suppose your son or daughter were out of our going evangeness would go there and now a series of meeting, and thereby be the means of his conversion, would it not bring joy to your bearts? It certainly would, and if so, are not others just as precious in the sight of God?— There are means in the Treasury to fill calls, and if it is like longer than during the winter, the Board will not be to blame.

the Board will not be to blame.

Believing it to be in harmon, with the
Church, and the wishes of the remaining part
of the Baard I will say that if there is a brothe, sister or friend in the North Wastern Dis-

ik known to some one of the members of the Buard. The following constitute the Board; David Shidler, Leipnic, Patuen Co., Abraham Beeghly, Attion, Soneca Co., Sannel Thomass, Carey, Wyandott Co., Peter Driver, Linn, Al-len Co. J. R. Sucekt Purchis, H.-r., bein Co., J. R. Spacht, Dunkirk, Hardin Co.

Belore you send in a call, be sure that you
can get a place to hold the meeting, and if your

call is in an organized courch, consult your Elder and get his consent for the meetings.

From Scandia, Kansas,

we have not the large church-houses and the large congregations here as in the East, we have dear brethren who are willing to sacrifice home comforte and friends for the cause—brothren that can speak for Jesus. Last Fall we had five sermons by Brother Joseph Bashor. He was on his way to Colorado.

May the good Lord bless his labors

Brother James Switzer is now on a mission of love. I hope the good Father will bless the of love. I nope the good Father will bleas the effort that is being put forth. Brethren, give him a warm reception. Brother William Lu-genbeel came to us on the 13th of December, and preached three armons. Though the weather was colder than common, the turned out well, and were attentive. He proined to be with us again about the 21st of rosry, and he requests that some brother meet him here and help to hold a week's meeting. Now, dear brethren, who will come and be us? Come in the mane of the Lord and I will bless your labors of love. We live fi We live 6ve miles south-east of Scandi

SARAH A. DAGGETT From Lewiston, Minnesota

Dear Brother Eskelman Dour Brother Edelman:—
A FTER taking leave of you and Brother
A Miller on the morning of the 9th of December at LeStmerr, we, in company with the
brothern, made our way west seven miles to
the residence of our old friend, Peter Terrer
and family. Here! locapied ten days in preaching the world of the Lord according as the Lord gave ability, hoping that some seed may serminate and produce fruit.

From here we went to the neighborhood of Sibley P. O., seven or eight miles north-east Here we labored about a week, trying to warm

age those sheep that are scattered over those wide extended plains. May the Lord be with them, and keep them in the narrow way. I returned home on the 30th of Droember, found all well; thanks be to the Lord for his mercy. C. F. WIBY.

From Warsaw, Ind.

THE brethren of the Washington Church dedicated their new meeting-house on the inst. The holding is the largest in the 1st inst. State, and cost the brethren considerable money. Elds. Jesse Calvert and John Knisley

We were york sorry that there were not more brethren present from a distance as we would have been very glad to have had them with us. The church is under the control of Eld. Jesse Calvert, and numbers one hundred members. All are live, active workers in the Master's cause; expect to start a Sunday-school as soon

as possible. Fraternally you ROSELER KEELER.

A Misunderstanding.

UNDERSTAND that some of the breth-UNDERSTAND that some of use unear-ren are using my name on the petition that was formed by some one claiming to rep-resent the Minni Valley or Synthern District of Ohio, nature A. M. to full hack behind Sun-day-schools, series of meetings, missionary work, single mode of feet-washing, supper on the table, salaried ministry, etc. I never signthe table, salaried ministry, etc. I never sign-ei that petition, and advise all to stund still, and see the salvation of the Lord.

J. H. Mutre. Milford Ind.

The meanest paymaster in the Universe is Satan. He never yet employed a hand that he hall not chest. Young man, engage your ser-

Gospel Specess.

Moscow, Vs.—On Saturday, Dec. 13th, 1879, there were fifteen persons baptized in North

River, near Bridgewater, Va.

Maple Grove, Kansas.—Two more pre Maple Grove, Kansay.—Two more preclous souls made application last night at meeting to become members of the church. The old ship moves slowly but steadily on, and still finds a few passengers out here on the frontier ready to take passage. Don't forget to pray for us, brethren. N. C. Workman.

Cedar Grove, Tenn.—Received seven by haptism to-day, Jan. 4th. One reclaimed and one more applicant. Several others said they would come seen. This is a happy new year with us. Wives and children were made to rejoice, and all the church pressed God for his goodness—in

seeing sinners turn to the Lord.

Milford, Ind.-Brother D. Wysong and the writer met with the brethren in North Manchester church, Ind , on New Year's day to hold a series of meetings. Two confessed Jesus and many more were near the kingdom. Since the Annual Meeting that church has increased more than any other district in Indians. On Sunday following brother W. was taken into Eel River District and the writer to Beaver Dam, where a new meeting house was dedicated

J. H. Miller.

An Unconscious Speaker.

RELIEVING it to be of interest to many man referred to above than was given in the Primitive Christian by brother Beeghly, I will give what I have learned from rehable inform and from being an eye witness, having Iowa, where he resides at present. He is a man of medium size, forty-five years of age, has dark red or brown hair, and a family of four children. He has a limited education, and is consessed with an extraordinary amount of 'magnetism.' He has not been a sound man, physically, from a child, frequently having se-rious pains in his head, sometimes resulting in a slight convulsion; but since he spraks in an unconscious state he is relieved from his pain in his head. During the month of 79, he returned to Indiana to visit his friends near where I live, at which place I saw him.— In April, '77 he first began to speak uncon-sciously. If the source of my information be correct, at first he did not speak regularly, but ince April '78 has been speaking nearly every night. There have some changes occurred since his first ettacks of convulsions. At first he was taken ill with severe bloating; at pres-ent he does not. When he is in his conscious state he appears natural, except that he looks somewhat wild. The convulsions begin about 5 o'clock in the evening. I examined the mu-s cles of his limbs when he was in the highest stage of convulsion. His limbs seemed more like a galvanic battery than human flesh. He is at at first, but after laying for some time h begins to pray. After prayer he makes efforts to arise, and, by the assistance of those around him, he kneels in prayer, after which he is assist-ed to his fact. In this posture he speaks; generally talks about three hours after which he tells the people to sing, and then buerls again to pray, at the close of which he instantly d the arms of those who are ready to catch him to prevent his falling to the flo then put into his and where he remains till four o'clock in the morning, when he awakes and is conscious until about that time in the evening. His name is Noah Troyer; is a lay member of the Amish Church and preaches that doctrine

Sometimes he speaks in great carnest; at other er times in a moderate way and rather low. began to get sleepy and soon was in his con Sometimes he speaks plain and very impressive, at other times rather mixed. Sometimes he uses words in an unknown language; they are as follows: Veiss-sh, Matrolamah, Wase-sh. Amish people here in part, along with some others, say that he is n special means in the bands of God to show the people "the right way of salvation." Some spiritualists say that "it

expression, in my judgment, is quite too rach I believe the man to be honest, and that he has no control of himself in reference to his speak-ing in his unconscious state. His presching consists principally in relating the events of the Bible, the fall of man, the flood, Ahraham, Moses, the journey of the children of Israel; and of Christ, his birth, haptism, ministry, and frequently intersperses it with warm admoni-tion to sinners. He especially admonishes his Amish brethren in reference to their divided state, saying that "they cannot be saved unless they become reconciled and live in peace."

Although he says many good things, and, as a rule, gives an account of the historical events of the Bible, yet he makes somes mistakes. He spoke in reference to the great sin of redempn, some time since, referring to the conduct of two of his brothers who became dissatisfied with Amish doctrine, and were buried with Christ by baptism. His expression indicated that he considered it a great sin. He no doubt gave his convictions in reference to it, which convictions he andoubtedly had received from preaching on baptism, he said that "there were some people in the world that haptized in the houses, and would not go into the water, and that they had no light from beaven" saying that we must be baptized in living water, the flowing stream, because Jesus was. He furthe He further said that "we must obey Jesus as he gave us the pattern, in the river of Jorden." He furthe pattern, in the niver of Jordon." He fur-ther said it makes no difference how we were baptized, whether by sprinkling or pouring, or under the water, that if we were not prepared to receive it, neither way rould do any good, and in conclusion he said, "If we were pre-pared for it that it would do in a dry country where there was no water.

What a pity that the doctrines of men so implanted into the colors of their ends as contradictions are so apparent in their endsay-ors to teach the ways of the Lord. I was an ear witness to the above statement. In a private interriew with him when in his conscious state, he said that he believed we should be han institution and tross teeming and eye varianess, narring i stote, he said that he helicred we should be hap-beared him praction outs different consensions. I find in water hereams i eners was; has the aims had a private interview with the man seemed to be in a difficulty relative to the Apon-while in his consensions state. The same was the haptering in homest, and on my jinquives a brought up in Olini, after has be lived in Midel-gon, and were some of to Indiana, about five the Scripperts taught as I old not insist to gran, and were some of the Indiana, about five the Scripperts taught as I old not insist to idea from where I live. He next went to the contrary, as I did not have my book with own, where he resides at present. He is a me, but I replied that we would look it up when we would get into the house. So after we were quietly seated in the house, in the presence of his wife and others, he got the Bipresence of his wife and others, he got the Bi-ble and requested me to read in reference to it. This I did gladly. First, by his request, I read the circumstance of Cornelius and family. I read in English and he followed in the Germs but we did not find any house baptism there. We next looked at the haptism of Paul (he having before told use that "the old order" of the Amish taught that the Lord had sent Paul into the house to be baptized), I read with care after which he said, "It looks more as though the Lord had sent him out of the house to be baptized than the other way." At this point of our investigation, his wife beholding his frankness and his anxiety to learn the truth of rankers and in anxiety to learn the truth of the matter, interherd, strictly forbidding me to proceed may further, saying that she knew may object. I, however, felt innocent and consoled myself with the thought that God remembers myself with the thought that God remembers the innocent. He, then, regardless of his wife's restrictions, urged me to read more, saying that I had helped him to more light on the subject than he had received in all his life. then told him that I felt timid about reading further unless his wife would withdraw ber objections, but he urged it strongly, saying that objectsons, but he urges it strongry, saying that if I had any light to give him, and would with-hold it on secount of man, I would not be the servant of God. Feeling much pressed in my mind to do as he wished, I again requested her to withdraw her objections, telling her that it a serious matter, and that it was dangerous to binder the truth of the Gospel. She then withdrew her restrictions and i read again. withdraw her restrictions and a read again.
We then examined the case of the jailor and
family, and when he saw that the jailor was out mewhat amozed, saying that he never knew that the Sumptures read so before. He then said he would think more about it, and then he

We then went to supper and while we supped his wife again forbid me to say anything more to him about it. She declared that my purpose was to get him on my side in order to have him be praised for his goodness. was to get him ou my side in order to have him
to speak in my faror when he would become
unconscious. O what a pity that some prople
are so afraid of the truth! I went home that
Simon Harshman, Obio,
night with a sore beart, fearing that I had not
C. P. J. is a message sent to convince the propie that a light with a core beart, faring that I had not spiritualise is right. Some my that he is a breat as faithful in the discharge of my daty as propertie, that "he is not unconcious," which the Goopel demands in reference to the case.

Acts 13: 10. Hence I desire to discharge my duty in reference to it as far as I can, pray God that it may find its way into the crevices where the "doctrine of men" has found ledgment in houest Learts. Will the lovers of truth carry it over into Macedonia? The editors are at liberty and are requested to do so O Lord, let thy truth live.

James Chrystal to C Hope.

N regard to the Tankere I would say that I have among them friends whom I much esteem as men, but their system is without any baptized or ordained man in it, and they are guilty of manifest sacrilege in attempting to give what they have not received themselves that is haptism and ordination; and they cause the lass of tens of thousands of poor infant souls, for they cause them to die without bap-tism, even when it may be had, and so are re sponsible for their ruin. Indeed the great mas of their children, like that of other anti-pedo or their children, like that of other anti-prio-baptists, grow up without regular habits of prayer and devotion, for they ere regarded as outsiders and perish subspitized. Not all the whiskey shops in the country do half the work as is caused by such teachings, which nearly churches of the first 400 years would deem, if they would hear of them, as satanic and la begotten as I also deem them. They fail to cultivate even as much reverence as the very heathen do. Indeed it would be an insult to the beathen, whom I have seen, to say that they are so prayerless and inslucere as such children. Tens of thousands of them do not even know the Lord's prayer. O for Christ's sake, my dear friend, cease your work of ruin in Deumark. Preach trine immersion if you willand against sprinkling and pouring, but not against putting children into God's coverant of mercy, which they cannot enter without baptism. But first become baptized and ordained yourself; pull the beam out of your own eye before you attempt to remove the mote out of your Lutheran brethren's eyes. I desire you for a co-laborer if you will obey the truth and will help you in every way in my power, only do get out of the system which is not a regular church because it has neither hantism n

Shaler's Mills, Ohio, Aug. 28, 1879. From Berlin, Pa.

THE Berlin congregation has been rather prosperous during the last year. Above fifty members have been added to the church during the lost nine months. Brother Beer and I held a series of meetings in the Kimmel meeting-house over the holidays, and sever were added, among them an old lady, a daughter and two grams amagneter-tree generations. We had a large congregation and excellent attention. We will commence another meeting on the 27th at the Grove meeting house. Death, to continue several weeks. Ministering brethren from abroad are invited to Diptheria still prevails in this country to an

alarming extent. Other diseases are also among us and find occasional victims. It is well to be prepared for death. It enables us to enjoy life while we have health.

H. B. Hot-trees.

Fram California

EFT my home in Gakland, Det. 11th, and in company with my son went to Lathrop, and from there brother J. P. Wolfe conveyed us thirty-six miles to the place of meeting Culavaras county, where we were received we much kindness by the brothron and friends. Our meeting began on the 13th and conti-

ned until Monday evening the 29th. Bro. J. Heat until Monany evening the 19th. Bro. J. P. Wolfe labored with us one week, and my sou remained and labored with me until the close of the meeting. Five were added to the church by baptism. Two of the young brothren were called to the ministry, also two office of deacon. They are well qualified to fill the places in the church. We held a very or derly communiou and it was a time of rejoicing indeed. On our return we visited our belove Elder G. Wolfe Reiched home on the ever ing of Dec. 31st, and tound all well. The Lord

Danish Poor Fund.

C. P. ROWLAND, Treasurer. Lanark, Ill., Jan. 20th, 1880 P. C. Please Copy.

Danish Mission Report Wooster Church, Ohio, John Weybright, .. South Waterlee Church, Iowa R. S. & C. Walwick, Mich. Codorus Church, Pay. Big Grove Church, Iowa, Mill Creek, Va.,... South Waterloo Church, Iowa,... Isaac Henricks, Virden, I!!.,.... Simon Harshwan, Ohio,.....

C. P. ROWLAND, Treasurer. Lanark, Ill., Jan. 20th, 1880. (P. C., please copy.)

Brother Ebbitson:

YOUR article on the anoisting of the sick wherein you speck of the quality of the oil, is very good, but you say nothing about the constitute of the property of the wave amounted, and some would linger perhaps a few weeks and then div, and others linger for years and not get well, and yet the promise is the Lord will raise them up. Now after I have thought over this matter, surely the fault is with us if the sick are not healed; it might be the lack of faith, for the word says, "The prayer of faith shall save theen." I have sometimes thought that there was not enough oil used in oneinting the sick. It is true we have not the word how much oil to use, but we have the example how much they did use, Mary tool; a pound when she appointed Jesus: Name a horn full when he anointed David; Elisha took a hox full when he anointed Jahu. The anointing of Aaron, which was poured upon his head and ran down over his beard, which went down to the skirts of his garments, and lest, but not least, is the confession of these faults one to the other, which I think belongs to the anointing; for we read it just in the fol-lowing verse, to confess our faults one to the other that 'ye may be healed." I once spoke to a brother about it; he mid he would be afraid to ask them to confess their faults; it afraid to ask their to confess their faults; it might offend them. They need not fear if done in the right way. The right way to do is to read it, and then pare the way for your sick brother by confessing your own fault first. BEAR CHUNCE

Announcements.

Please announce that the brethren and sisters of the Lost Creek Church, Juniata Co., Pa, purpose holding a series of meetings at the purpose usions a series of meetings at one Free Spring meeting-house, commencing January 24th. Any coming will be metal the station by dropping us a card a few days pro-

Miglintown, Pa Ber 16. Please announce that the District Meeting for the Middle District of Indiana, will be held,

if the Lord will, with the brethren of the Ogans Creek Church on Wednesday the 11th Quant Steel: Church on Wednesday the 11th of February, to commence at 9 cycleck A. M. Especially are the churches all requested to be represented by delegates. Also the Sunday-school Convention at same piece, on the 10th of February, at 10 A. M. Also the Ministonary meeting to be held with the brethren of the Squirrel Creak District, the 9th of Feb. at 10 A. M. Roann is the railroad station. By order of the Church. J. Амиек.

Children at Work.

J. H. Moore, Lanurk, Carroll Co., III.

W. U. R. R. TIME TABLE.

WEST BOUND.
Dry Express
Night Express 1 dd 8 Accommodation term 4 h
EAST ROUND
Day Express
Night Kaprem
Accommodation
Tickets are mid for above trains only Pamenger make sha accounting at Western Union Junction G. a. 5097941, Asses
Passengers for Chicago should leave Lanurk z
here they need wait but live minutes for the Chi
cago, Milwaukee and St. Paul passenger train, and
thus reach Chicago at 7:45 the same evening. To

THE BRETHREN AT WORK.

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-JEREMIAH 50 2.

Vol. V.

Lanark, Ill., January 27, 1880.

No. 4

GENERAL AGENTS

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A DOCTOR OF DIVINITY ON THE INTERNATIONAL LESSON.

[We clip the following by John E. Todd, D. published in the Religious Herald, one of the leading Congregational church papers in this country]

THE accessity of going over certain portions of the Serinburg with of the Scriptures, within a certain time, in order to carry out the scheme, leads to the making of selections which are very widely sepd from one another, in the periods to which they relate, or in the train of thought of which they are parts. Those who have had any experience in making commentaries upon these ous know how difficult it often is to connect one lesson with another by any brief explana-If the selection is made from history, it is perhaps separated from the selection in stely preceding or following by an interval of ecy, a discourse, or an epistle, the gulf betwee it and the preceding or following lesson is still lections under the present system, and with the most faithful study, and with the best helps, and under the best teachers, the scholar can obtain only a fragmentary and disjointed knowledge of the Scriptures; and with anything less than this, no connected idea of the Scriptures what ver is possible. Where a single lesson covers a century of history, or an important argument, the loss of a single lesson breaks the continuity

The necessity of taking up every Sunday the ble for any class to linger upon any portion of Scripture. If the lesson is one of special interest, or the teacher is one of special ability, a class will often become deeply absorbed, and will make but little progress. But it cannot resume the same lesson at the same point the next Sun-day. It must begin another lesson. Under the which are wholly assumable, which even the present system among classes under the healt blanced do not pretend to anotherizate skeledom; a mild to a startle begin schief period, and converge present system among classes under the healt blanced do not pretend to anotherizate skeledom; a mild to a startle beginning to sking School, a printing historyport.

teachers rarely make much progress in any leson; they stop on the threshold of each one.

They have not time to go further. The same difficulty is experienced in a less degree by most It is common for a class to get inter ested in the lesson just at the time the clos this interest can be taken on the following Sun day; for a new lesson, in which it will take an

other half hour to get interested, is to be taken up. This objection to the present system is felt seriously that many Bible classes and adult lasses exercisons a little independence of the schools with which they are connected, decline to use the International system. The attempt to make all schools and all class

s study the same lesson creates still more seri

It leads naturally to the selection of such pas sages of Scripture as do not involve, to any great extent, questions of Christian dectrine or actics on which Christian sects are divided The system, being intersectarian as well as in ternational must seek to promote harmony rather than dissension. On some accounts this is

desirable; on others it is unfortunate. A more serious difficulty is experienced in making such selections as are suitable for scholars of all sges and degrees of intelligence. nore difficult portions of Scriptures, such may be profitable to the more advanced soliolars, are unintelligible to the beginners; the parthe younger scholars, do not furnish all that adult students and experienced Christians need. To confine adult classes to the stories of Genesi is to keep them in ignorance of the teach of Christian experience in the Psalms, and of Christian doctrine in the Epistles, which they ought to know. To make selections from thes is to give the younger scholars lessons which are altogether beyond their denth. The Interna tomai Series has endeavored to escape this diffi oulty by appointing selections of great variety so that there should be something among then sustable for all. It is the only course to pursue: but even with the greatest cure and best judgment, it is impossible to avoid trouble. The most difficult passages of Scripture are regular ly avoided; and on the other hand, many a Sunday has brought a lesson which to most children lass been utterly unintelligible and unprofitable What children of twelve or thriteen years of age, which is perhaps the average age of Sun-

day School scholars, have been able to do with some of the lessons from Exckiel, Hoses, Zecharish, the Epistles, and the Gospel according to national series is past all understanding. For one, I regard the whole theory that an entire chool can study the same lesson profitably, as utterly preposterous and absurd

Another objection to the International sytem is found in that which has already been oned as one of its advantages, namely, the abundance of below to the study of the lessons which are secured by it. These he ps are so us, and are furnished in such forms, that both teachers and scholars rely too much upon In very many asses the teacher does not them ook at the lesson till be meets the class, or at best looks hastily over one of these helps before going into the class; while in the vast majority of cases, it is feared, the scholars do not look at the lesson at all. The lesson-paper, or some uch help is relied on as sufficie

To these objections may be added a mino me, that under the present system the whole Sunday School world is at the mercy of the Committee who make the selections. If these do not perform their duty well, there is no help for

Passages of Scripture have been appointed for

have been made without any reference to, and for which those who are able should be made to often apparently in ignorance of, the real divisone of paragraphs and subjects; lessons have been appointed entirely out of their proper chronological order; lessons have been selected, not so much for their general teaching as for the sake of some catch-word, or popular phrase, which occurs in them; and in some instance this catch-word is well known to scholars who know anything to be a mistranslation, making the use of it a dishonesty, except for the excurof ignorance; some of the lessons selected have consisted each of a simple narrative about which sere is little to be said; others have been crowded with matter enough for the study of a dozen Sundays. The role seems to have been to have just about so many verses, whether they are in Genesis or in Romans. The teachers and ecprecially commentators can appreciate these criticisms. * * * The Bible cannot be well taught or studied as

a scrap-book. It is less important that the Bible should be nominally studied through in a given number of years, than that there should e imparted a connected and intelligent under standing of so muca of it as is studied.

It is quite abourd to expect little children to study the present International series of lessons advantageously. Probably there should also be a suparate and special provision for adult classes I have already expressed the opinion that it is absurd to make this, or any series of lessons a Procrustean bed to the measure of which every child, however small, must be stretched, and every sdult, however mature, must be shrank. I sen of the opinion that no less than three different series are needed to meet the wants of our Sunday Schools; and I do not think that the want is, or can be, met by graded books or pers on the same lessons; it is desirable that there should be different lessons, and methods of study and anstruction. How abourd we should consider it, if all scholars in our secular shools and seminaries, from the kindermarten up to the university, were taught out of the sume text-book, the only difference being in the question books. Scholars of different ages and different abilities require different studies, and different books on the same study, as well as different questions about the same books. One set of scholars can study Genesis profitably, but not Zecharish; another is competent to study Romans, and should not be confined to the gos-

Criticisms in this direction, having in s better methods of biblical instruction in our Supday Schools, would lead me a good deal fare low me, and farther than I am myself willing to go. I can only indicate the general direction in which my thoughts flow when I begin to think about Sunday schools, at the same time wishing to be understood as distinctly and em photically denying that my thoughts on this bject have settled and solidfied into any fixed

I have an ides, then, that what are called lack-heard exercises are for the most part impertinent humbuggery—the inane results of an attempt to apply to biblical instruction the peculiar jugglery of a conundrum and enjoy usker, combined with the art of sign-painting I have an idea that Sunday School instwill not be worth much till we have a highorder of teachers, men and women of age and experience, and perhaps training in normal classes, instead of young men and women whose own knowledge of the Bible is scanty, and whose skill in teaching is still scantier. I have an idea that hiblical instruction in Sunday Schoolwill not be worth much, until the schools themuntil attendance and study are made obligators and a stern discipline weeds out the unruly and

pay, rather than a favor to the superintendent and teachers, which is to be recompensed by picnics and entertainments,—until our schools are properly supplied with maps, pictures, libraries of reference, and all the needed appli ances for proper instruction,—until it is regarded as less important that a school should be large, than that it should contain children who know something about the Bible and about re ligious truth-in a word until Sunday Schools are conducted more like secular schools; for im erfect as our public school system is, and ut terly and ineffably inefficient as most of our private schools are, yet any school which should impart instruction on secular subjects in the way in which our Sunday Schools are engaged in giving instruction on religious subjects would become the laughing stock of the coun

I will offer two or three suggestions with refreace to improvements which might be made in our Sunday School instruction, even with our present defective system of organization. It is desirable that Sunday School instruction

should be something more than explanatory A member of a Bible-class recently complained to me that his class consumed most of their time in discussing such questions as whether Pharach's chariot whicels were red or black There is too often occasion for the satire 'Torre are in these days innumerable works upon the points of geography, history, biography, science oustoms, and mendents mentioned or alluded to in the Scriptures, and some portions of the Bi hie are crowded with references which require or at least furnish occasion for such explana tions and illustrations; and there are a great any minds that are specially captivated this kind of learning; but interesting and valmable as all this may be, is not the most importnut kind of knowledge about the Bible. man who devotes bims of to these things to the neglect of the divine truths of which they are the more vehicle or or massent, is like one who spends his time in spelling out the marks on ld china, or in discerning the illusions in its decorations, instead of feeding upon the viands which it contains. That is no proper niblical instruction which does not take most account of the great moral and spiritual truths of the Bible, and leave deciphering the ernamentations of the scahbard to wield the sword,

Bible instruction is very much the sai its nature and methods, in the Sunday School the Bible class, and the family. I wish, how ever before closing, to say a few words respect ing biblical instructions and its methods in the

My impression is, that there is not nearly enough of this kind of instruction given from the pulpit. The truth is, if we preachers could only realize it, that our individual opinious and ideas are of very little value, and are received by our hearers as of very little consequence. The great question, after all, with reference to any theme that is treated in the pulpit is. What does the Bible say about it? The power of the does the Bible say about it? The power of the apostles lay very much in the use which they made of the Scriptures. If Apollos was might; it was in the Scriptures. We do not in these days hear, or practice, too much of this kind of preaching. Ministers are very apt to take a text to start from, because custom requires them text to start from, because custom requires them text to start from, because custom requires them to do so, and then to wander off for half an hone or more, avolving ideas from their own usness, and scintillating with rhetorical nyrotechnics, but even if they ever come buck to their text-making little or no reference to the other Scriptures, and consequently never com-ing down to good firm standing ground. Preacheg is, I take it, after all, only the proclaiming f God's Word; if it is not that, it is not rorth the name. The preacher has power only so far as he can may, Thus saith the Lord, and consequently, as he can bring the Bible to

Hame and Familu.

THE EVENING STORY.

"See, we are not steepy, mother; Look how wide awake we seem; Tell us something sweet to think of Tell us something sweet to dream

"Tell the very sweetest story
That you ever heard or read,
And you'll see that we remember
Every single word you're said."

Then I told them of a midnight

In the very long ago,
When the sky was full of angels,
And from every shining row, In a voice of heavenly mustic,

Came a loving message, give For the take of one sweet baby That had come that night from he

"Now please tell mr just mother, Tell the saide of one you know; And I told of One who suffered, And who wandered to and iro.

Doing good to all around Him, Wi bout sin, or fear, or pride; Blessing those who most ill-used Him, For whose sake at last He died.

"Now, please, just one more, dear mother, Tell us now the strangest one;" So I told them of a journey On a mountain top begun;

Through the scure in a body, lust as here on earth 11-trod, Up through shining ranks of augels,

To the very throne of God! Four blue eyes and two sweet voices Waited till my tale was done— Then they cied, "Why that was Jesus

-Little Son

THE GOOD HOME

[The following extract from a private letter to one of the editors, contains so much food for the soul that we give it to our readers. Eds J

OME, i think, is se near heaven upon earth as we can get, and he who cares nothing for his home upon earth has but little

heaven here.

ven noro.

"Rome's not merely four square walls,
Though with joitures hung sad guided;
Home is where affection calls —
Filled with shrines the heart bath builded?

Home's not merely roof and roo

Home's not merely root and room.

It needs something to endear it:

Home is where the heart can bloom,

Where there's some knot lip to cheer it!

What is home with none to meet u

nat is nome with none to meet us, None to welcome, none to great us? ime is sweet, and only swee — Where are those we love to meet us. Love, then, is the prevailing Christian grace that makes home a heaven for us while labor-ing here upon earth. O, that paystic union formed in the affections of a kind family! How it binds their hearts in one! Husband and wife arents and children, father and mother, broth es and sister, all hound together with affect tiou's chain; not one missing link, all true to their trust, endeared to such other with that affectionate tenderness that even grows stronger when death parts us here, reaching for orld binding together th above and those below with the food hope of a u with God where all is love. would not labor for the promotion of the esdearing worth of domestic love and kindness? Could we but have more of this home tender-ness, then would we have boys and girls of better culture, young men and ladies of greater accomplishments, society of better

greater accomplishments, society of better refinement, clurches of sublimer religious sen-timent and frue devotion, unifous more pene-ful and the world at large would be better an-dium ore free frum the curse of sin. Oh could but every family on earth commence this much needed reform, While true love reigns supremely in but few families, it should sway its seep-ter upon the throne of every tent and domical of earth. Sin and satur would then have n dominion there, without the "get thee hence, dominion there, without the "get thee heave," from the inmates at home. I am glad to know that at least among some humble families of earth more attention is given to home eniture and special development of the young. Making excially of neither of their natures but of their physical, mental and moral that perfe.t developments may be made. The press is making some advances in the science of youth culture, but in so many instances where good is intended by their endeavors, evil follows from the looseness of morals and light, trashy liter- its place.

store that is scattered broadenst over the world. We need a reform in this, and I am pleased to know that our brethren are turning their atpress and pulpit the attention is directed to the young, upon which the future destiny of the Church and the nation depends. S. T. B.

HUMILITY

BY L FLORENCE KELSO.

"For whoseever exalteth humself shall be abas nd he that humbleth humself shall be exalted.

Luke 14: 11,

XALITATION is elevation extension of pride, or possassing a dignified appearance, whole humility is the opposite;—towiness, nodesty, yielding submissively to God's commands. There is something in humility that appeals to the sympathies and wins the gratitude of mankind. "God resisteth the proud, but giveth grace to the humble." Christ's humble workers unconsciously bless the world.

More than once in the Scriptures the lives of More than once in the Scriptures the lives of God's people in this world are compared, in their influence, to the dew; especially note worthy is the quiet manner in which the dew performs its minstry. It falls silently and im-perceptibly. It covere the leaves with clusters of pearls, and in the morning there is a fresh beauty everywhere. The fields look greener, the gardens are refreshed, the flowers are more fragrant, and all life glows and sparkles with a new splendor. And is there no lesson here a to the manner in which we should seek to good in this world? By the power of humility should we not strive to have our influence fell rather than seen? The whole spirit of the Gosteaches this. Who is it that shall in no pet teaches this. Who is it that shall in no wise lose his reward? "He that giveth is cup of cold water in my name," said Christ, thereby encouraging the humblest effort. The blessing of the widow's two mites has throbbed in the hearts of thousands who otherwise had not of the Lord I will say, we are only at the onter gate of a great work. One connot do all; ton. nor thousands cannot; but each may do a littl and the opportunities are as numerous as the trickling drops from heaven. Let us work the right and at last we may be permitted to dwell where the "Esperito Sancto"s grows, and walk the golden streets of the New Jerusalem.

* Flower of the Holy Ghost.

CLEAN HANDS.

WHEN I was about six years old, a gentle-man, who had called on my father to transet some business, perceived that my hands were dirty, and those of my brother Fred bands were dirty, and those of my brother Fred in the same condition. "My boys," said be, "I hate dirty fingers. Now if yours are clean when I call here again next Tuesday, I will make you a present." make you a present

As soon as it was light on the Tuesday m ing, my brother and I got up, and began to wash our hands. We used more soap that morning than we had used for a month before: and if ever our hunds were clean, they certainly were then. The grutiemun did not come till dinner, so we thought it better to have another scrubbing at our hands, and once more we were up to our elbows in scap-suds. The gentleman came, and after examining our bands, which had not a speck on them, he gave each of us five new, bright, sparking pieces, which we took to be golden guineas, and we fauc ad ourselves to be as rich as Jews.
"Now, my boys," said he "you see it is p

tible to keep your hands clean when it answers your purpose to do so. I should be ashemed of a hov who would be mean enough to wash his and: to make money, and not keep them clean to make his parents and friends comfortable.-The love and good opinion of your parents and friends are worth all the money in the world,

CHILDREN'S ETIQUETTE

Never per land

Never put your feet on eushions, chairs or tables. Always offer your seat to a lady or an old

gentler entleman. Rap before entering a room, and never leave it with your back to the company.

Never overlook any one when reading or writing, nor read nor talk aloud while others are reading.

Alwayssay, "Yas sir," "No sir," "Yes, papa,"
"No, papa," "Thank yon," "Good-night,"
"Good-morning." Clean faces, clean finger-nails indicate good

reeding. Never leave your clothes about the room Have a place for everything, and everything in FROM PALESTINE

NUMBER XXXVII

Drowned and Rescued.

FROM Tyre, which we had reached at the close of my last communication, we continued our journey up the Phoenician coast as far as Sidon. The distance between these two tar-as sation. The distance between these two famous cities is about tweety-four miles, and indway between them are the scattered keaps of building stones which mark the site of the ancient city of Zurrpeth, where lived the wis-ow who was entrusted with the life of Ellijah. The city shool on the sea-shore at the edge of a narrow plain, which is terminated, inland, by precipitous and lofty hills.

precipitous and lotty hills.

On our way from this place to Sidon, an ineident occurred, of which I was not willing
that my family should be informed until my
safe arrival at home, lest they should be torsafe arrival at home, lest they should be tor-mented with needless anxiety. The details were carefully written out while they were frush in memory, and I here reproduce them for the consideration of all who attach may

e to my life. Ou Saturday afternoon, June 14th, as we drew near to Sidon, and were about to close a long and hot day's ride, we stopped on the heach, shout two miles south of the city, to refresh ourselves with a sea bath. The w were rolling in with a majestic swell, and a we met them, and bounded o'er them, we were filled with boyish give. In a short time we began to meet them swimming; and finding this more exhibitating, we continued it until our limbs began to grow weary. Touching them for the bottom, we found that we had uncon sciously swum, or had been drifted, beyond on depth. Almost simultaneously we turned and swam for the shallow water. After makin few strokes in that direction, I saw that drifted backward almost as fast as we swam forward, and that if we had far to go back we were in imminent peril. Fearing that Frank
who is a daring swimmer, did not realize the danger, I called out to him, "We shall hardly get out of this." I then exerted my utmost

strength for a few moments, when being muon fatigued, and barring on my back to rest, I saw that I was twenty or thirty yards in advance of Frank and Brother Earl, who were now close together. I also discovered that I was drifting the same of the same through the parallel from them to the northward, in a line parall with the shore. I turned on my fore and renewed the struggle, feeling for the tom frequently, and hoping to touch it every moment. My strength was fast failing, and I knew that it could not last long. Escape appeared almost impossible, and peared almost impossible, and the convertion seized me with paralyzing effect, that Frank and Brother Earl, who were so far behind me, must certainly perish. By this time, Brother Taylor, who had turned back sooner than we, was walking through the shallow water near the shore, entirely unconscience of our danger. I called to him for help, though I knew not what help he could give. I also called carnest-I cause to him for neep, through 2 new now what help he could give. I also called earnest-ly on God to deliver me. I was continuing the struggle, almost in despair, when suddenly Brother Taylor swam close before me gave me his left hand, spoke some word of encouragement, and tries to help mealong. But having between us only two hands with which to summ. I soon saw that we made no progress. I knew that if he remained with me he would soon be in the same danger with myself, so I said to him, "Leave me, and save yourself; you can not save me." With that I let on his can not save me." Withhand, and he swam away. With that I let go his

At this moment the thrilling question arcse in my mind, Shall my life, my labors, and present expedition end here, and in this manner? The thought was awfully repugnant to ne, and it gave me a fresh impulse. But i was in vain. My muscles were aching, my joints were growing stiff, my strength was ex hausted. I again turned on my back, giving up all thought of getting nearer to the shore, but determined to float as long as possible. was able for a few moments longer to keep my mouth above water, but soon I swam so that the crest of every wave broke over it. face, filling eyes, nostrils and mouth with the alt water, and threatening to strangle me. last my hands and my feet both refused to make another stroke. I folded my aching arms across my breast, offered the prayer, "O God bless my family; sostain them no er this h and take me to heaven?" and then senk beneath

As I went down, I was conscious of being turned upon my face. My mouth was invol-natarily opened, and I telt the salt water fail-ing it in I forcing its way into my stomach. My oheat and my head felt as if they were being

crushed under a great weight, and my limbs were aching as if they were craused. I thought of what I had often read concerning the ease of a death by drowning, and the contrast was awful. But I knew that my torture could not last long, and I watched and waited for the ax-

last long, and I watched and waited for the ax-perience of leaving the hody.

The next mensation that I remember, was that of the hot sun shining in my face. I opened my eyes, and saw that I was again at the surface, and floating on my back. I felt a momentary relief, and I saked myself, "I still a reality, or is it only a horrible dream?" I then suck into total unconsciousness. How long I remained in this condition I can not tell: but I was partially aroused from it by feeling myself astride the maked back of a horse, and hy hearing Brother Earl's familiar voice at my sale. I next realized that I was being borne by the horse toward the shore; that I was reeling by a strong hand with a tight grasp on my left arm. I knew when they took me down from the horse, and held me upright with my bend on the ground, and pressed my sides to force out the water which I mad swallowed; and force out the water which I find swallowed; and I felt the water flowing from my mouth. They laid me down, and I soon threw up the remaining contents of my stomach. I then opened my eyes and saw the face of a strange Arab. who was holding two umbruellas to shield me from the sun. I saw that I was lying on a thick rag which our servant carried as a cloth thick rig which our servant carried as a cloth for our lunch, and that my head was resting on some kind of pollow: then my eyes in volunta-nity closed again. Brother Bart asked me if I was comeoious, and I said, "Yes." I nevent him any, "Be quiet, Frank, he will soon be all right mow;" and I saide, "Where in Frank?" He answered, "Here he is, all right. "I sue, "Thou

we are out of that water."

The manner of my marvelous rescue related one afterward, was as follows: When Brother Taylor left me, he swam to the shore, mount ed his horse, and endeavosed to ride to me; but his horse was afraid of the water, and it was with the greatest difficulty that he could force with the greatest difficulty that he could force bim slowly along. In the meautime, Brother Earl and Frank bud effected their escape. Frank began to callf or nelp about he same in that I did, and Bro. Earl, who was close to him, gave hun an occasional push to help him along. While helping Frank, he saw Brother Taylor go to me and leave me; then his heart sank at the thought that I must be lost, and he felt his strength giving way. No longer able to help Frank, he made a desperate effort to mave from self, and a few strokes brought him to where he could touch bottom. The shallow water extended farther out where he was, than in the reach for Frank, who was by this time swim-ming very low and drew him to the same spot. Then they hurried ashore; but Frank was so exhausted that he fell in the edge of the water Brother Earl dragged him out on the sand and broader har dragged and on the sping and left him, ran to his horse, threw off the suddle, shounted him, and rode in after me. His horse went in willingly, so he passed Brother Taylor, and reached me first. When he was almost in reach of me a large wave broke over him and w.shed him off his horse; but he swung around where a mm our his norse; not ne awing around bestore the horse's head, and obtained a firm footing on the bottom. The same ware wash-ed me within his reach. He tound me floating on my back with my areas still folded nerose on my brick with my arms still folded across my breast, and Brother Taylor any that I sat-claimed, "Will nobody save me?" I suppose that I had sunk and risen the second time. Brother Earl as sed me by the arm, and by some mean, he says he knows not how, he got me on the horse. I suppose the swell of the next wave sesisted him. He told me to kold hast to the horse's mane, which he says I did with both hands; but I did it unconciously. He held me on, Brother Taylor led the horse, sod thus was I taken ashore. It seems that I had drifted first into deeper and then into shallower water; and I was in the latter when they reached me, otherwise they could not have

When we first dismounted for the purpose of bathing, Assad, our dragoman, rode forward of bathing, Assad, our dragoman, rode forward to the camp, which was already pitched near the gate of Sidon, leaving the Syrian serrant, Solomon, to hold our horses. Solomon always attended us in our rides, mounted on a packhorse and carrying our lunch and drinking-water. He understands but a few words of water He understands but a few words of English, and consequently be did not at first comprehend our danger. But when he saw Brother Earl come out with Frank, and saw sum and Brother Taylor rashing in on horsenm and Dromer Laylor raising in on none-lack after me, he took in the entire situation, and at once h came frantic. He jerked off his kufeich and tossed it into the air, and ran up and down the beach, screaming and tossing his arma. Bis outcries brought to the spot

sched me at all.

arabo-two men and a woman-who were and then made one of these the instrument of

One of the men at his bidding, mounted my horse, and went at full speed to the camp to tall Assad what had happened. On arriving, he cried out to Assad, "One of your gentlemen has sunk." Assad immediately remounted his horse, commanded two of the muleteers to follow him on their pack mules, and came with all possible speed to the spot. Meantime, the all possible speed to the apot. Meantime, the other Arah had assisted Brothers Earl and Tay-lor in caring for me; end when they laid me down the woman had ruo and brought me a pillow. They say that I repeatedly cried out, pillow. They say that I repeatedly cried out, "O my head, my head;" and that once I exclaimed, "Set the lamp a little lower." Fearing, chained, "Set the lamp a little lower." Fearing, from the pais of which I complained, and the evident wandering of my mind, that conges-tion of the brain night ensue. Brother Earl called for cold water, and the woman ran to her tent and brought it. This was poursel slowly upon my head until I cen-ed to complain. But of all this I knew noth-ing. They may also, that when I was first re-ling. They may also, that when I was first reened my face was livid almost to blackness, and my avec were clayed; and that when they first laid me on the beach my pulse was scarcely

When Assad and the muleteers arrived, it was thought best to take me to the camp. It could not yet hold up my head; but they in-sisted and I vielded. They put on me a part of my clothing, and lifted m e upon the broad pad which covered the back of one of the mules vealed. At present, one answer, and only one I have been able to find: it is, that in the days Assas sat behind me to hold me on, and thus I was horne slowly to my tent. I suffered which God has added to me, I shall love Him with all my heart, and work for him with all still with severe pains in my limbs, my head was much oppressed, and my stomach was tor-tured with both heat and thirst. I called for ice, if any could be found in Sidon, and fortunately some was brought to me. It was the first city we had visited in Syria where ice is kept, and no ice ever tasted so delicious to me as that. Dr. Abele, the American Consul and physician, was sent for, and between him and rother Earl, who is himself a good practitiona physic er of the homosopathic school, I was treated with such restoratives as my case required. The next morning I was free from pain, and in The next morning I was free from pain, and in the course of the day I was able to take a little liquid food. Mr. Eddy, an American Presby-terian missoonry in Sidon, who had called to see me the evening before, kindly invited me to see me the evening before, gialdy havited me to occupy one of the airy and comfortable rooms of his dwelling; but I was at ease in my tent, and unwilling to give trouble, and so I declined his invitation. Before sunset I dressed myself and took a short walk about the comp, and on Monday moroing, by the amezing mercy of God, I was able to mount my borse and resume my journey. This was only about forty hours after my disaster, yet I rode six hours that day without unusual fatigue. Our route, before turning into the hills, led us back for a short distance along the same path by which short distance along the same put my water we had come to Sxlon, Saturday afternoon. We passed once more the garden of cucumbers kept by the three Arabs who had befriended me, and they came out to meet me. Brother me, and they came out to meet me. Drotter Earl had given each of them a present, but I gave them more, saying to them, "I give you this for your kindness to me; and I hope you will show the same kindness to any other stranger when you can." They received the money with warm expressions of thanklulness, and one of the men kissed my hand, and with a loud voice priised Allah for my deliverance.

w repeated the story of what I may I have now repeated the story of what I may call my death and restoration; and the reader can see as plainly as I, that to Brothers Earl and Taylor, but especially to the former, I owe the prolongation of my life. True, the latter did what he could, and he did it most bravely. When he swam out into the drep water and took me by the hand, he knowingly put his life in my power; for had I been frantic, as most his in my power; for had, seen tractic, as most persons are in drowning, I would havedrugged bim under me and we both would have gone down together. And had his horse come freely

saving mine. I had passed through oll saving mine. I had passed through oil the conscions experience of dying, and God drew me hack out of the very jaws of death. I feel that the remark of my days, whatever it shall be, is a special gift of his providence, as special as that had come, and God hearing his proper for long or time, odded fifteen years to his life. And if the gift is special, I think it must have a special purpose. I fain would know what that pur-pose is. Is it that I may bearbefore I go bettee

pose in the term of earthly were than has hith erto fallen to my easy lot? Is it that some direct temptaton shall grapple with my soul, and stram my faith to its utmost tension? Is it that I shall follow to the grave with a breaking heart my wife and children, who came so near being left hehind? Or is it, that I shall continue for some years, and with more abounding fruit, the labor of teaching and preaching God's blessed word? Oh, how often, since that dreadful 14th of June, have I asked myself amid the cedars of Lebanon; musing by m amat the ceders of Lebandini, situating by mootilight among the ruins of Baulbek; pusing the
deck of many a shap; standing on Mars' Hill,
by the imaginary side of him who spent 'a day
and a night in the deep;" on the lone mountain
and in the crowded city, these questions have
pressed themselves upon me, and have occupied many a tearful hour. I desire that my children shall watch the course of my life, and that when I am gone they shall write at the foot of this page the answer which time shall then have re

my strength. This, with his heavenly help, I am pledged to do. "Here at thy feet I leave my vow, And thy rich grace record: liness, you saluts who hear me now, If I foreske the Lord."

Before I left home, many of my brethrer and sosters, men and women who are in favor with God, gave me assurance that they would ontinually pray for my safe return. that they have done so; and I have the strong est conviction that their preyers have been effective. I would now address to all of them, the words addressed by Peal to the saints in Corinth on a somewhat similar occasion: "We would not, brethren bare you ignorant of our trouble which came to us in Asia, that we were presed out of measure, above strength, insomuch that we despuired even of life. much that we despured even or mr. But we lind the scotence of death in ourselves, that we should not trust in ourselves, but in God who ruiseth the dead, Who delivered from us so great a death, and doth deliver: in whom we ast that he will yet deliver us: you also help-g tog-ther by prayer for us, that for the gift hestowed upon us by the means of many pergiven by many on our he (2. Cor. 1. 8-11).

J W McGarrey.

ffacresnondrnee.

These things write we usto yez, that year joy may be full.—John

From Charleston, W. V.

WE want some minister to come and h here in this part of the country. There are three members here and we very seldom bear the brethren preach. Bro. Starkey of Lincoln county visited us lest Sunday and preached two sermons. There were many present and excellent attention. Nearly all emed to be interested and anxious that he seemed to me interested and univois flow he should come hack, but he bus so much to do where he is living, consequently cannot come very often. I am prompted to say the chunce to build up a little church here is good. I would like for some minister, strong in the faith, and

Western Home Missionary Society.

WE, the brethren of the White Rock con gregation, Jewel county Kansas, hereby daly appointed by the Western Home Mission ery Society to act as their soliciting agent throughout the Brotherhood, and we recommend him and his mission to their prayerful WAYE GRUDB, Tr

end him and washerstion. Wave seed flesnor Dermick, Lawrence Garlan, Committee. Henry Wylane. Geo. Dermick, Clerk.

TESTIMONIALS.
We, the brethreu of Pouy Creek District, in puncil assembled, hereby certify that we beertily approve of the missionary work in which our brethren of "The Western Home Missionry Society" are engaged, and we do not best tute in eaving that it is a work that is necessory aud commendable, and we believe will be the means of doing much good in building up the Church in the far West. We therefore hereby cheerfully recommend Bro. Switzer and his sission to the favorable consideration of the brothren everywhere

DANIEL A. LICHTY, B. W. GRADIEL, E. BERKERY E. BERKERY, LEVI WALLACE W. C. MUSSER A. W. LIGHTY, A. W. GRABILA E. P. LEHMAN. J. J. LICHTY, J. J. MYERS, WM. M. LICHTY, E. D. SPANGLES,

We, the brethren of Falls City Congregation hereby certify that we heartily approve of the Mussionary work in which our brethren of the Western Missionary Society are engaged. Well knowing the necessity for such labor on our Western Frontier, we considered their action in this matter necessary and commendable, and he-speak for them the favoreble consideration of cur more Eastern brothren, believing their labor in this direction may be the means of doing much good in spreading the unadulterated Word of our blessed Master on our Western

C. STUMP,
ASHENFELTER Jos. Johnson, John' J. Horner, Francis Shapper, Jacob Wices.

From Washington Territory.

WINTER is here but the weather is very W fine and the farmers ere at work plowing and seeding, although we had a little cold weather about the 24th of December,—the mercury ran down to 10 degrees below zero we still find spiritual matters in rather a had condition and I fear it will continue so until we can get ministerial sid by some one who will battle for the cause of Christ. This is our

enstant prayer.

Brother David Brower, of Salem, Oregon ited us lately and preached four discourses. He has many difficulties to encounter, his sheep being so greatly scattered in the mountainous country. The church not being fully self-sue country. The church not being fully self-sus-taining, he often has to defray his own trav-eling expenses. We noticed in the B. at W-that there are ateps being taken to form a col-ony from the East to central Oregon. Through ony from the East to central Oregon. In rough the influence of Eld. David Brower, and heing destrous of having the country settled up by emergetic Christian people, I will say if the agents wish any information that I am able to give they are at liberty to open a correspon-dence with me at any time, or they will find a welcome home with me should they immigrate this way for the purpose of locating lands this way for the purpose of locating lands for the colony. There is some little Government land to be obtained by homestest and pre-cup-tion, and there are large farms or tracts of land owned by individuals that can be bought reasonable that would accommodate from five to fifty farmers. Address O. W. HARTNESS. Walla Walla, W. T.

From Locke, Ind

down together. Act had his keeps come forely related to the control of the contro

Deligence in what? I understand diligence in good works. And after we are diligent in every good work we are to and to our mun, vir-tue, knowledge, patience, temporance, godiness, hrotherly kindness, charity. Now it is very necessary that we are diligent and that we odd to our faith all these graces so that we do not become barrao and unfruitful, for if we "lack these things we are blind and cannot see afar off, and have forgotten that we were purged from our old sins

On Christmas evening we again met in the Our ettention was celled to Matt. 25; 1-10, very clearly showing us the importance of not only having a lump (a profession), but also a vessel filled with oil, if we wish to enter at the merringe feast in the evening of the world. The meeting was continued dep-and night until Sunday evening. Believers were encouraged and sinners were made to se

om North Solomon Church, Kansas

Dear Brethrens

Nyour paper, No. 50, there is an article headed, "Solomon Valley Caurch," but does not give the name of the writ r. The North Solomon Church met in council to-day There is something wrong about this, for there There is something wrong about this, for there is no church now in Kansas named Solomoo Valley. The first church that was organized here was called Solomon Valley, but this church was divided, and now one is called the South Solomoo Church, and one the North Solomoo Church. The North Solomoo Church met in council to-day and that article was read and the church does not feel suisified as it was sad the church does not teel summed as it was not seat from the North Solomon Church nor do we sanction some of the items contained in it. Please say what church and who it was that seat it, and we, the North Solomon

Church would say that any brother that can come and preach and can show that be is in full fellowship with the Church will find a hearty welcome. We have now the central branch R. R. running west from Atchison through Bethany, Osborne county. Any brother wishing to pay us a visit and will preach for ne can drop a card to D. O. Brumbough, Bethsoy, Osborne county, Kansas, or Issue Lerew, sar office. Daniel Shook, Clerk.

To the Brethren of the Thornapple Con-gregation, Michigan.

OME brother will oblige us by writing us, and giving his address, as we are Grand Haven alone, away from the Brethren, personally, and desire to correspond with some rother and know of the nearest congregation, My wife and I left Illinois with a chorch certificate, thinking we might stop near some certificate, thinking we regist stop near some Brethren, and present our letter, and be one among them. We are very anxious to been the Brethren preach and to meet with them once sore. We desire the prayers of the church in general io our behalf, that we may he faithful to the end of our few days that we have to remain here in this unfriendly world We close, hoping to hear from some one s

Fraternally yours in love SIMON H. HEGEMAN. Grand Haven, Michigan.

Not Living up to Gospel.

not inconsistent, answer me o Some Boptists out here say the Brothren
or "Tunkers" do not live up to all the commandments, they do not pay their preachers
end the word of God says "They that preach the Gospel shall live by the Gospel." They say the "Tunkers" let their preachers look out for their own living, therefore they do not live up to that command. I would like to have an

Yankton, Dakotah. We assign the above to brother Daniel Vanm to answer. Proof and logic, brother Daniel. Eds.1

From Sumner, Kansas.

BROTHER Calch Secret, of Bene County, Wes with us from November 21st to the 28th. Preachel et night mostly; had good or-der. We would like to have some min-stering

der. We would like to have some ministering brother come and locate with any also brethren who are not min sters. Lind is cheep not fire market. May the Lord keep no fir the straight and narrow way, it may prayer.

I live nine miles north-west of W-1 ington.

WILLIAM R. R. WELL.

SAMPER REAL

M. M. ESHELMAN, S. I. HARRISON, I W STEIN.

THE Editors will be responsible only for the cal tene of the paper, and the insertion of an je does not imply that they codorse every sen ent of the writer.

their views "with prace seasoned who suc-Por the beaucht of cur renders and the good of cause, we solicit church how a from all parts of Brotherhood. We want some one is each con-cubion to keep as supplied. In the briefest way in a All blee facts, and we will put them bere shape. Always with with black lok, or

BRETHREN AT WORK,
Lasark, Carrell Co., UL.

LANARK, ILL., JANUARY 27, 1880.

PURGATORY OR ROMISH CORRUPTION

ROMAN Catholics teach there is a place to leath (unless by special providence they have been cleaned during life by severe affliction) to he purged from all sin or defilement. This place of torment is called purgatory,

The Romanists claim that Christ does not bring full and complete pardon, but only fur wishes the means to escape excelasting punish

They teach that all must suffer for sin, if they do not suffer in this world then they must suffer in purgatory after death. With this idea there is no such thing as washing our robes white in the bood of the Lamb; that can only be done by a haptism of suffering in O what a hopeless and cheerless religion! No wonder many of the Romanists look so sad and wor-begone! With them there is no hope of forgiveness of all sius, but all must remain in purgatory until they are purged from all uity, except they should have suffered during life sufficient to be a just equivalent for all "The souls who so to purgetory are only

such as die in the state of grace united to Jesus Christ. It is their imperfect works for which they are condemned to that place of suffering, and which will all be there consumed, and their stains purged away from them before they can go to heaven

This dectrine has led to some very degrading

practices. By the fear and horror with which this doctrine inspires the people the priests can impose penances for prayers for the dead, for it is maintained that the pains and torments may be greatly diminished by the prayers, services nesses, charities of the friends upon the earth. To show how blind and deluded the subjects of papacy are, we only need to state that a

BURGATERIAL TESTRANCE COMPANY. which for a certain premium paid countly

insures the payor a given number of mufor his soul in the event of his death, is sustained and its certificates may be seen hung upon the walls in bundreds of our great cities ak of having your future life insured! Sure ly God is not macked! "He that soweth to be Such shall of the first rean corruption." all who have named the name of Christ put forth all their energy to spread the Go which lighteth every man that cometh into the Our stay here is only short though we live to be three-score years and ten. O then be not faithless nor despondent, but buckle on the armor of the Lord and go forth in his strength that Zion's cause may be both honored and glo-

Wr do not wish to apologize for our "Open Letter," yet we fear that to some of you it may not be editying. So far as we are concerned we have nothing to hide, but the sins which char-ity is designed to cover, we are not anxious to and he driving. So far we was requiremed whose political political behavior that the size which charley is designed to cover, we are not account of the control of the cont

PERSONAL ITEMS

BROTHER D. M. Miller returned home on th 23rd inst., from Wuconsin. Eight haptized

on the Primitive Christian we learn, that ster Major has been ill for some time. she may roon recover, and he able to preach the Word with power.

Bro. Jacon Berkey writing from Texas says "Had two cold days shout Christmas; since the very warm. Farmers are planting and sowing oats. Health very good, and many people oming to this country.

BROTSER D. H. Fuhrney, editor Brethren's Astrocate, under date of 17th inst, writes that Brother J. W. Beer was then holding meetings Brother J. W. Beer was then holding meetings in Waynesboro, and that ten had been received by haptism, and others to be received in a lew days. Also that Brother Hoover was to begin a series of meetings six miles west of Waynesboro the evening of the 17th. Giast, indeed, to hear that God's workmen ere busy preaching

A DESTRUCTION

the gospel.

THE following petition has been circulated among Brethren in portions of Indiana: The elders of the German Baptist church of

the Manni Valley, Ohio assembled in conneil with others, agreed to ask Annual Meeting by the request and sid of all the members who feel to hold to the old order of the Brethren, to ome back to where they were before there were any Sunday-schools among the Brethren, nor Colleges, nor Somes of Meetings, nor a Salaried Ministry, nor supper on the table at the time of Feet-washing, nor single mode of Feetwashing. This kind of work seems strange to u

are not sure that signing petitions of this kind, or girculating potitions relative to thines that must come before the church, is according to the old order. Brother Moomaw, in this iss gives a solemn caution; and we, too, think that we should consider well where we put our names. Many of our readers will remem that last year, in a certain part of the Brotherhood petitions were circulated, and more than one thousand names obtained, many of whom afterwards deeply regretted having given their es to the parties who carried the petition around. We regard the circulating of petitions as dangerous to the peace and prosp of Christ's church, for the simple reason, that individuals will be persuaded to sign them on the importunities of the parties presenting said petitions; and it those who circulate them are corrupt, great mischief may be done. insist on the principle of right and justice; and the method ever pursued by our brethren in the past, was to bring things before the burch and there discuss them. To depart

from that course will be to lay down all principles of fairness, and where this is wanting peace and love can not dwell. We hope that shose who are circulating petitions will pause and consider what they are doing. There is a legal way to present complaints, and let the old order be followed in this.

NOTICE TO WESTERN BRETHREN WHO EXPECT TO ATTEND THE NEXT ANNUAL CONFERENCE

WE expect to make arrangements with the following Western Railroads: Missouri, Kausas and Texas: Chicago and North-western; Cincago, Burlington and Quincy; Illinois Central; Chicago, Alton and St. Louis; Kansas Pacific: Atchison, Topeka, and St. Fe. In order to samplify the work, you will plea

dress a card to me, stating at what point you expect to take the train on either of the al By so doing, excursion tickets will be placed at the station named by you; otherwise may be compelled to pay full fare.

As the Committee of Arrangements has a inted the undersigned as one, of the number attend to this work, all others will please ot interfere, or else there will be misunder standings to such an extent that nothing con be done. Arrangements have been made on Chicago, Milwankee, and St. Paul Roads, fron Codar Rapids, Rock Island, and Chicago and intermediate points. When all things are ready East and West we will give instructions so that none need go astray. Please write

(Brethren's papers, please copy.)

History of the Church.

NUMBER III.

FIRST CENTURY. WE pass by the birth, work, d-ath, resur tion, and ascension of Christ and take

The Prosperity of the Chu As soon as Christ had ascended to h the spostles resolved to fill up their number as it had been fixed by Jesus, hence they, with many other disciples, assembled to fill the place vacant by the fall of Judas. Two men, noted for their knowledge of their Master, and their piety and faithfulness, were proposed as worthy of the confidence of the church. These en were Mathias and Barnahas, and the former, either by lot, or as some suppose by a plurailty of voices of all present was chosen to serve in the apostolic office.

The apostles were without learning in letters or philosophy, hence what was said or done through them can not be attributed to the learning of the world. Afterwards Paul, not-ed for his learning and ability, was called to the defense of the trath, but this Paul by no means relied upon his former wisdom, but rather counted it as worthlass. Peter's ser-mon, and Stephen's defense are equally subime with Paul's defense and evangelistic ser-

that of Jerusalem, and was governed by themselves. Equality distinguished this church Charity beamed forth in its divins spl-ndor The rich supplied the needs of the poor, even to the extent that all things were in common This was the result of love, and is one of the strongest proofs of the divine origin and standing of the apostolic church. The extreme harmony among the disciples, and the simplicity at their manners stood in contrast with the strifes and pempousness of other religiouists The doctrine of Ohrist spread rapidly, after his ascension the people everywhere began to realize that he was more than an ordinary being, for they remembered his wonderful miracles, his many acts of love, his pleasant manuers and great simplicity of speed

No one had ever read their thoughts as be did: none had ever shown such unconcern for riches and honor; none nad ever endured with such patience, nor arose with such triumph over the most stupendons oppositions. The emperor, Tiberias, is said to have proposed to the Roman Senate to enroll Christ as one of the gods of Rome, so great did his fame spread obre

It is presumed by some that the extreme librality of the first character towards the poor, pted many heathen to turn from idelatry and embrace Christianity. But this can not be regarded as a fact, for no sooner did people urn to serve the living God than the perse ing spir-t of the Pharisees was aroused, and death or imprisonment was the result Lazy and semi-converted people were not tolerated in the church, but he who would not work was not allowed to eat with them. Is it reason to suppose that men would leave a state of civil protection and put themselves into a state of condemnation with the world for the simple privilege of sating and drinking without lab The apostles having completed their work in erusalem, went to teach other nations as com manded by Christ.-Matt. 28: 19, 20. Many churches were planted in different parts of the

world by these self-sacrificing workers, who left their nets, their homes, families, kindred and brethren, and braved the dangers of heathen darkness, even scaling their devotion with their blood. No wonder Christianity spread rapidly. Opposition to a just cause will often advance that cause. So it was with the apostles they had the truth, and opposition to that trulb, was the means of its propagation. Thu accompanied with lives of parity on the part of the spostles, led many to embrace the troth. until several millions of souls were made happy in knowing their Lord Jesus

PRINCELLA IS CARRYING AWAY MANY Children u Waynesboro, Pa It is also visiting many children in Freeport, Ill., and other parts of the country. In Russia the discose is carrying off hundreds of young people. May the Lord help in every time of distress.

THE LIBRARY OF UNIVERSAL KNOWLEDGE

A spiritual discussion between the old and new nan about which style of binding to be

T has for some years been a settled matter that a Cyclopedia containing a wide range of useful knowledge was needed in our library A few years ugo when the New American with its beautiful illustrations appeared, it became pratty well settled that this should be the one. Its cost, \$96.00, being quite an item to one of limited means, subscribers for it were postponed to a more convenient season. When the announcement in No. 43 of P. C. appeared that the American Book Exchange, No. 55, Beek-man St., N. Y., were reprinting the Edinburg and Loudon Edition of Chamber's Cyclopu of Universal Knowledge in twenty volumes for \$10.00, it at once attracted attention. dressing the publishers it appeared that it was to be a reprint entire of the Edinburg and London Edition of 1879, with large additions of special interest to American readers, making in all a library of a wide range of useful knowledge of over 15,000 pages in twenty volnmes, handsomely bound in cloth for \$10.00; half morocco with sprinkled edges for \$15,00; half russia with gilt top, \$20,00. A sample volume of each style of hinding was sent for nd on arrival closely examined. After which the old man (who is very apt to speak lirst) said: "You as a matter of course will take the \$20.00 style of binding. 1. Because to one of cultivated taste it will

look so much better on the library shelf; for you see it is half russia, with gilt top, and besides that it has much wider margins, all of which makes it worth much more on account of its looking so much better 2. Because it is heavier paper, and hetter

inding, and therefore will last longer. So you scoupon a long run it is much the cheapest. and therefore you will as a matter of course huy the best."

To thus the new man replied as follow Don't decide hastily. Look at the other side first. Let us see: the print in all is the same That the \$20.00 style is printed on heavier pa per, has better binding, and will therefore last onger, is readily granted. That it is worth so much more on account of its looks, and that it is the cheapest on a long run, is doubtful; and that to one of cultivated taste it looks so much better on the library shelf, depends on the direction in which taste has been coltivated; for as the taste on the tongue may be cultivated to relish either sour or sweet most, so may the taste, reached through the eye, be taught to admire plainness with economy rath

beanty with costliness. Assuming then that the \$20,00 style will last seventy-five years of ordinary usage while the \$10.00 style will last only fifty years, there will be \$10.00 at the start. Five dollars of this sent to the Breth. ren's Tract Society will in fifty years procure \$20,00 worth of tracts or about 20,000 pages, and at the end of fifty years will be just as available as at the beginning, and in order that the distribution of these tracts may be judicionsly done, a list of tracts will be sent to the donor and he allowed to select and distribute them himself or get it done by some one else: thus the good results of these \$5.00 eternity alone can reveal. Of the remaining \$5.00, \$2.00 may be sent to S. T. Bosserman, Dunkirk Ohio, for City Missions, and 50 cents to C. P. Rowland, Lanark, Illinois, for the Oanish Mis sion, and the remaining \$2.80, would, at com-pound interest in twenty-five years purchase another \$10.00 set and leave \$6.33 remainder.

Thus I will, by purchasing the \$10.00 set, be able to do the above missionary work; give the old set to some poor man who loves books at the expiration of each term of twenty-five years. nd purchase a new \$10.00 set, and have \$3.83 left for missionary work. So after all the \$10.00 seems to be the cheapest own on a long run." Old man.—"Yes, provided you care nothing for looks, which to a man of your standing should always be considered of first importance

As to giving, a set to a poor man every twentyfive years, it won't be done; and besides, mo than half of those who are too poor to buy good books are so by their own had manage-

ent. They spend \$5.00 a year for tobacc and other useless things, which, if saved could pay the work for themselves in two years n't seem to take the pains to They d shead far enough to see that one cent a day

could publish it with the others. TODUVILLE IOWA, Dec. 22, 1879. Dear Brother:Yours received, and I will

say in regard to you misrspresenting Brother Juo. Harshev in No. 43 of R. a. W. that you did not misrepresent him, and I thought might have said a good deal more, which, if said, would have made his case look far worse. thought you were very mild in giving a de-

cription of his trial. Jour C Muses CLINTON, Mo., Dec. 20, 1879.

Io my judgment you did not in the least misrepresent Brother Harshey in B. at W., but I think your report was more honorable to him than the actual facts at his J. S. Moulth. LONGMONT COLD Dec 29 1879

Dear Brother .-I have just received you note sent to me at Centrey note, sent to me at Centreview, Mo., which my wife forwerded to me, and in reply must say that if you misrepresented Brother Harshey is your report I am not ship to see it. After read ing your letter I turned to the paper and read it over again, and I do not know where Broth

er H. locates his misrepresentation.
A. Hutcans NEWTONIA, Mo., Dec. 26, 1879.

Dear Brother: Yours at hand asking me to ay whether in my judgment you misrepre Brother John Harsbey in Vol. 4, No. 43 of B AT W. I will answer, in my judgment and understanding you did not misrepresent Broth er John Harshey in said report.

C. HARADER. Brother Harader was Moderator at said trial and we think be endeavoyed to be importial Now Brother Harshey I have given you the judgment of those who have asswered my let You will see just how they speak, and I om willing to leave the question of veracity between us to our loving Brothren, and if what they say does not satisfy you, then please get your church to testify. You know there ere three ministers and fire deacons in your church. as well as the lay members, who have not yet spoken to the public on this question, and on see fit to invite them out, I shall not ob-I have already spologized for publishing your trial, and now leave its remaity for others

to decide. Is not this fair? I have tried hard, by the help of the Lord to inforce a kind and brotherly spirit into all my words, and if I have failed, please do not imagine that I am seeking your rais, or endeavoring to pull you down. I would rather go down myself than to injure your reputation, or detruct from your worth and ability. "For a good man some would even dare to die,"-Rom. 5:7, and if even I should feel to go under the sacrificial wheels, you will please not demar Few men indeed will publicly acknowledge as error; but to me this is a great pleasure, for the strength of God comes from that dir O may we not "bite and devour one another, (Gal. 5: 15) but may we constantly reach forth for that charity which "never faileth," " and "thinketh no evil." I have often "thought with myself that I ought to do many things contrary" (Acts 26:9) to the counsels of my Brethren, but "the love of Christ" (2 Cor. 5: 14) constrained me. May your sorrows with our be buried in the blood of a crucified Redeemer

and may joy, love, peace, and forbearance be our chief delight; for the Lord is nigh. Freternelly

M M. ESHRIMAN THE STEIN AND RAY

A S we have had some experience to public discussions, and carefully noticed results, we have no fears at all that the Steir nd Ray discussion will injure our cause; but on the contrary, it will eventually result much in our favor, still more so if it was in book form. There are two reasons why we helieve this will be the result. First, the most intelligent and candid men look to argument and fair reason-ing for the grounds of their decision; with them things by being firmly pressed into the ophistry, misrepresentation or abuse has no weight, but rather weakens the cause of the the careful and considerate who love our you man who uses them. An abusive cause has its will study to give us something that will prove ence over those who are led by a blessing.

5 I am sorry that Brother Crumpacker did prejudice; such as are unable to see the force of not send me his opinion, in brief, so that I argument. At first, misrepresentation and ridicule may have all the force of argument with the most illiterate, but as time gives opportunity for thought, abuse turns against the

> While it may be unpleasant, even dis to some of our brethren to read the abusie language, and see the misrepsentation of Mr. Ray, a similar effect is produced on some of the more intelligent, oven among the Baptists, ac that we believe some good may come of the very things which make a discus-But the general result is, that the judgment of the more intelligent will prevail, they give reason and argument for their decison, while those who have been influenced by ridicule, see, by a little thought, that it is a poor foundation for their decision. Mr. Ray's efforts to abuse is a pandering to the prejudices of those who are weak enough to be d his sophistry, to such an extent that we believe many of the most intelligent Baptists are dis-estisfied with his course.

The second reason why the disc result in favor of our cause is, that all this abuse, misrepresentation and sophistry is often used against us before the world. We have often heard of it being made in sermous, in conversation, and in writing. From this fact the world is getting nothing more of abuse and ridicule against our doctrine than it has often had hefore. But in this discussion the world hears the sophistry exposed, and the truth set forth in the strong argumente, and the plain reasoning, on which brother Stein relies. It is our brethren have to read and bear with the abuse when it is in the paper, but is it not hetter to hear this much unpleasant matter for the sake of having the truth set forth and the sophistry exposed before the world as brother Stein is doing? There has never been a more able defense of our doctrine than brother Stein is making, and we feel confident it cannot feel to convince many candid and intelligent persons of the truth and strength of our doctrine. While these are our views of what will be ti result, from the beginning we have thought it would be better, and do more good, to have the discussion published in book or pumphlet form than to have it in our papers, because it could be preserved and re-read to greater profit. But there is noother thing to consider after publishing this much of the discussion. To stop now would give Mr. Ray an advantage of us, to use still more sophistry, and say we stopped because we were losing ground. do not think it prudent to give him that advan

tage. He would say one of our papers had deserted brother Stein, and would likely publish these things to the world to our injury; hence we feel it is more prudent to continue a we have begun, and when it is over we want it in pamphlet form, as we still hold to that idea with more confidence now than when the dis-

On the first page of this issue we give the riews of a noted Congregational the "International Lesson." I It will be seen that he coincides with our views already pub-lished. We publicly said about six months lished. We publicly said about six months ago while endeavoring to inaugurate a reform in the method of teaching in Sunday-schools, that if our occular sciools were to pursue the methods of instruction own violutured in Sun-day-schools, we would likely all regard them as noworthy of our confidence and support, but we were only regarded by some as function? we were only regarded by some as fanatical.
Fully years ago the pupils in our secular schools ed aloud, and there seemed to be nothing but Babel under such circumstances. But we carry the same great confusion is schools, and rest easy under it. Why is this thus? Can not our " form both in study and methods of teaching and set before the world, not something which retards, but which will advance our children in Biblical knowledge? We presented points for consideration last year, urged them, plead for them orally and by writing; and while some good thinkem privately told us that our theory was very good, and superior to the present methods, they insisted that the people vere not ready for it yet. Just how the a of the people were to be prepared for better

We hope

ward and out at interest at the sud of each year would in fifty years at eight per cent., compounded, amount to \$2,134.53, and ten a day (which a many a poor fellow could save if he would) in the same time amount to \$31,345 39. This is their own fault, and you are not to blame. As to the Danish Mission it too far off to amount to much, and in cities is the first too much sidedness—you can't do dee you not make your pathmay unplease anything there. Besides all this, the managers In my report I said: "By consent of a non at head quarters might die, become hankrapt, of elders, and in justice to Brother Harshey or run away with the money belonging to Tract Society. Then all would be lost. entirely too risky, while if you invest the other \$10.00 in the best style of binding it will be a entiqual source of gratification to know that no one has a hand-omer one than yours; and besides the looks for a man in your standing is simply indispensable. Let others who have done little or nothing in missionary work do their part ouce and you see that things look about right on your own premises, and let othrs do the same. You are not responsible for others. You 'are not your brother's keeper. So it would be so foolish for you to buy the \$10.00 style when the other would be so much chesper on the long run."

New man .- I thought you were many year ago slain by the power of the gospel, and deud, sent off, burisd, sod the new man (who is after the image of him who created him) was nut on and assumed control here. Now her you are again, as of old, maxing error and truth together, urging your parrow, selfish, and ruinous ideas; get thee behind me, too whoever will be controlled by your will, lake the rich man, neglect his duty to others, and finally like him, find himself on a long run in the wrong place. Danier Vanisan.

BUSINESS ITEMS.

A LETTER from Brother Hope Dated Dec. 16, 1870 says: "We had a Love-feast north of this Dec. 7th and it was very enjoyable. A great many spectators present, but all quiet and good

Bao, A. M. SNYDER, Bradford, O., wishes all our readers to send him five one-cent stamps with their addresses, and he will send each one a seed catalogue, which contains much useful information for families. We think Brethren who are eogaged in useful business should be

Those who don't return our "state ot comply with our request, and it may be that they will get another though their account should have been "squar-ed." Our statements always show in just what ed." Our statements always show in just what book and page the account is. This we cannot always find without the statement, and hence annot credit or change account as should be

AMOUNTS not exceeding 50 cents can be sent in silver if the silver be sewed in cloth so it cannot slip out at the corner of the savel We get entirely too many stamps for conven-ience, and we have not heard this Winter of any silver being lost that was put up in this way. More than 50 cts in silver will cost an extra postage stamp to send it. Only send stamps when you can remit no other way.

AN OPEN LETTER TO ELDER JOHN HARSHEY.

N the January number of the Visdicato I you give, what you claim, an account of your trial in the Mineral Creek Church, Oct. th, 1879. It is not my province in this to say whether your statement is correct to every particular as regards your arraignment and trial, for that belongs to the elders who were present, and the church. The only difference between you and me is on two points, viz. The propriety of publishing, in part, the edings of your trial.

Whether what I gave was correct These, I b-lieve, are the only points of differ once; for I regard the fact of the trial and the dings preparatory to it as being ques tions for your own church and the elders pres

Let us then have the case distinctly before us. Did the church give you a fair and impartial trial? This is for the elders who were present to say; with this I have nothing to do, except as a witness when called 'upon by your church to testify. On the other hand, the proracity are the points between you and me; and these points of difference I wish to eav something about in such a way as will reflect honor upon our hely religion, and not give our Brothren came to think that we are "children in understanding" when we should be men for notwithstanding these differences, Brother John, I still love you, and do not wish to burden you nor make your pathway unpleasant. and the churches in Southern Missouri, we give a synopsis of Brother H's trial, and trus that we may in no instance misrepresent him. but so present the proceedings as to reflect eredit upon all concerned." So I said, and so I yet feel; and had you when you first saw the report, written to me as set torth in 1 Tim. 5 1, and convinced me of my error, I would have gladly made an apology; but you know you did not write to me, but went and did precise ly what you thought I should not have After you published in Vindicator that I had micrepresented you, I called upon you to get the testimony of the church in rhich you live, or of a majority of the elders in South Missouri to say if I had or not. I thought, and

church or the elders, I was compelled to call at least on the elders My reasons for publishing a synopsis are these: You have been more or less before the Brotherhood in its periodicals on apestions of differences among us, and was found in fault by A. M. for writing articles calculated to disturb the peace of the church. I concluded the sir ce our readers had heard something of what was called the "Harshey Movement," it was due them that they should know that there was an end to these troubles; for I then felt that your acknowledgement was sincere, and that now we could with pleasure say that all well. I mesat it for your good, and not your ru io; but I see that I am still poor and weak, and liable to err in judgment. I now think that it would have been better had I said nothing about it, and for the publication thereof, I no and for all time, do abase myself, and beseech

yet think, that the offer was a fair one, and as

you did not precure the testimony of you

you to forgive me in the name of the Lord Je-It is often difficult to distinguish between what is personal and what should so before the public; and if we sometimes err, please do not ay that our motives are impure, that we are seeking to destroy others. Our manuscript, if it had eyes, would see us weeping much oftene than it sees us laugh. The Lord only knows what perplexities editors do have, and I have confidence that you, Brother John, can have

one sympathy for na I now take up your charge of misrepre-

entation. In this I will not say whether I did or did not, (for I am not infallible), but one thing I do know; I did not write with the inion of misrepresenting. But we will leave the matter to some of those who were present for these witnesses were not, (as you pay of your witnesses) "run through the same mahine for the same offense, and had to make hard acknowledgements, and promise to do so no more," but were called, I understood, to assist the church. I addressed the following letter to each elder present, and now give answers, except Brother George Barnhert, who did not reply, and Brother D. L. Williams who had sent his answer, and, just before we went to press, requested us to withdraw it I regret its withdrawal, for I think he should have come out with the others.

LANARE, ILL., Dec. 18th, 1879 Diar Brother:-

Please say whether in your judgment I misrepresented Brother John Hurshey in my account of his trial in Vol. 4, No. 43 of B. AT W. AT W. M. M. ESHELM NEVADA, Mo., Dec. 23, 1879. Dear Brother: -

In reply to your request I must say that after reading and re-rea report, and having been present at his trial, and also attended all the Datrict Meetand also attended all the District Meet-ings to Southern Missouri since the State was divided in 1871, you have not misrepresented S Crier

BLACKSBURG, VA., Dec. 30, 1879. Dear Brother:-I have written on a

There written on article for the Vindicator in which I have quite freely expressed my santiments with reference to your arbide. Hit is published you will then get my mind.

A. CBUMPACKER.

WILLINGLY WORK FOR THE MASTER.

BY WW. LYON

(1 villingly work, for the Master doth call,
Go with a mind willing, his will to obey,
Go extractly work, there is work for you all,
O, delay not the time, but work while 'tis day

to labor and toil, for the Master's good cause, Go pay what then owest, 'tis already due, o toltow his tootsteps, transgress not his law O, turn not sway, but as followers he true. Go work for the harvest is turning white

Go work for there's something for each to Go work in his vineyard, ere cometh the night, O, go thou and work for the laborers are few.

Go thou in life's morning thy duty perform, Go thou ere the days of thy youth shall be past Go fight the good fight, and to God's will conon the faith, and he'll save you at

Then turn from the paths of vice, felly and sin And walk in the path the Master hath trod Forsake then thy sine, and a new life begin,

sweet peace, be prepared to meet s in s God.

STRIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which satisfie them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. J. W. STEIN, Denies D. B. RAY'S SIXTS APPIRMATIVE

THOUGH he makes no attempt to prove, Mr. Stein is too stubborn to withdraw his false charges against Baptist churches.

He wilfully accused Baptist churches with granting "legal license" to do "the works of the flesh"; he charged that dead. But Mr. Stein did contend the Baptist churches "hold that we mry do evil, fight and kill"; he charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, "unbridled carnal cruel aud fiendish." lusts and passions"! We again repeat, that Mr. Stem makes no attempt to prove these scandalous charges!! But he talks shout the viola on of our rules of dehate!!!

Suppose two men are in controversy, and one becomes so far beside himself that he charges his neighbor with adult ery, theft, murder and treason. And hen he is called upon to prove or withdraw his foul charges, or stand as a vile and wilful slanderer, he begins to make the nitiful complaint that his neighbor is violating the rules of debate! Justice would say, "Let the accuser prove or retract, or receive the odium of the wilful slanderer."

of proof, he calls on us to "prove" that Baptist churches are not quilty of these crimes! Baptist churches have no "relat on to war." |They leave the question of war exactly where Christ and the apostles left it. This answers all his questions concerning Baptist churches

Mr. S. complains because we draw the line of contrast between the Baphers of the Tunker church. While on themselves admit that baptism represent the Tunker church question, Mr. Stein the buriat and resurrection of Jeus occupied more than a whole column in Christ. Therefore, the "one immersion" th affirmative, perverting Baptist of Baptist churches corresponds with his 19th adarmance, perverting Baptis of this demand.

Rantist authors all the way through, but

It must be remembered that the class if we mention a point of difference, be a Greek is the foundation of lexicons complains. We are truly sorry for him. Not one instance can be found in all

the false rendering "one dipping." We have a copy of Rotherham's Critically Translated and Emphasized New Testa ment, published in London, by Sam' Bagster & Sons. This critical Testa ment translates en baptisma by "one mmersion." The Bible Union translators have rendered the en baptisma by "oue immersion." When the inspired Paul aye, "One Lord, one faith, one immer sion," for us to practice three "immer sions" is rebellion.

When we showed that according to the argument based upon the idea that baptizo is a frequentative, that the Tankers must baptize frequently in the name of the Father, and baptize frequently in the name of the Son, and baptize fremently in the name of the Holy Spirit, Mr. Stein wasagain thrown in confusion,

and said: "I have not contended that baptizing must be understood before 'Soo' and

Holy Ghost' in the commission ! But Mr. Stein, if you are a sound Tunker, you do understand baptizing three times in the commission. Mr Moore, the Tunker author, in his work called Safe Ground, p. 18, fills up the commission so as to read, after teach all nations, "baptizing them into the nar of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost. Therefore, the Tunkers have three bap tizings in their commissions. But Mr. Stein contends that one "baptizing" is plural, frequently-more than one dip; therefore, he must have six or more dip for one immersion, or his argument goes

"baptizing must be understood before Son and Holy Spirit, in the commission In his fourth affirmative, he gives as illustration: "Delivering you up to the synagogues and into prisons." Here 'delivering' occurs only once, like 'boptizing' in the commission. they not delivered 'up to synagogues? and delivered into prisons?'" He made his whole argument upon the claim that the Tunkers 'baptize into EACH of the names, 'Father,' 'Son' and 'Holy Spirit." But now, when he got caught in his own trap, he denies his own child—his

own argument. When Mr. Stein performs his three

immersions, as he dips the candidate, he says, "I baptize thee into the name of the Father." He uses the whole word bap tize, and performs the action demanded "into the name of the Father. Now if baptize is a frequentative, requiring more than one action, he must baptiz by these repeated actions into the name Though Mr. Stein makes no pretense of the Father; otherwise he has spoken falsely. The same must be true of each of the other names. If the word baptice alone means "to dip repeatedly, then trine immersion must undoubtedly

me in "to dip repeatedly three times. Therefore, "trine immersion," ac cord ug to this "repeatedly" argument must require six or more dips to per form "one immeas'ou"!!!

Mr. Stein's mockery about the body

the use of the word baptize by the ancient Greeks. The first example de scribes a sen battle between the Romans and the Carthagenisus, in which it is said that the Carthagenians submerged (hap tized) many of the vessels of the Roman According to Mr. Stein, the same ships were repeatedly sunk! We repeat our eight facts which Mr. Stein promised to answer at the proper time. They remain "unanswered" as follows:

1. It is a fact, that no example in classic Greek can be produced where the Greek verb baptizo means more than one submersion

2. It is a fact, that no example in sacred Greek can be produced where the word baptiz; means more than one submersion. 3. It is a fact, that there is no men

tion of "trine immersion" in the Bible.
4. It is a fact, that not one of the four apostolic fathers mentions "trine

5. It is a fact, that there is no men tion of "trice immersion" in the litera ture of the world, whether sacred or proface, till about the commencement of the third century.

6. It is a fact, that when "trice im mersion" first made its appearance in church history, it was associated with infant baptism, infant communion, and a swarm of other traditions

7. It is a fact, that "trine immersion" was regarded by early church writers as only apostolic tradition.

It is a fact, that "trine immersion" an be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century

Mr. Stein gives a third reason "why Baptist churches are destitute of Chris tian baptism," because "the early church writers attribute the origin of single im mersion to Eunomius and his co-workers of the fourth century." Because Baptists will not obey the false and foolish statements of the Greek Catholic Pedobaptists, Mr. S. condemas them. We must follow neither men nor angels to set aside the one immersion of Christ and the apostles. These Greeks, quoted by him, were as corrupt as the Romish leaders in the darkest ages. They held infant baptism, monkery, nunnery, and three immersions, with a swarm of other superstitions. Yet Mr. S. promises to change his faith and practice upon the testimony of "one early Greek." One that can forsake Christ and the

apostles to follow one superstitious beretic must be opostate. If an 'angel from heaven" should testify for 23; 29, 30. "one trine immersion, in the face of the immersion" of the Bible, we would say,

"let him be accursed; "Let God be true, but every man a liar." There is no hint in tayor of "trine immersion" in the New Testament. We

sum up a few points from the New Tes tament as follows: 1. Jesus was baptized—immersedbut once (Mart. 3: 13-17). As we are to follow the example of Christ, we

must receive but "one baptism." 2. The baptism of John before the commission was but one immersion. John verily baptized with the baptism

of repentance" (Acts 19: 4). The 120 disciples went into the original church on this one baptism. 3. The commission demands but one

baptism as already proved. Mark re-cords it thus: "He that believeth and is baptized"-not haptized three times. "He that believeth and is baptized." If There is no need of translating "ess Greek literature where laptico is used the number three, then the ext of haptism must be repeated to excluse they believe the word of God, in plant (Eph. 4: 5) out dp;" but it is a frequentative. Dr. Consat, in his the number three, then the set of faith the kingdoon of foith the continue and the repeated to free!

Let the present time, is so experiency to three!

4. The death of Christ is called a baptism. Luke 12: 50. We are baptized-"planted"-"ip the likeness of his death." Rom. 6:5. As Christ died for sin only once, haptism, "the likeness of it, must be performed only once

5. Baptism is called "a burial and resurrection," pointing to the hurial and resurrection of Christ. Therefore as Jesus was buried and rose but once baptism must be performed but once.

 Baptism is a pledge and monu-ment of the resurrection of the dead. Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but "one baptism" to represent it. . Baptism declares our death to sin.

Rom, 6: 2, 3. Therefore, as we die to sin but once, we are to be "buried with him in bautism" but once. "The Tunkers make "born of water"

mean baptism. John 3: 5. Mr. Miller, the Tunker author, in his work called Doctrine of the Brethren Defended, p. 87, says: "No two things could be more nlike than a birth and rising out of the water in which we have been buried So the Tunkers must be born of God three times!

9. The passage of the Israelites under the cloud and through the sea, was a baptism uato Moses, and a type of Chris tian baptism. 1 Cor. 10: 1, 2. Did they come out of Egypt three times? Did

they pass through the sea three times? The salvation of the ark was "the like figure" as baptism. Was Noah saved in the ark three times!

11, Paul says: "One Lord, one faith

nge bantism. It has been established beyond all rea

sonable doubt, that Baptist churches possess the one burial with Christ in baptism.

Charocteristic III: Baptist churches possess the communion—Lord's Supper -demanded in the New Testament .-The night of his betrayal, in the upper room, while at the passover, Jesus bread and gave thanks, and break it and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper saying, This cup is the New Testament in my blood, which is shed for you." Luke 22: 19, 20. At the same table at the close of the communioo he said:

"And I appoint unto you a kingdom. as my Father hath appointed unto me. that ye may eat and drink at my table in my kingdom, and sit on thrones judg-

The Baptist churches hold and practice the observance of the Lord's supper, as a church ordinance, at his table in his kingdom. On Pentecost they that gladly received the word were baptized, and added unto the church.

"And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and of prayers." Ante 9: 41 49

There the "breaking of bread," in communion, was as they continued stead fastly in the spostles doctrine and fellowship. This is precisely the practice of Baptist churches. When the Corin-thian church come together to eat a full wenl to satisfy hunger, with other improprieties, the apostles pronounced it not to eat the Lord's supper." See I Cor. 11th chapter. It is almost univer-sally admitted that Baptist churches poses the ordinance of the Lord's supper.

Mr. Stein's objection to Baptist ch

ridiculous as to ace I ao reply. There peither is now, nor has there ever been another denomination just like the Bap tists, but the Baptists have "existed dur ing the first fifteen centuries of Christi apity.

A POLYHEADED MONSTER.

BY C. H. BALEBATION

BROTHER who signs himself A "PREE SPEECH," propounds some hound societies," and been an immediate response. I have neither time, nor atreneth, nor disposition to expaniate on the subject. I am glad to know that the Brother boldly champions the Truth, al though he at one time was a member of one of these noti-christian monstrosities

1. "It is here claimed that such in stitutions are emineotly benevolent, and doing a greater work than the church. Verily this is spitting into the face of

the Son of God, and putting him to ac open shame. Those who make such pre tensions must be culpably ignorant, or hopelessly steeped in the quintessence of Glosbood and infidelity To nonder the course of history before and after the Io carnation, is a sufficient refutation of such a wild, baseless assertion. "God was manifest in the flesh" is as demonstrable by instorical evidence as that Washington was first president of the United States. The allowance of this fact must of accessity he complimented by the presence of the Holy Spirit in the church through all the cen uries since the Day of Pentecost. not, then God is a liar, for this was His emphatic promise as the efficient Power to represent His Person and extend His kingdom in His absence. Either history must be ignored, or these abominable Pharisees must be acknowledged doing a greater work than God Himself. If they are and do what they claim, they ahead of Deity, or there is no more reliability in history than in the silly parrations of Baron Munchausen. 2. "Has Freemasonary been revealed?

This is too indefinite. Revealed by whom, and to what intent? If it meaurevealed from Heaven as a means of el evating humanity, I reply with all the fervor of my soul, no, NO, with all the thunderous emphasis of the Divine vocabulary of negatives. Secret socie ties have never brought a single soul to Christ, pever qualified a soul for Heaven, but have kept thousands out.

3. Should ministers preach against

That depends. In many places it is not necessary, and many ministers are not ounlified. But where required, and the requisite knowledge for the task is possessed, let the ministry of the Godman hurl the very anothemas of Jehovah against this hell-born, Christ-trampling, Gospel-nullifying abomination. aloud and spare not." It is simply a question of the Divine authenticity of the Bible and the supremacy of Christ, or the superiority of human organizations "If the Lord be God," then let the blast of Omnipotence turn secret orders into ashes. "But if Baul be god," then let Emmaouel "with shame take the lowest " and let acti-christ be exalted to the throne of Divinity. 4. "Are you aware of the fact that

there is now a powerful effort being made to overthrow this form of sin?" I am, and may God speed the conflagration of all modern Sodoms and Go-

morrabs. The sooner these soul destroy-

better. They appropriate "the livery joy when we fall into divers temptations; of beaven to serve the devil in." They usurp titles and bonors that belong to They pretend to reach the deep

est wants of humanity, and to offer the most fessible means for the highest de velopement of character "He that sittest in the Heaven shall laugh; the Lord shall bave them in derision.

THE FAULTLESS ONES

BY MATTIE A. LEAR

ese were redeemed from among men; h me the first fruits unto God and to the Lamb And in their month no guil they are without fault before the throne of God."

N the preceding chapter we have give en us a description of that terrible power, which for ages spread its dark pall of ignorance, superstition and sie over our earth. But now in this chapt er from which our text is selected a bright and glorious scene is presented to our view. The contrast is very great We turn with sickening horrors from the former picture. We had almost concludd, as we viewed its gigantic propor tion, as we contemplated its absolute sway, that our earth was given over to its domination. But as we turn our eyes from this sad, sad sight, what a bright view meets our gaze. Not all have bowed the knee to Baal; not all have falled prostrate before this Colossus, a rem nant is left, according to the election of grace. God will always reserve to him elf, even in the darkest and most dege erate times, a few faithful ones,—a few shose threats caugot intimidate, -favors annot captivate. A few who love not their lives unto the death. Such was

Zion. And we are told, these are they which follow the Lamb whithersoever he goeth. These were followers of the Lamb, not followers of the beast. And while the followers of the beast had their names in their foreheads and in their hands; these had the Father's name written in their foreheads. But what is it to follow the Lamb whithersoever he goeth? It is to yield

a perfect obedience to all his require meats, to how in humble submission all his behests. It is a perfect abandon ment of ourselves into his hands. Those who thus follow the Lamb, esteem his service their highest privilege, their highest honor. They think so sacrific too great, no labor too arduous. the great apostle, they count all things but loss, only so "they may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death it is sweet to have fellowship with Christ even to suffering. To this fact all the noble hand of martyrs have borne abundaut testimony. But they are pronounce ed faultless, and they are so pronounced by God himself. These were those whom Their names had the world denonced been cast out as evil, they had been con sidered as the filth of the world, and as the offscouring of all things. But their Leader who perfectly compreheaded them, procoucced them pure. In his sight they were without fault. How different trod sees things from what man sees them. Frequently those whom the world approves, God condemas, and those whom God approves the world coademas.

If our characters are defamed, our best and holiest purposes questioned, painful

for the trial of our faith worketh pa tience, and we are told to let patient have her perfect work that we may perfect and entire wanting in nothing. Jesus knows our frame and remem hers that we are but dust and if our mo tives, our designs, our purposes are pure he willnot mark our shor -comings against us. It is human to err, and the very best of us sometimes err. And then it is exceedingly difficult, pay, impossible at all times to know just what is right. There are so many conflicting views and

opinions. After having put forth every effort to know the truth, we sometime fied that we have been mistaken. But have we not reason to believe, that Je sus who knows our hearts, our purposes. our efforts will pronounce us faultless if we have done what we can.

Yes, blessedthought, while he require of us that we do what we can; he does not demand impossibilities. Sweet Je sus, be my pertion, lead me and guine me. And oh, that by thee I may be pro nounced faultless, that I may stand in thee complete.

MISSIONARY WORK

THERE is much said and written on the above subject, and too little of

it done. Plans are gotten up to rais money to put the work on foot, and is particular is this the case with the city ission. It seems money is the great biodering cause, that locks the wheels of this great and noble work. I have had some little experience in it, though not so much as some other brethren; but the company that John saw on Mount I have given it much thought for som years, and I can only see one plan by which it can ever be made a success And it will require but little money if any to put it on foot, and the work will support itself in a short time. Let every minister of the Brotherhood

use all his spare time when he is not needed to fill home appointments, go to the next town or school-district or town ship where the Brethren have never preached, and so from one school-dis rict to another until he has gone over the entire country where he lives, and continue meetings long enough to hold forth the full form of doctrine as it is de livered unto us by the Lord and his apos tles. And I guarantee every brother then will be supported while he is in the field, should it be six months or a year In this way on brother needs to force preaching on any one. But while he holds forth the truth in one neighborhood, he will be invited to come to oth er districts to preach. Now, brethree this I know by experience. I could spead one year very profitably, and it would not cost me or my church at home one cent to travel to get to the work. I will not used horse and buggy much less money to pay railway fare But it can all be accomplished by the example of Christ and the apostles in their travels. The people are even kind enough to forbid the preacher to walk from one place to the other.

I am fully convinced that if the Brethren follow this place that they will soon have organized churches in every ounty of the different States of th Union in which they have organ churches. And not only so, but if this plan is properly managed, in less than five years we can have organized churchthough these things be, they should be es in the different States where the peo morrans. Also some the state of the fire in the state of the state of

only going where we are called on to h, where we have churches or iso ated members, and we get aboard the cars or otherwise, and travel over the country from forty to one hundred miles before we stop to preach one sermon, or to make our-elves known as ministers. we can do but little And the question often comes up, Why do we travel over all this space of country, and not have acy members? The question to me has heen a very solemu one since the Br ren expended so much to establish a church in Denmark. Is a soul worth more in Denmark than the many thousands that are overlooked and needect at home? Nay verily; not a brother or a sister will for one moment think so Why is it then that this all-important work receives so little attention in our own country? I am in favor not only to write, but let us get to work; and all do more of it, for it will never pay a man to say and do not. I will, if spares me, try and do more of the above kind of missiouary work than I did here tofore in proportion to my time; for I know my mission is but short here, and

ong as the present course is pursued, of

8

My co-laborers, awake and go to work; every one do his part to carry the gospel to all our American people; for I know this we can do without much money to begin with. Do not under stand me that I am opposed for every member that is blessed with this world goods, to bear his share of the bunden, but let not the want of money stop the work of the Lord.

I feel the responsibility of the same.

I never saw a servant of the Lord forsaken that fully dedicated bimself to the service of the Lord. And if the ministers here in the West will wait till the churches will raise money enough to pay the minister to go by ruilway, most of us I fear would not preach much. And not many of the people away fifty or one handred miles from where the preacher lives would ever hear the gospel.

SCRAPS

BY BUC, MOOMATS.

It is not an evidence of worldly mind It is not as evidence of worldly made edness to be diligent in business. An in-dustrious and frugal Christiae is an hou-tor bis profession. Worldly minded tees comes along when the products of our labors are hourded up or are expended for unrighteous purposes or withheld from the Lord's treasury. Brethree, have you say deposits in that treasury? If not, you may become worldly minded, or carnally minded which is death.

Some people act as though all a Chris tiac has to do is to be baptized and to obey the church ordinances. They nev-er seem to think of the lost ones out in the highways and the hedges. They remind usof the man who prayed for himself and his wife; his son John and his son John's wife. Let us brethree, remem-John's wife. Let us brethren, remem-her that we are our brother's keeper and seed our monthly contributions to S. T Bosserman who is anxious to inaugurate the "City Mission Service."

It is a common error that we shall be judged only for our misdeeds. Few think of the sin of neglecting duties. Disobedience of commandments involves the "Thou shalt" and "Thou shalt not." the Loou shalt and "thou shalt not; Many a Christina would be inconsolable were he to disobey the 13th chapter of John, yet he would never for a moment suppose that he ought to trouble himself about missionary work or the conversion f vinners when at the same time or isfinitely more importsoce to the world that the missionay cause should flourish than that he should have kee feet washed. The first should be done, and the second should not he left no-

Gospel Svecess.

Allen Co., Ohio.-Twenty were added to the church by baptism during a series of meetings in the Sugar Creek Church. Brother Issac Rosenberger ussisted the home brethren. North Manchester, Ind .- The members of Ogan's Creek Church were made glad by seeing

one added to their number on the 11th isst. W. H. Finkenminder Argus, Ind.—The Lord, by the labors of brother Philip Erbaugh, has blessed the Wal-nut Creek Church with ten more members. We had good meetings and look for others to make

A Late Discovery.

A ND now, in this nineteenth century, it AND now, in this mineteenth century, it is comes to pass that one Fogle has made the important discovery that all the rest of mankind is, and have been making the fatal mistake of using the commission (given by Christ to the apostles in Matt. 28: 19) for their authority to haptize converts; he holdly assert-ing from the exceed desk that such a practice is incorrect, and that no formula except "in the name of Jesus Christ," should be used to legalize or make valid any Christian baptism The facts seem to be about thus, if my infor mation is correct. Some years since he received trator who used Matt. 28: 19, after which he act only became a preacher, but an adminis-trator of haptism himself, using the same comtracor of naprism numerit, using the same com-mission in administering baptism until within about two years be made the above discovery, since which time he makes use of simply "In the name of Jesus Christ." It is thought that he became convinced of the three actions in the commission, and in order to be consistent with his theory of single immersion he has adopted the latter as a formula. Truly consistency is a precious treasure and should be sought for and embraced by all, and in striving for that, as all other Christian attributes, we should "strive lawfully." But to abrogate the anthor-ity of the Lord Jesus and adopt something else as a more subterfuge is assuming a prerogative that destroys the excellency and hearty of the THURSTON MILLER. priceless iewel.

A Solemn Cantion.

10 the general brotherhood. Reflect before you act and think of the probable couseer. The fact has come under our notice that there are certain malcontents who industriously at work sowing the seeds of dis-cord and division throughout the length and breadth of our beloved Fraternity by sending petitions wherever they can get agents to enpeditions wherever they can get agents to en-age in their, work; proposing to desmand that A. M. shall enforce the following restrictions: prehibiting the higher grade of situational institutions, Sunday-schools, the single node of feet-washing, the supper being on the table at feet-washing, and the wearing of the full beard, &c.

an win assureary know tone such bashas will not be recognized nor indulged by A. M., and then what? Probably the next step will be secession and a new organization with its fearsecession and a new organization with its tear-ful results, the disorganization of districts, di-vision of congregations, the disruption of families, the destruction of love, the bittag dis-satisfaction, and the paralization of every satisfaction, and the paralization of every Christian virtue. Let me appeal to you in the name of our blessed Master, not to tarnish your name of our blessed Master, not to tarnish your Christian escutchaon by putting your band to such an instrument, lest when too late you may subject yourself to painful regrets. My experience and observation has in part led me experience and observation has in part led me to the above reflections. I have known similar petitions to be extensively circulated; suany sincere and devoted brethren and sisters influe-enced by an unguarded confidence in those under whose leadership they were, signed their names to those petitions and were afterwards sorry and ashamed of it. Be slow to make haste; make it a matter of solemn prayer and be sure you are doing the will of God and not the will of man. B. F. Moomaw.

From Elkhart, Indiana

O N Saturday, January 10th, we held a coun-cil meeting in the Elkhart Valley District for the purpose of electing one to the ministry

The choice fell on brother John Firethouse, The choice fell on krother John Fisethouse, who, we believe, feels the weight of his calling. May the Lord help him to do his Master's will. In the evening after the council we com-menced a series of meetings. Brother George Crips, D. D. Shively and John Metaler were

origo, D. D. Suively and John interzer were with us. Two united with the church, one reclaimed and many more are counting the cost. Meetings closed this evening, entirely too soon, as the attendance was growing larger and a great interest was manifested. Brother Crips goes from here to New Paris to hold a series of meetings. May the Lord bless him in his la-

D. M. PUTERBAUGE

From Winfield, Kansas ON New Year's day we met in council and a

senson of love it truly was. The brethren all felt thankfol for the blessings hestowed upon them during the past year and formed new resolutions to let our lights shine and be-come more useful servants to our Muster's cause. We next paid our quarterly dues, and sent it to W. J. H. Bauman to help him to come to us to assist our beloved ministers to spread the true word of God. Also sent five dollars to the Southern Kansas Mission Fund-Truly the harvest is great and the reapers are We have two ministers and three dea 16W. We have two ministers and three occors. Our ministers are young but zealous and faithful workers. May the Lord belp all our ministering brethren to fied the flocks with wholesome food is my prayer.

LOUN ELETON From West Pire, Wisconsin,

late we have had a refreshing season. On 0 the 6th Bro. D. M. Miller came here from Valton, and remained until the 17th. He preceded in the Disciple meeting-house at Woodstock every evening and we were made to rejoice by seeing five come out and renounce the sinful pleasures of the world and be huried beneath the clear waters of West Pine. May the Lord bless trees.

£uthful 'till death is my prayer.

J. E. D. Shorr. the Lord bless them and help them prove

City Mission Fund.

PLEASE acknowledge the receipt of the following monies since last report: Mary E. Leedy, "... E. L. Fabenstock, LaDue, Mo., Sarah R. Wells, White House Pa-J. H. Meyers, Milledgeville, Ill. Frederick Huber, Wawaka, Ind., A. H. Cassel, Harleysville, Pa.,. A Young brother, Jones Mills, Pa, Henry Whisler, Unionville, Iowa, G. W. Kephart, Altoons, Pa..... J. A. Riley and wife, Goshen, Ind. T. A. Robinson, Chandlerville, Ill. A Friend, Spring Run, Pa ... David Graft, Hooversburg, Ind. James F. Dielcay, 44 Clear Creek Church, Ind. Mary Helsor, Hilliard, Ohio...... P. R. Wrightsman, South Bend, Ind. All will assuredly know that such means will Finnus F. Barr, ".... Annie E. Evens, "
Anna M. Shirk " Eld. Lewis Kimmel, Elderton, Pa, Amount previously reported,8201.57 8249.20

Pallen Asleep.

S. T. Bosserman

Obstuaries should be brief, written on hus one side of paper, and asparate from all other business.

SMITH -In Dunkirk, Ohio, Jan. 13th, Ara minta A., daughter of Walter and Mary E. Smith, aged 1 year, 10 months and 16 days. Funeral discourse by the writer.

BLOUGH.-In Carroll Co., Ill., Jan. 6th, 1880 LOUGH.—In Carroll Co., Int., Jan. 6th, 1880, Jacob, son of Philip and Mary Blough, aged 32 years, 10 months and 9 days. Funeral oc-casion improved by Bid. Michael Kimmel, from Job 14. J. H. Proc. trom Job 14. J. H. Pron.

DERR.—Near LaGrange, Indiana, January
15th, sister Mary Ann Derr, aged 66 years.

Funeral services Romens 7: 24. MORTIMER -In Wisconsin: Dec. 26, 1879. infant son of friends John and Rheds Mor timer, aged 1 year, 2 months and 27 days, Funeral service by brother D. M. Miller to a lar ge concourse of sympathizing friend J. E. D. Suore

A. E. KEAOY.

BERT.-Near Abilene, Dickenson Co., Kans Jan. 10th, 1880, Peter Bert, a worthy brother of the River Brathren Church, aged 67 years 10 months and 14 days. During his sickness of over two weeks, h was deeply concerned about the unity and wel-fare of the Church, act only of his own, but

also of us the old Brethren, should not speak publicly against them, or they against as. He told me to tell our ministers, and he would and did theirs, they should not do it, as the world did not know the difference between us and them as it is, and it would make wound instead of union. These were about his last words to one of his brethren and the writeras he hade us a long farewell. John Forney.

COOK.—In the Spring Run Congregation Fulton Co., Ill., Dec. 30, '79, sister Maria wife of brother Wm. G. Cook, aged 51 years 8 months and 22 days.

Miterary Notices.

THE ATLANTIC MONTHLY.

Thirty-seven Hundred and fifty-eight. Part II. Puritan Beston; If I Should Loss Thee; The South Devil; The Parting Day; Pessimism: The undiscovered country; Wordsworth. Helen The undescovered country; wordsworth. He'en of Tyre; Benjamin Robbins Curtis; Dicken's Letters; Mr. Fiske's Essays; The Strong Government Idea; A Pleafor Immortality; James Hawthorne; Interpreted.

Hawthorne; Interpreted.
THE CONTAINUTORS' CLUB.
The Burden of Letter-Writing; Mothers in
Fiction; Pet Words; English Manners and
other Manners.

THE HOLMES BREAKHAST (With Diagram of Tables and Names of Guests.)

Tables and Names of Guests,

The Occasion, -introductory Remarks by Mr.
Houghton.—Dr. Holone's Poem.—The Iron
Gate.—Dr. Bolone's Premis—The Iron
Gate.—Dr. Bolone's Remainstence—Mr. Whitthe's Poem: Our Auternt.—The Editor of the
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Artesian Wells and the Great Sahara. The Origin of the Gypsies. Prehistoric Records, Sketch of Benjamin Silliman, Correspondence. Editor's Table.

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A RELIGIOUS WEEKLY.

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W. U. R. R. TIME TABLE.

THE POPULAR SCIENCE	Day Expense
MONTHLY.	Tickels are sold for above tening coly Passenger tening make a science six Wastern Endow Junction G & SWITH, Age
The Origin of Criminal Law.	Passengers for Chicago should leave Lamari 12:13 P. M.; run to the Wastern Union Juncts
Saporta's World of Plants before the appear-	here they need wait but five minutes for the C cago, Mi wanker and St. Paul passenger train, a
nce of Man. (Hustrated) How Typhoid Fever is conveyed.	thus reach Chicago at 7:45 the same avening, much Lanark from Chicago; go to Pt. Wayne
Hanoverna Village Life.	put take the Chicago, Milwimkee and St. Pi trum at five in the evening; run North to the U. Junction, change cars for Lanark, and arr
and and Man Making before Mercator. (1)	bere at 1:37 in the morning.

THE BRETHREN AT WORK.

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-Jeremian 50 2.

Vol. V.

Lanark, Ill., February 3, 1880.

No. 5

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THE BRETHREN AT WORK TRACT SOCIETY.

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Etonwi Page—A Few Fragments.—Dasiel Bright From May Hill, Olso.—A. J. Illon; From D. P. Saylor; Faqa Mt. Morris to Dunkirk.—D. D.

MISSIONARY WORK

BY A. J. HIXON.

"HIS rainy evening seated at my table the thought occurred to my mind that I nised many of my western brethren to write something on my return home on 'missionary work which is altogether in accordance with my feelings when once engaged. What shall be the starting point? We can conceive nothing better than the language of Jesus as it fell from his lips on the Mt. from which be ascended "Go ye therefore, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." This grand commission is just as imperative upon us of the nineteenth century, as it was upon those to shom it was addressed in the incipiency of Coristianily. It was given to the apostles, not as disciples, or ministers merely, but as the in spired Founders, and justructors, of all the children of God in organized or unorganized rela-tions to the end of time. This prominently sublime commission is the Magna Charta to the churches of Christ's kingdom on earth, in which his laws and ordinances are observed and

enforced. Hence in our opinion the obligations to each the gospel to all the world, rests upon the churches.

The apostles undo disciples and haptized them and organized them in the several localities, in which they labored, into churches, which when aggregated, constituted the church, guided and directed by the same unerring spirit and attended by the promise "Go, I am with you alway, even unto the end of the world,"

The ministry is merely an office in the caurch, subject to the church, and under the direction angiest lead of the families over the chards. Then if we before that, we can have the co-loning the control of the families of the control o by any of the early ministers. Paul commend- was buried, rose again, and ascended to heaven,

The ministers as the servants of the church by the Spirit, and as such are required to administer its ordinances and ceremonies. Hence it is readily seen that the church does all these things by her agents. Now if the Gospel is to be preached by the church through her minis ters it becomes on absolute necessity that the church provide for the support of its servant if they devote themselves wholy to the work as i i written; "The laborer is worthy of 1 s hire for even so buth the Lord ordained that they wiso preach the gospel should live by the

gospel." With these plain Scriptures to guide, how long shall it be before the Brotherhood will organize a practical mission service? Every issue almost of our periodicals, brings a call for preaching, and why can it not be filled? Sim ply because the church is not sufficiently dedi-cated to the Lord's work. It lacks love for Jesus Christ. True, we have some noble workers but what is their relation to the church? As such, many of them are a sort of clarical beneliciaries. This should not be so. The faith ful minister has a divine right for a reasonable

support, and the Master's cause will continually go crippling so long as such inefficient arrange-ments continue. We have churches in some of the States sufficiently able as to means, to put into the field au efficient musionary worker and keep him constantly employed in the noble, and heaven-ordained work. And yet with all the wealth God has blessed them with, some oppose even penny collections in the churches for home district work. It is in vain that Brother Moounne call for contributious for City Mission

work while such views are degrantically sustained. Let us hear Brother Paul to such churches: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the true and living God, who giveth us all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to common ing up in store for themselves a good founds tion against the time to come, that they may

lay hold on eternal life The early church dedicated all to the s and had all things common to the Lord, and went "everywhere preaching the word.

Dear brethren, let us labor more for the spirit that was in Christ the greatest of all missiona ries. If we have not his spirit we are none of his-be assured if we are Christians we are mis sionances at heart. All true Christians will be missionaries in practice, and if the churches of they are not taught according to the Scriptures.

ALL. OR A PART

BY MARY C. NORMAN,

AITH is the belief of the go-pel, neither ore or less. Do any dissent from this Let each in his own mind, say yes, or nay. If a person believes the whole gospel, without excoution and without doubt, what more is he required to believe? Suppose we say that a per son may believe only a part of the gospel, and have the required faith; then what part may be reject and still have saving faith? In what item may be decide with impunity that God's testimony is talse? At the thing is abourd Saving faith is the belief of the schole gospel. It will not be necessary to settle the qu What is the gospel? What does it include? We know that the gospel is glad tidings, but we must know what makes up these glad tiding-

ed the church at Corinth for its having kept the and has made an offering for sin. These are facts, without which we could have no gospel. Promises are a part of the gospel. This is evthe word of God preached. It reminds me ident. Suppose it had been preached that Christ was the Son of God; that he died, was buried, and rose again; but nothing had been said about or interest in that death and resurrection think you it would have been glad tidings to us? By no means; hence the facts and bless ings for men are combined. "Christ died for our sine, he rose for our justification, and it he hooved him to suffer that repentance and remiion of sine should be preached in his name, niong all nations.

The blessed gospel has in it exceeding great and precious promises—remission of sins—the

gift of the Spirit, and eternal life. Commands are also a part of the gospel. You cannot well dissent here; for all the preachers in the land talk about the means of grace, rerring to the ordinances, and if they are not in the gospel, where are they to be found? Are they not gospel means? Paul uses the words, "Obey the gospel," which is without meaning. if the gospel contains no commands; for we can not obey facts or promises, but only commands. Therefore bolief, or faith must embrace the whole gospel. There may be, and doubtless are, those who say they believe in Jesus, the great Physicon of souls, but so soon as he prescribes thing for them to do, they say that they have o confidence in it. "Our faith is in thee, O Lord, and not in thy commands—they are non essentials." It is a species of unbehef-a want of confidence in God, which leads any one to reject the means of God's appointment. There are too many in these gospel times who faith so strong that they oresume to find blesses ngs where God never promised them. Dear reader, he not deceived; "God is not

mocked; for whatsoever a man soweth, that shall he also resp." Gat. 6: 7. The Lord bless all the faithful and bring us to enjoy the glory ready to be revealed in the last time when the

COME INTO THE FOLD

WHY is it, dear sinner, that you do not heed W the call when mercy's door stands ajur for you. Do you prefer to be strangers to the covenant of promise, and say to yourself "after awhile I will turn in with the overtures of Remember that while you linger outside of the gate, folly's tide will still carry you further down the precipice of ruin. I would urge you to make a halt, and say with the prodigal son, "I will return to my father who has plenty of spiritual food and to spare."

Jesus stands with outstretched arms to re ceive you into his embrace. Then come, O come into the fold, and partake of the waters of life freely, and dedicate your time and your all to the service of God. What co thoughte! Inspiration teaches us that the glad news will be carried by angels to the upper regions and cause lov in heaven over a sinner that repents. Then say with the poet:

"Just as I am thou wilt receive, Wilt welcome, pardon, cleause, relieve, Because thy promise | believe, O, Lamb of God, I come, I come."

Dear young yeople, could you but renlize the happy feelings your parents have when they see dear sons and daughters come out from among the triffing pleasures of fashion and yield obedience to his requirements. As for myself, I cannot talk from experience in this line, but hope ere long I may have the happy privileg-by the prayers of the faithful to see my own fispring follow Christ in his footsteps as laid

God's children in worship to see so muny of the young folks who have come out on the Lord's endousies, for the public good? — Mod.

side with blooming checks and their bodies deck orated with a plain, next attire, anxious to been

the angels in heaven in their glory. cels in nearen in their group.
The children too both great and small,
Who love the name of Jesus,
May now accept the gracious call,
To work and five for Jesus."

HOW A SISTER WAS BETRAYED.

A Tamceting of the brethren where quite a A number of accessions had been made to the church, and still us interest manifested, one of the ministers was at the house of a bruther where there were a number of persons convering together. The sister advised the bired man to forbear smoking in the presence of the broth-ren, as they were opposed to intemperance of all kinds, and forms, &c. Accordingly the hir ed man sought a private place out doors for his secustomed smoke. The minister walked out and happened upon our smoker, and holdly as d fearlessly accested him for "a chew of tobac Now imagine the consternation of the sister. when the crowd dispersed, and the hired man twitted the sister about her minister's intemperunce. Hero I pause; who was to blang ?-

How long will the sisters have to pray, and worry over the evil of tokacco? And what is she to do, when those occupying the sucred desk betrays bur? Ah! she has the privilege of cleansing the spittoon; and while her dear husband would object to her defiling her angel ic person with the foul weed, he bus a perfect right to make a hydrapult of his mouth; and he has a right, too, to kiss those angelic line that were never defiled, perhaps reductantly submitted to meet with those who uttered the promise not long ago, to protect, to keep, honor, &c. From one who loves his wife too well to use tobacco.

THE NEED OF THE HOUR.

THE sad lack of harmony which has so long been felt in Jewish matters has done much to retard Judaism. Time was when a Jew from any quarter of the globe felt at home in a Jewisl synagogue, but with Minhag America and Minhag Poland and Minhag Reverend This, we may call purselves fortunate if we succeed in become ing familiar with the ritual and the laws prior to their being changed for some other. This is equally true of Europe and of this country, their own importance as a factor in universal Judaism. Not even the most orthodox of our brethren will deav that many beneficial change can be instituted in the rabbinical rules-provided a tribunal of acknowledged compatency and authority be organized to consider and advag these changes And did we not so sorely lach men of character, ability and disjutement coum among our American Rabhanim, the United States would be the place of places to

assemble such a convention. New problems can here be worked out on a new field unhampered by ancient interests, and the American solution would by force of example soon become world-spread. Much of the Shulchan Aruck has outlived its usefulness and a return to the condition prior thereto is both desirable and racticable. The only obstacle lies in the putit. Here is an opportunity for our American ministers to prove themselves worthy of there positions. Will they in dealing with this great

stional question show themselves statesmen w politicians? Will they prefer personal con-mience or public good? It is for them to never and on them depends the welfare of ludaism the world over. The object is onited find sism. Can our ministry be induced to sink

COME UNTO ME. ev / W. Spithwood

Come we that labor, come unto Me; Come heavy indexed, I'll make you free: Come, take My . oke and learn in My word the Slepherd and ye are thele Come unto Me and learn of My love, And make a start for a home above: Come unto Me and never depart,

Come, for My yoke is easy to wear, Come for My burden is light to b Come nuto Me and ye shall be blest, Come and obey and I'll give you rest Rest to your souls I freely will give, Grant that you may eternally live; Live in My kingdom and he at rest, Live with the ransomed and all the blest.

There to enjoy their presence so sweet, And, with them, walk the pure and golder street; There in that land forever to stay,

And to enjoy a bright endless day Then, come unto Me, come one and all, Hear Me and heed My kind, gentle call; Do not delay, but come unto Me, Then when you die, you happy shall be

HOT HEARTS.

AV COLCY & STITLER.

66 WE need men of hot hearts to tell the love of Jesus," was the appeal seat home by some Chinese verts the other day. This is what the church needs-what the world needs-"Men of hot hearts."

"I would ye were bot," is the Master's ery. If we are to succeed we must be on friendship about it. Dr. Arnot, of but begin this glorious work now. Edinburgh, tells of being at a railroad station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water." "Plenty of water, sir," was the prompt reply, "but it's no' bilin'. That's the trouble with the church to-

day. There's abundance of machinery—the engine is all in order, the train is made up, the men are at their posts there's plenty of water, but it's "no The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment which make a big blaze, only to go out as quick; but the solid logs of fundamental truth, CHUNKS if you will. But we need more, the fire, to be baptized with the Holy Ghost, with fire. R. F. Burns, D. D.

The above are the seutiments of Dr. Burus, and we feel that nothing so good should 'e lost. Dear brethren and sisters, read it carefully and prayerfully and those of us who "sit at ease in Zion," let us arouse from this dull lethargy

Let us be men and women, brethren and sisters of "hot bearts." Let us not only have divine service every fortnight or perhaps only once a month, but let us be up and doing. Let us pile on the lishing our weekly prayer meetings, our Bible classes, our regular weekly preaching, our Sunday-schools to train the dear youths and draw them from vice and crime. Give the children employment in the church and they will not seek it in the workshop of Satan, Many to-day in our midst are hungering for the it from them! Let us, by our social gatherings, build up the teuder lambs of the fold who otherwise may stray We need more preaching, more earnest labor in the vineyard of the Lord. There are some of our dear to the divine law of God and we be brethren in Christ, laboring manfully directions plainly coursed for our exa with untiring zeal in the Master's vine | ple

ard, whilst others have not the means o propagate the gospel truth as they Let us cast our mites ioto the reasury of the Lord and send them out to establish the truth as it is in Je os, for daily some are called to eternity who have never heard the gospel io its primitive purity. We hope there are acce who neglect this all-moportant matter of breaking the bread of life to hungry souls through sheer neglect. We abundantly feel the need of more preach ing, more of the "hot heart" system in our minds. We speak from experience, Give people employment in the church or they will seek it elsewhere. Minis ters, establish employment for members, and urgs them by the help of

God to carry this noble work along. There are few sheep that will remain in a flock without a shepherd. "Feed my sheep," "Feed my lambs," were the words of our blessed Master to Peter, Then let us have more enruest work in the church. Let us not be "weighed in the balance, and found wanting." Dan. 5: 27. Let us not make our religion a secondary matter. Seek first the kingdom of heaven and its righteousnes and all other of our wants shall be add-ed unto us. The wheels of our religion must not become clogged or rusted. Continually apply the oil of Christian grace to keep the fire of the great love of Jesus burning within our breast Let us not become lukewarm, but hot burning hot, for the love of our blessed Jesus who gave his life for us. Dear Christian friends, do not pro

WHAT SHALL I WRITE?

BY S. T. BOSSERMAN.

Tis sometimes a query in the mind of the writer, as to what he shall write that may be of interest and profit to the reader. New matter requires new thought and new thought hard labor. Hard labor draws on the muscles of the the hody, the faculty of the mind and the passion of soul. Hence the powers of man are wrought upon in all our attempts to write. Were it not for the never failing supplies received from a divine source, and a burning impulse or force of the heart, impelling communication, my hand would fall pendant and my pen forget to write.

To write, in a certain sense, would mply to communicate, and in our communicatious we do not always have pleasant things to tell. Some for edification, some for reproof and some to the comforting of the soul.

An ancient divine once asked, "What shall I cry?" The reply was, "All flesh is grass, and all the goodliness thereof is as the flower of the field, the grass withereth, the flowers fadeth: becaus the spirit of the Lord bloweth upon it surely people is grass." This communi-cation exhibits our own trailty and mortality, and may many times, when writing, temper our words and soften our expressions. It would be well for many of us to make this text a special noti then could we write to ourselves as well as to others, and alike become benefit-

That agrest deal of writing in our inv is to little purpose none will deny. Light trashy literature is thrown bro cast in the land, accepted and read by the asses to little or no benefit. Th aim in writing, therefore, should be to a good purpose, and we have but to go to the divine law of God and we have

Letters of inquiry denoting great care and anxiety were written: end also did I write, that I might know the proof of you, whether ye be obedieut in all things." How pleasant thus to communicate, exchanging our views correcting, improving, and advancing our spiritual interests. "For we write none other things unto you than what ye read or acknowledge." Nothing should be written but may be read with profit by its people, and to do this the doctrine of the Bible should be held

forth in all its beauty and power Next we have words of warning: write not these things to shame you, but ne my beloved sons I wern you. things, how we shall be defamed, perse cuted, reviled, etc., for living an humble follower of our blessed Jesus. This is written not to shame us and to discour age the Christian, but as a warning that we may better prepare for the conflict. 'I write unto you that ye sin not," are words written to warn us that we live a holy life while in this wicked world. That ye sin not. This is the most care ful warning that could be written. The apostle knew of this sinful world, its soul staining influences, of its temptations, which if engaged in degrade and lower the soul, endangering it through all eternity. I am glad for these words of warning which are comforting to the soul. It is also written that we should abstain from all appearance of evil. This obeyed slone keeps the soul pure. This once disregarded lays the ground work for another sio, though loathsome and terrifying at first but by are petiton, the heart becomes hardened and sin is engaged in with little or no compunction of conscience. Habit either hardens or softens character, depending upon that which is engaged in. Dr. Graham, in his Science of Human

Life, beautifully illustrates our idea, which we shall give in substance. person with a pure system and undepraved olfactory nerves, coming in con-tnet with a quantity of tohacco, instantly perceives its poisonous influences, and if those nerves should receive a portion of this powdered poison, they become main of organic life and a violent effort is made to remove the offending cause But if not removed the system becomes affected by the poison and the most dis tressing dizziness, muscular relaxation and sickness ensues in order to expel this poison from the vital domain and to cause him ever after, more cautiously to avoid so deadly, so foul an enemy But if this career of depravity is commenced with cautionaly measured steps at first he may succeed in destroying the integrity of this important sentinel and so completely deprave both the olfactory nerve and the nasal organ that neither may detect the poisonous properties of the tobacco, but both become so adapted in its properties as to delight in its stimulation with a morbid enjoy-ment equal to the depths of depravity to which they were reduced. And thus the organ of smell instead of guarding against the encroachments of the enemy from the vital domain, it cerses to giv the alarm and really opens its gates to the embraces of its foulest enemy, and ushers it into the vital domain as its most valuable friend. Thus by sensual depravity we transform a guardian of light into a treacherous demon of darkness and receive into the very citadel of life the enemy which poisons all the

wells of vitality and we perish in the

full belief that our destroyer is our truest friend, and with our dying breath

commend him to the confidence and kind regard of all around us

In like manner the soul may become atsminated with sin. The conscience, that divinity in humanity stands as a mportant sentinel guarding faithfully the vital domain of the soul against the first attempt to sin. But small sins are looked upon with little consequence and thus the career of moral depravity is commenced, cautiously at first, but pursued step by step until this sentiuel ecomes so disqualified that it fails to detect the poisonous character of sin and becomes so adapted to its properties as to delight in that which it once bated and the soul becomes defiled. Such are the natural consequences of disregarding the first attempts to sia. And if we continue to disregard those holy and delicate admonitions of the conscience which the Creator has, for the welfare and happiness of man placed on the outthe vital domain of the soul wa will become so hardened in crime that conscience dies away, siu is engaged in to such a degree that that heart of flesh becomes a heart of stone. Then my readers I write that "ye sin not," for it has a destroying in and if not repented of will finally destroy the soul, robbing it of all its glory and power. Now let us write something that is more joyous to the soul, "That which was from the beginning, which we have beard, which we have seen with our own eyes, which we have looked upon, and our hands have handled, of the Word of life. "That which we have seen declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and and with the Son Jesus Christ. These things write we unto you, that your joy may be full." O the blessings of heaven; our joy shall be full. Though one may be capacitated to hold more than anoth er, yet all alike shall be filled. Hence all enjoy slike, enjoy to their fullest ca-pacity, each vessel full, can hold no more. Hence no room for idle jealousy. None need say, take, or cry give unto me, because all are full of the joy and glory of heaven up to their greatest capacity but not beyond. "Having yet many thinge to write upto you. I for the pres ent will forbear, trusting we all may so live that this joy which is unspeakable and full of glory may be one in the world to come."

RIDICULED OUT OF IT.

BY DANIEL BRIGHT

A FEW years ago, having been at a place of business, a blind mau, an old retired prescher of the Moravian Church, entered. He came in for the purpose of congratulating and blessing the proprietor's son, who had been or dained to the ministry of the same church (Moravian) the day before. Having been in conversation with the young minister, whom I well knew, this blind sage heard my voice, which was strange to him, so he inquired who this stranger was. He was told who he was, and that he belonged to the so call ed Tunker Church. Upon this he directed his conversation to mi, and we had a somewhat lengthy talk. on the various doctrinal points of the New Testament, the commands of our Lord, we finally came to the washing of the saint's feet. (It is necessary here to state the fact that the Moravians practiced the washing of the saints' feet as n church ordinance, from the year 1740 until '818; for so show their own church record.) In a child-like simplicity we

talked about this condescending practice; progress like a well rigged and equal); carnest and heartfelt admonition, if not balanced ship on the tempestuous earnest and heartfelt admonition, if not command of our Savior. We at last found that though Christ did not give gressive element becomes predominant the command of feet-washing in the im perative mood, yet made he it obligatory apon his followers, by his practicing it, first himself, and then telling his disci eles that: "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. John 14. The verb "ought" not being in the imperative mood, cross-shunning professors will have it that feet-washing is optional to us—we may do it or leave it undote. But Christ, practicing it first, being declared and confessed our Lord and Master, and he emphatically telling us: "Verily, verily, I say unto you, The servant is not greater than his Lord"—that which the Lord has done

-washed his disciple's feet-the servant shall not esteem too low and humiliating for him. "I have given you an exam-ple that you should do as I have done to you; this gives more power to the verh ought," than the imperative mood to der the sun." the verb shall. The language implies nothing less then: looking at my examnothing less then: looking at my exam-ple you are in duty bound to do as I church and setting up his kingdom, he have done to you.

When a father talls his shildren since I then, your father and parent, gave you house and home, guarded and protected, fed and clothed you when you were young and tender, all in love and affection to you, "ye all ought" to give me house and home, gnard and protect, feed and clothe me when I am old and feeble, all in love and affection to me, would it not be their duty to do as the father commanded them? Would they be chedient children if they did not do it? Would not that which the father has done to them, make it obligatory for them to do what he bid them without au imperative command? Does not also the Bible teach this law of equality, let children learn first to show piety or kindness at home, and to requite their parents! Tim. 5: 4. Just so with our Savior in regard to feet-washing. His first washing his disciples' feet, and then telling them to do unto one anoth er, as he has done to them, makes it ob ligatory nuto them unto this day.

After having thus talked this matter over, this blind old preacher said: "Per haps, after all, feet-washing is more of a command than what we esteem it to

"I then asked him what reasons he could give for their not practicing feetwashing any more in the Moravian His answer was this: "We were ridiculed out of it." This is the Though they now try their non essentiality of feet-washing it is never theless a fact that because of the growth of pride and inequality in their church they could not bear the sneers, tannis. and ridicule of the world any longer, and so their synod of 1818 ignored it, and since then their church rose unto an equilibrium in pride, fashion, and popularity with other churches.

sents itself. How does this 'Ridiculing out" work? Let us see. There always were, and while in this world there al ways will be, three elements in the church. The careful peruser will find them in the church in her unfancy, far back in Jerusalem. The one element works entirely too progressive in its church; be baptized into the church. nature. The third being the conservakeeps the two former within

Here then an important question pre

oce-n. But when the unlawfully pro gets the way of the church, then the bar den of the whole go-pel becomes too heavy. Hence they throw off little by little to increase their speed. Having lost the pith of the religion of Jesus the first principle of the spirit of Christ. SELF-DENIAL, they east away, declar non essential, those precepts which are designed for their humility and equality and so soon the church comes up to popular Christianity. Having yet a rm of godlines, but the power thereof is denied.

A RIGHT NEW DISDOVERY.

BY S. P. MOOMAW

WE are almost ready to conclude sometimes, in these days of progress, that Solomon was mistaken when he said that "there was nothing new un

When Jesus Christ was in the world ordsined that penitent believers should be baptized, having doubtless a specific idea in his mind as to manner and form be used specific language to convey that

idea. The inspired apostle, we opine. understood the design of the mission of his Master as to the character of his church as well as the form and design of the ordinances peculiar to that church and thus expresses himself with reference thereto. "There is one body and one spirit, one calling, and one hope of your calling," "one Lord, one faith, one baptism." Eph. 4: 4, 5. This one baptism of course, was received from the Father and commanded by Christ. Matt. 28 19. "The doctrine of immersion" spok en of by Paul in Hebrews 6; 2-Bible Union Translation. But instead of this one spirit, and one body, and one bap tism, we have bodies multiplied by hu dreds, and, as many spirits, an indefinite number of baptisms in all their various forms too tedious to mention, but an account of the last form brought to our notice, I am inclined to think will interst the readers of the BRETHREN AT

It is the production of the prolific imagination, and superior inventive genius of Wm. Thurman. He has been connected in some way with a body of professors in Eastern Virginia, numbering some fifty members, all seemingly zealons for the keeping of all the commandments, practicing trine immersion and other ordinances, and from what we can learn, was getting along pleasantly and peacably, but the ever restless am bition of W. C. T. to be the "greatest in the kingdom," not satisfied with things as they were, pretends that the Christian world has always been in error, and that he has discovered that the proper form of baptism is first one dip forward. See ond, one self dip with arms lifted in form of a cross; and third one backward dip and strange to say, that he is having followers in this strange fancy. Others, however, being more considerate are seeking an alliance with our brotherhood but as yet not fully resigned to all that would be required of them. For instance, to receive baptism at the hands of the

The question has frequently been ask ed, and indeed submitted to Annual Meet When this element has the ing whether persons who have been bapinfluence and s.xay of the church, then tized by trme immersion, ought not to blessed peace and calm content after. Evil c she moves on, makes steady but sore be admitted with their baptism. My ward? Do not bring this up as an ex. sanners.

opinion is that the A. M. has done wise ly in deciding against it. Seeing that the circumstances have been so varied noder which persons have been baptized in that way, that it would be impossible to find any principle that would not subject the church to danger of too much poseness, and multiply dificulties. Our lea is better let well enough alone, and require a full surrender on the part of applicants, better for them to sacrifice their pleasure than for the church to sacrifice a principle.

ENTER THOU IN THE JOYS OF THY LORO."

RLESSED words to the saints, but to the sinner almost a meaningless term. No one who has not known or entered into those joys can form any idea how much happiness is centered in idea how much happiness is centered in one he in on more anxions to repair, obeying the divine Master's injunction, which is the companies of the second much less to embellish or beautify the "Mater thou into the joy of thy Lord."

It is our hamble opinion that the commonal. If you hear him converse, it is nand is one to be obeyed now as well

as upon that great day, when if we have thither he sends his goods and thus de truly loved and obeyed him who died to clares to all around plainly, he is going save us, we will gladly accept of his to a new house and a better and health commands to enter into the unknown ier country. jovs and blissful seasons that await us in the "Beautiful land of rest."

We have truly found earthly joys to he infinite and various under the full gnidance of the loving Savior's hand. We are enabled to see bliss and happiness on all sides; and the greater joy is to meet with the dear brethren and sisters to worship in God's house. It is so emblematic of the great meeting "over there;" and not only that, but we feel renewed and refreshed by meeting there, so much more able again to fight the battles with sio.

My dear young friends, who stand ny usai your published of the fold, and look in, we en-published of the fold, and look in, we en-treat you to enter, so that you too. may and several standard church histories. treat you to enter, so that you too, may know the joys of which you can form no idea now. Come and be with us, enter in, we will not force you to remain, but if you enter in according to God's commands, you will not wish to recede. You will wish to go on to perfection, to taste more and more of the joys. Then come; do not miss so much happiness. Your happiness is of short duration. Oh, come, and partuke of our joys, those sweet and lasting ones.

We have just had the blessed privilege of attending a "feast of love" in our congregation, and have been filled and renewed with such awest peace as is known to those only who have entered into the joy of the Lord. And our heart was touched to see so many dear young people quietly looking on, perhaps wondering, as we once did, why the mem bers seemed to enjoy so much such sea Oh, dear ones, enter in and see

A young sister who was also in attendnce for the first time as a partaker of the great joys, told me that that meeting was the first communion meeting she had ever remained in the house for the whole time! I asked her if she had not enjoyed it better than any other one She replied quickly and in a tone which bespoke so much inward warmth, "Oh, I think 1 did." Once again we entreat you, young friends to "go and do likewise," Repent and he hantized and enter in, and right ,here we would say that so many find excuses for not helug haptized, when the Savior commands it, and when we believe it essential, why do we object to a performance that costs as so little exertion and gives us such a

cuse for not uniting with us, until you the tried it. You will be so much bet-ter enabled to do "whatever thy hands findeth to do." The church will love you, blessed thought! And the world cannot help respecting you. Think of these things, and then say, l, too, am ready to enter into the joy of the Lord.

GOING TO A BETTER COUNTRY.

BY C S SPECE

THE Christian does not turn his back upon the fine things of this world, because he has no natural espacity to cujoy them, but because the Holy Spirit has shown him great and better thi He now wants flowers that will never fade; he wants something that he can take with him to a better world; he is like a man who has had notice to quit his house, and having received a new upon the house to which he is going,

SCRAPS BY O.C. MOONAW.

Two mites gave a poor widow a first class seat in heaven. Who wants the pext place on the same terms. Send them to S.T.Bosserman, Dunkirk, Ohio. Still more such seats vacant. Send along brethren and sisters before the door of the treasury is closed. Your salvation may depend on the disposition you make of the "dollar". Don't let it be a sayor of death unto death.

I have read the principal standard I have also read the periodical literature both secular and religious of the last 20 years besides a large number of the productions of the hest Authors on literary and religious subjects, yet in all my researches I have never met with such an illustration of malignant venom and vituperation and low abusiveness as Ray affords us in his debate with Brother Stein, except in the silly oursing of heretica by Catholic priests. He seems to have reveled and wallowed in the sluma and slime pits of the fanaticism and bigotry that characterized the dark ages, when men's virtues were their passport to the flames. He stalks boldy and defiantly where Archangels modestly and gently tread. How will be feel when he is being judged by the Book that teaches the commands which he villifies and traduces?

Many families with professed Chrisian heads are becoming weak and sickly Christians because they are so loose in all their Christian duties. While they tre particular in taking sytematic steps btain the almighty dollar, they leave the whole routine of duty to God and their fellow-men at loose ends.

The largest church congregation in the United States is the first American Baptist Church of Richmond, Va. It has thirty-three hundred members. On one Sunday its paster baptized five hun dred and ninty-eight persons, and added nearly nine hundred persons to the

Evil communications corrupt good

M. M. ESHELMAN, S. I. HARRISON, I. W. STEIN

THE Editors will be responsible only for the ral tone of the paper, and the unsertion of a le does not imply that they endorse every sea at of the writer.

BRETHREN AT WORL

Lamark, Carroll Co., 111 LANARK, H.L., . FEBRUARY 3, 1880

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BRETHREN OR GERMAN BAPTISTS

The Uniont Balances Detected .- "Trine Imme mersion W. ighed in the Bulances and Found Reversed. Prov 11: 1.

The earth also is deliled under the in row they have transcressed the laws changed the ordinance, broken the creatisating cov-caunt. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned therefore the unhabitants of the earth are normal few near left.—fra: 215 to 0
"Go ye into all the world, and preach the gospote every ereature. He that behaveth and is for three, shall be award; but be (flat believeth as shall be duamed."—Mark 16: 16, 16.

THE DESIGN OF CHRISTIAN BAFTISM NUMBER L

The Brethren maintain that Christian bap tism, whenever and wherever required by God is in order to the remission of sins. Baptism does not effect its design without repentance and taith. Like repentance and faith, it is only required where it is possible. Like repentance and faith, it is not a source of remission. That is the green of God. Like repentance and faith, it is not the price of remission. That is the blood of Christ. Hence baptism is not a pro curing cause of pardon. A couse originates while a condition is a term stipulated, for agree ment, a compliance with which somet ouires only a grateful participation, in the happiest and most beneficent arrangements of triendalsip and love. The simple stretching forth of the hand, is sometimes the condition of accepting a munificent gift, which a refusa to do would forever forfest. So repentance faith, and baptism, are conditions by which we accept remission, not because they are mentoribut because their opposites do negratefull and wickedly reject God's coveniant in-reje and institutions. Some deny there are any conditions of remission but 'the redemption work of Jesus, "yet they find that faith and repentance are "required." How required? As fruits and subsequents of pardon? If so they have no gospel to preach to poor sinner who want to know what they must do to be saved. If these are required in order to remis sion then they are conditions of its acceptance One might just as well deny that eating i a condition of satisfying hunger and thirst, be cause the food and drink are provided by more expensive arrangements and conditions, as to

deny that there are conditions by which man The scriptures have not left us to guess a the design of biplism, nor to arrive at it by a tedious routine of philosophical deduction bolized in the immersion of the hody in wat and resurrection in the immersion, see Rom-6:3-5; Col. 2:12, of which we will speak at large in another part of this work. mere symbols do not express the grand design of the institution. What is Christian baption Let the scriptures answer. John preachof "the buptime of representance for the remission | Act & deal comes to pass, that who over resilt | recht and still be false representatives of it - view." Mark 1 vi Alone 3 :: "Butter but how know two my wroods which the deal! If The form collabile is so condition if the object | Persistence and lawyer erjeited the conself of peak in my rame, I will require it of bias," | the presentative is to design the conself or a continue to the persistency of the configuration of the continue to t d "the haptism of repentance for the remission

him." Luke 7: 30. Drs. Geo. Campbell, not hear him be destroyed? Acts 3: 22, 23. James Machight, and Philip Doddridge translate this passage thus, "The Pharisees and the lawyers, in not being immersed by him, have rejected the conesel of God with regard to themselves," Luke 7: 30 Is men rejected the counsel of God against themselves and 2 These 1: 8. With what presumpti hence tailed to obtain pardon by not being hantized by John can those be purdened who will not receive Christ's haptism? Even Christ our head and example (who though sinless was made "to be sin for us, 2 Cor. 5: 21, and came to do his Father's will, John 5: 21) said of his haptism, "Thus it becometh us to fulfill all rightsoushess." Matt. 3: 15. Could be have fulfilled all righteousness, or his Father's will without that baptism? Some try to avoid the lifficulty here by teaching that Christ "fulfilled all righteonspess" literally in his death, burial, and resurrection; and figuratively in his bap tism by representing them. But their last boptism was a requisite part of the "all rightconspess" which he came to fulfill is clear, but that the "all righteousness" was included in his baptism figuratively or in his death, burial and resurrection literally they fail to show. Can they harmonize such a position with their definition of "righteousness" and "all righteousness?" One says "righteousuess is obedien to the laws of God." "All righteousness cer triply must mean a fulfillment, or a doing all ' In this we will not join "All thy commandments," says psalmist, "are righteoneness." Ps. 119: 172.
Jesus savs. "I came down from heaven not to do mise own will, but the will of him that sent me." John 6: 38. "I have not spoken o myself, but the Father that sent me, he gave me a commandment what I should say and what I should speak." John 12: 49. "As the Father gave me commandment even so I do John 14: 31. Was either the Savior's baptis

or his death, burial, and resurrection all that he was to do in perfecting the plan of salva tion and fulfilling his Father's will? Did n righteous act precede his bantism? Would hi baptism have effected anything without the ighteons labors of his prophetic office upor which be then entered? Luke 4:18, 19, Isa 61: 1. 2. Were his temptations, his preaching his calling, and commissioning of his apostles his precepts for moulding and regulating the aracters and lives of his followers, his le the discipline and government of the church, his miraeles, his profession of the divine son ship and Messiahship, the institution of the supper and communion, the washing of his disciples' feet, and other incidents of his life, no part of the righteouspess which he ful But how could they be, if he fulfilled it all literally in his death, burial, and resu rection, and figuratively in his baptism? Did he do them without his father's will and com mandment? John 5: 30. Was his haptism of suffering in Gethsemane, which preceded the hitter can be was to drink. John 18: 10. 11 where with holy resignation he entered upon high priestly duties, to deliver bimself, for ou es, and to die for our sins, Heb. 2; 17; 8 even the sacrafice of the cross have availed, it atter his resurrection, he had not with his own blood, entered the Holy of Holies, and down at the right band of God as our Advo-eate and Intercessor? Was all his work complete when he was resurrected? ontinue till he "nut down all role and all au thority and power," "when he shall deliver up the kingdom to God even the Father? 1 Cor. 15: 24. But if "rightcourness is obedience to the laws of God"-if "all righteoceness cer tainly must mean a fulfillment, or a doing all hat God requires," what will become of him ho teaches mea, who can be baptized, that they can accept all righteousness in Christ, wh became the author of eternal salvation to al them that obey him," Heb. 5: 9, without the

the evangelistic work of his hely mini

Will not the hearer who does not obey, be like a foolish man who built upon the sand? Matt 7: 26, 27. Will not the kord Jesus Christ is revealed from heaven in flaming fire taking engeance upon them that shey not the gospel promise the righteousness of Christ to the disc is dient who stand alouf from the very mistitution by which he is to be professed and put on? "From the prophet even unto the priest ever; one dealeth falsely. For they have healed th burt of the daughter of my people slightly. saying, Peace, peace; when there is no peace Jer. 8: 10, 11. "With lies ye have made the heart of the righteons sad whom I have not made sad and strengthened the hands of the wicked that he should not return from his wicked way by promising him life." Ezek. 13: 22. The sample fact that bandism was justiful ed not by a Napoleon, oor a Cresar, nor an Alexander the Greet, but by the God of heav m, by his omniscient and omnipotent authori ty.- that empirotence commands men to repent, believe and be baptized, is a sufficient re buke to him who teaches that z lect buptism and still receive pardon

BOOK, NOT BOOKS.

Of making many books there is no end." Ec NO book is either written or read without a N purpose. In the matter contained in a book there can be but little difference between

the object of the writer and the student. The author endeavors to impart just what the stu dent endeavors to learn. In every branch of learning there is a stand

ard work. A standard is that which is estab taken as a correct or most complete representaates from its standard, is incomplete, imperfect and incorrect, just us it varies The standard measure of cloth is the yard. Whatever in us ed for the yard is wrong just so much as it is different from it. If a measure does not differ any from it, then it must be the true "yard"

So it is with hooks; so much as any book differs in the truth on any subject, from the standard on that subject, so much it is wrong; but when it does not differ any, then it must be the rue book itself. Webster and Worcester's dictionaries are standard works on orthography On these subjects whatever agrees with them is regarded as correct, and whatever does not agree with them is considered incorrect.

them accept and put it in practice?" As there is a standard on the preceding j-cts so there is on Christianity. Christianity is that form of religion of which Jesus Christ is the author and tounder. Religion denotes the diligent study of whatever pertains to the worship of God or the obligation which we feel on our minds from the relation in which we stand to some superior power. There are existing in the world a great many religious bodi having a system of religion peculiar to itself. Mormons are governed by the "Book of Mormons." Mohammedans by the "Koran." Build aists, Soutras, Vinayaz, Abkidhrm by their four Vedas; Confucianists by their I'il King, Le-King, Chumtsien; Jows, by the Pen-

People who are true to their religion are just what it is. They condemn in themselves what ever it condemns, and approve of whatever it es. Consequently the rectitude of the lives of all true religionists depends upon the accuracy of that which they accept as standard authority on religion. If both are equally honest and true to their religion, the life of a Chris tian and the life of a Mohammedao will be very unlike, because the authority or instruction of a Christian is different from that of a Mohmeden. The Christian's standard book would teach him to do some things exactly contrar what the Mohammedan's would teach

lieva such unserintural destrine? Has not Only, however, to the extent that men pos Christ commanded baptism into the name of sess a knowledge of, and obey their religion car rack person of the Holy Trinity as a part of they be regarded as true exponents of it. It is possible for men to misunderstand their author the end of the world? Matt. 28: 19. God said I "sall put my words in his mouth; and he ity so that they may accept professionally a doctrine and obey what they understand it to shall speak unto them all that I command him. each and still be fide representatives of it

while the Protestant, to be a representative of the same thing, has a very different faith very different character and leads a very differ ent life. Hence the necessity of each one exmining his authority, the Bible for houself There is certainly a lack in this matter, too; for if all professing Christians understood just what same faith, Lord, and buptism; and if they had that they would make the same profession, speak and do the same things. Because all professing Christians do not speak and do the same things, have not the same raith, Lord, and h tism, we conclude that they must therefore not have a correct understanding of their authority

-the Bible One of two things is certain. Either men do not understand the Bible, or they are dishonest. Some would say they are disbonest, but since there is nothing to be gained by dishonesty, but everything to be lost; and since in our own ex-perience we have often believed, honestly, things thich we afterward found to be untrue, we pre fer to attribute these differences to a misunder standing of the Bible rather than to dishously

Professing Christians on have, theoretically, but one book from which to obtain their religions knowledge, but practically they have as money as there are different sects. It seems to us that what is necessary to sustain a sect as a sect must have been necessary to produce it. Then since other rules than those contained in the Bible are necessary to sustain sects, there fore other rules than those contained in the Bi-

We now bring this matter home to ourselves Our ministers denounce all forms of man-made creeds, confessions of faith, &c., generally adnishing all their bearers to exof God, the Bible, and see if what they said was according to it, the Christians only rule of fuith and practice. Believing that the Bible is the Christians only rule of futh and practice and preaching it to the world, it would be very inconsistent in our church government to com pel obedience to some other book. But are all ministers always consistent? Are not some rules made by man or men which they endear or to force upon their brethren and sisters and those who desire to become heirs of God as requisites to Christianity? Do they not take with them another book, not called the Bible, but something else, when they go to council meetings? Would it not be more consistent for ministers who do this to say at the close of

their discourses, "Take home what I have said

compare it with the word of God, and some oth-

er books and rules which we sometimes use in council meetings, and if it is in harmony with

Do we not read of a certain book-not booksthat will be opened on a certain day, and in which if men's names be not written they shall be cast into a lake of fire? What book do you suppose that will be? Will it be an Encyclopedia? a book of minutes? a confession of faith? a discipline? a creed? Do you suppose it would help us any to have our names written in them? Is it not quite prohable that the Book of Life will be the only one to which any attention will be given? And would not a clamor for sulvation on account of having names written in "other books" be one of the many ' works" of which Christ will confess he kno nothing, but will command the clamorers to depart from him as "workers of iniquity."

Of course the various sects will bring in their other books" to enforce certain interpretations of Bible language; but because all the good that can possibly be put in them is in the Bible we can see no earthly use for them. But one thing is sure; if we have any right to make a book and judge men religiously by it, so have the Methodists, the Preshyterians, the Lutherans be Cutholics and all the hosts of sects that have ever spread out their littl- cree/s upor which they have built their religious temples.

We hate creeds for they have made a muck of What have they done? They have divided and sub-divided the religious world up il there are more sects than nations and ton gues They have absorbed the holy fire of conjugal and parental love. They have established quisitions: flaved and burned alive the sweetest Their influence has always been to destroy

Let us have the Gospel of Jesus Christ, the whole Gospel, and nothing but the Gospel. Ame

Mistory of the Church.

NUMBER OV.

FIRST CENTURY

THE calamities which happened to the church is a chapter both, painful and interesting to the Christian; painful because so many nobie lives were destroyed by men in authority and interesting because of the endurance mani-

Death of Stephen .- The word Stephen : He was a man full of faith and wisdom of God. Some of the Libertines, Cyrenisus Alexandrians and Cilicians disputed with him at Jerasalem about the year 34, and as they ald not regist the wisdom by which he snake they loid hands on him and stoned him to death. Before his death he looked up into bearen and saw the glory of God, and Jesus at the right hand of God. But the wicked people would not bear him, and forthwith stoned him to death. Devout men buried his body, and made great Immentation over it. Thus did one of the noblest and purest men vield his life for the honor of Christ, dying praying the Father not to by this sin to the charge of his morderers.

Jumes slain with the snord in Jerusalem A. D. 45. This was James the son of Zabedce, broth er of John. He was present with Jesus upon every memorable occasion, and saw his gior; on the mount. After the descent of the Holy Ghost James presched considerable in Samaria and Juden; and it is said also visited Spain Claudius commanded Heroil Aggrippa to suppress the church of Christ, so he haid hands on those who may wish to visit the school on their James. Clement says that the executioner, upon learning that James was innocent, turn and served the Lord also, and for this was exe cuted with him. As they were led to the place of execution, "the executioner entreated ames to forgive him." James paused a mo ment, when the executioner kindly said, "Peace be with you," and then kissed him. Both were then beheaded. Thus passed away the first martyr of the apostles, and the helicrers rejoiced cause they were counted worthy to suffer death for Christ.

Philipbound to a post and stoned to death at Hierapolis A. D. 54. Philip was born in Bethsaids in Galileo. He was called of Christ, followed him, saw his miracles, and taught the people as his Master directed. He spent a num ber of years in Scythia, where he established many churches. He labored much in Syria and upper Assa where he planted the truth to the honor and glory of God. He finally went to Hierapolis in Phrygia where be perfe number of miracles to convince the people. Here the Ebonites who worshiped idots, and denied Christ, refused to hear Philip, caught him tied bim to a post, and stoned him until be yielded up his life to the l'ather. He was buvied in that city. Thus it was; no difference how lovely, how truthful, nor how pious the child of God, those ignorant and debased heath en gloried in his death. Here Christianity mount know edge, goodness, kindness, and ev cry virtue, while on the other hand the mur vers were fit representations of the infidelity that then prevailed.

IN COLLEGE.

BY no means do I mean to pull any one, but B if what I shall here say puffs up any one who "went to college," or is in college, then I shall take it as evidence that the "to is exceedingly unsound at the heart; and if the nib of my pen penetrates the bark and fiber exposing the inside, then let us feel grateful for the power of the nib.

In company with Brothers D. M. Miller and W. B. Herrington and Sister Mary C. Row-land, I visited Mt. Morris, Jan. 26 and 27th and found many busy hands and heads, and up in the fourth story of the college building in a pest and comfortable room we found the Committee of Arrangements reciting their lesson It was, teuts, meat, bread, butter, coffee, sugar utensils, helps, &c.,-things which will not b despised about Aunual Meeting time. They resited well. No doubt they had studied bard during "racation," for their task is more than an ordinary one in view of the fact that the

difficult to determine who, among them, was school-master; but before achool was dismissed, we settled down on Jesus as being the Teacher, for his spirit wrated to control.

I aid not spend all my time hearing this com

mittee asking and answering questions, but vis-ited other rooms and heard other recitations Teachers and pupils were alive to their several luters; and while the voices were being trained n reading, and the minds prepared for the du ties of life. I wondered how many wo asserated to the advancement of God's cause May every mind be a beautiful receptacle fo the truth which leads to eternal salvation Salvation from ignorance is happiness indeed Found Brother Stein well and quite cheerful; though his cares, anxieties, and perplexities have been numerous enough indeed. ap and maintein an educational institution on the plea of reform in infe, is no small task; and not a few wagged their heads and made decla ations that no one could succeed who would not ecognize fashion's follos; but Brethren Stein, New omer and others said it could be done and it was. All things have adjusted themselve to the plea, and now we can all rejoice in the prospect of right principles gaining the ascend

Brother D L Miller and wife, like Hubbah, the propheters, (2 Kings 22: 14) live in the college and dispense smiles and cheerfulness to all who visit them Sister Mattie Lear seems to tijoy her work, and is as ready as ever to show that charity and kinduess which betckens a happy heart. We spent Tuesday as we did Monday, and returned home Wednesday morning. Arrangements are being made for all way to or from next Annual Meeting.

BRETHREN AT WORK and Children at Work me year to same address \$1.90.

CHOICE collection of hooks for sale at BRETH-REN AT WORK office. Send for catalogue, as select a good library for yourself and family. To be successful in preaching, "Begin le

proceed slow, take forethought, rise higher, he self-possessed when most impres-WE learn that President Hayes has appoint

ed Brother Howard Miller Supervisor of Census for one of the Congressional Districts in BROTERN John Landis, of West Newton. Allen County, Ohio, wishes to know the where-abouts of an old brother by the name of John

ABOUT 1000 five-cent Testaments are sold laily by the American Bible Society. Skeptics and over-wise scientists have not quite turned that good Book into obscurity. Let the light

The Young Dusciple is one of the things which gladden the hearts of children. It is printed on good paper, contains instructive matter for the little ones, and should be welned in every family

A MAN in Indiana offers \$200 to any one who believes in prayer and anointing (James 5, 15) that will come and restore health to his wife. He must be a disciple of Simon Magus (Acta 8

Ter "Disciples" in Chicago have agreed to permit the Brethren to use their house for asseting purposes. Now since the way is open there, we hope that the Brethren will go in and set up the standard.

From February 2nd to February 18th, the address of W. J. H. Bauman will be Falls City, Reshardson County, Nebraska, care of D. E. Fry; From February 18th to March 3a, at Winfield, Cowtey County, Kameas, care of John

Any one wishing a bound volume of the BRETERRY AT WORE for 1879 will please send \$2.25 to this office, and we will send it by ex-press, purchaser to pay charges. Please give the name of your nearest express office when ordering

THE Lord called unto him his stewards to The hore caused unto aim his uccurate to give them talents. To one he gave one talent, and he was too incident to use even this one, and no doubt the Lord knew this, bence gav-him no more. The man who is too lazy to use

BRETHERN M. T. Barr and Joseph Michael have been holding meetings in Lawrence, Kan-sas, a city of about 10,000 inhahitants. We learn that the interest was good, and that the attendance gradually increased throughout May the Lord give the increase.

WHAT say the children about raising en mey to build a meeting-house for the Danish Brothren? It would be a very charitable act we think you can gather enough this year and we think you can gather amough this year to build a bouse in 1881. What have you to say, young friends? Shall Bro. West write more about it? We suggest that he receive the money and take care of it until enough is received. His address is Sinking Springs, Ohio

We now have on hand a new supply of Anti-Secret Tracts. The following is a list of them: Fice Masonry Blustrated, 3 degrees, paper... 8.40

Teunt has been a cigar case before an English Ourt. The a torney for defend nt. and, "cigar" does not always imply "tobacco" since they might and do chiefly consist of bay and cabbage leaves. The court agreed with defeadent's counsel and dismissed the case. Well hay and cabbage leaves are not quite as had as to bacco. What next? Come, young men, be healthy, wealthy and wise by abstaining from

EDUCATION comprehends the formation of the mind, "the regulation of the heart and the establishment of principles. The mother tell her infaut that two and two make four, the child remembers the proposition, and is able to count four for all purposes of life, till the course of his education brings him among philosophers who frighten him from his form telling him that four is a certain aggregate

HAVING just received a very large stock envelopes we are again prepared to fill all or-ders without delay. Although envelopes cost much more than formerly, by purchasing in large quantities we can still afford to sell them at former prices, viz : contaning 25 envelope

Tits letter from James Chrystal, which ar peared in No. 3, was written to Brother Hope, who sent it to us, and its spirit, we thought, should be made public. To pretend publicly to love a people, and then privately as-all them and their principles smatters largely of decep-tion; and since reading Mr. Chrystal's letter, When last heard from he was in ave concluded Work shall no longer be a medium for him advocate his theory among our people. May the Lord help him to a change of heart

> MANY young, as well as old proble, desire t read about the countries mentioned in the Bi-ble. "Through Bible Lands," a work of 413 pages, beautifully bound in cloth, is one of the pages, beantifully bound in cloth, as one of the best works on that subject. It carries the read-er pleasantly and preditably through Bible Lunda, so that he can see the old lands in the light and beauty of coming civilization. Every page of the book in sucful, cheerful and nather-taining, and those who love the study of the Bible, will Bind it a pleasant companion. Price \$2.25, post-paid. For sale at this office.

ALEXANDER Dickson says of Jesus, "He mew how badly some of them would behave and that all of them would foreske him the last night of his life upon earth; and yet, going into an upper room, and taking a basic of water, and girding himself with a towel, be

It appears Mr. Dickson regards feet-washing to bave been performed, not at the house of Sisson in Bethany, but in the upper room in Jerusalem. But suppose Jesus did wash his disciples' feet at Bethany, does that disannel the command, "1e ought to wesh one anothers's feet?" Does he not command, "Love your en-emies?" Is this command void because it was not given in the upper room? Did he not command, "Lay up not treasures for your-selves upon earth?" Was this command given in the upper room in Jerusslem? We I that Jesus washed his disciples' feet in the op per room in Jerosalem on the night in which to was betrayed. But suppose he did not, does the place in which a command is given or an institution set up, have anything to do with its "new plan" of entertaining the multitude is to one, certainly would not use a hundred if be be observed at the aext meeting. It was pretty had them.

Owe of our agents says: "Some think you re too old-fashioned and plain in your writ

are too old-inshiners and plant in your writing on church matters: they would like not so much said against pride." Why should we not, as Paul, "use greet plainness of speech" (3 Cor. 3: 12)? Why should not the serrants of God be fashioned after the old manuer? Did not the children of Israel "eat of the old corn" (Josh 5: 1112 of largest "east of the old corn" (Jordo, 2: 11)?
and are not food's children to build the old waste places (Isa. 58: 12)? We accept the charge of being old-fabbioned, which mesos fabbioned after him who died for us. O that we many he more and more like him! As to pride, who has too little? The Lord help us to thrust it through with the sword of the spirit

AND now the worldly-minded have tried to ombine the Sunday-school and the theatre. The Williston Congregational Church, N. Y., got up a play, entitled, "Elisha." An old man represented "Elisha," and forty children mocked him, and then two "bears" came out to tear the children. All the children tell on their faces, but one stout boy who showed fight. He moss, but one stout boy who showed fight. He stuck one of the "bears" with a club, which made the "bear" acreum, and then the other "bear" came to his assistance. By this time the old prophet came back, struck both "bears," the outproposet came back, struck both "bears," knocked down the chandelier, and the cry of fire was raised. And now the father of the two boys who played bear, has sued "the proph-et" for assault and battery. Such religious pretensions are no better than that of the most degraded heathen. Surely the devil is a hard

A "Lone surrentee Comp." on the Nodoway. (Mo.,) Democrat, makes the following practica suggestions to correspondents: Write on only one side of the paper. Num-

her the pages in the order in which they follow each other—don't paste them together in a long sheet; it is only labor lost, as pages of manu-script, to be used conveniently on the "csas," should be short; consequently if your copy is pasted together it must be cut sourt againand when this duty devolves upon the iter he is apt to forget the Scriptural injunction, "Charity thinketh oo evil." Write names planny and spell them correctly; it does not make so much difference as to other words though there would be no sorrowing were everything written a la copperplate. Gentle o spondent, hard these suggestions, offered in a friendly spirit, and thine shall be the glory."

WE endorse the following item from Zion's

"We must say to some of our writers to be brief, to condense, to give the pith, the cream, the essence, the fire. Press your thoughts, pack them, bring everything to a burning, scorebing focus. Avoid prefaces, circumlocu-tions; rush right into your subject at once. Begen before you think of it, and keep dashing on with all your might until you are done. This thought is also equally applicable to preaching, praying, exhorting, testifying, say what you have to say, and stop! A tremendor thought may be packed into small c mpassmade as solid as a cannon hall, and, like that projectile, cut down all before it. Short artiles are generally more effective, and find more cles are generally more effective, and not more readers, and are more widely conside than love once Pack your thoughts closely together, and though your article may be brirf, if will have more weight, and will be more likely to

WE can fancy the grim smile on the face of We can know the grow smile on the lace of the publisher, overwhelmed in all likelihood with letters, manuscripts, proofs, books, and bus-iness of every nort, at the impatience of the lady. Most publishers, and editors too, have doubtless Most publishers, and editors too, have doublished had rather annuage experience of the inno-cent impairment of correspondence. Letters to cent impairment of correspondence. Letters to centre to the property of the contract variety of the contract of the correspondence. It is very but attend to their papers. He may be truggling life a dray-shore in an overlanded wagon, to overtake the piles of crashed hand-witting in press and verse that burden his table, and possibly, in regard to a given paper lithinking of instring it in the course of the season, when down comes a thundering epittle demanding why it did not appear in the last number. Well, the impatience of correspon-dents is not always innocent. Some have a spiteful pleasure in stinging the editor for "n jeeling" what the unbappy man nover asle spiteful pleasure in stinging the editor for "re-jecting" what the unbappy man nover as led If be had only time, be might explain things, and perhaps pacify them; but perhaps not Ed-itors, we suppose, must submit to be consted tyrants, and probably fools to hoot, by a larg surpassing merits they are so often inv blind.—Sel,

Home and Family.

year hate your own management of the provide not your children with heat bring them up in the nurture and confition of the Lord. Servants, he obedient hem that are your masters.—PAUL.

HAPPINESS.

- A group of noble trees stands here Before my cottogs door. And on a bought that reaches near The upper chamber floor There sits and sings a merry latush, No song could sweeter be; And as he sings he brings a gush Of happloses to use.

- Of napproses one in tells of One
 Who made him thus to sing:
 Who knows, beneath the ammer sun,
 Each smallest living thing:
 Whose searching eyes run to and fro
 Upon the earth and sea
 Where best the strength and love to show
 Of his infalty.
- O Bleased God, thou lovast best, Within this world so fair, The humble, contrite hearts that rest Upon thy world-wide care;
- whon tny world-wide care; Who, even when they weep with grief, Can look up in Thy face, Waiting thy smile to give relief; Thy time for patient grace.
- Thy time for passest grace.

 There are— who of their funcies form
 A phantom Happinoss,
 And after that, through sun or storm,
 With lide haste they press.

 Some make it of expected gold;
- But e'er their fortunes come, enth's sudden winter turns them cold. And drops them in the tomb.
- Some follow hard a heckening Fame, And study day and night, Her shimug harel-wreaths to claim With an established right;
- With an established right; But, als, she fails the strongest hope! The mainglethreaths of mon Just blow the bubble Honor up, To drish it down again.
- ome think that, by a change of place. They surely will posse of his plantom of their constant chase, This winged Happiness.
- And so they cross the secs and live In far-off bands, but find That foreign homes can never give This boon to hear! or ofind.
- The simplest pleasures are most a Like the fresh smell of grass Now falling at the mower's feet;
- Now falling at the mower's feet; Or, like the wish!s that pass And greet you with the fragrant grace Of many a honeyed flower That it some green, fern-shuled place Lives out its little hour.
- win the prize, we never must
- Make joy our only goal; But if, with quiet, steadfast trust, And self-forsetting soul

A TRUE EDUCATION.

BY WEALTHY A. CLARKE.

If HAVE finished my education," says the young lady as she returns from college, and now I intend to enjoy myself and rest ing, every-day life. She sings and plays, eats makes and receives calls, while, perhaps, her poor old mother is in the kitchen or bending over the wash tub. Her education may be fin-ished in her estimation, and yet she may not know how to cook a meal or keep her room in She may think, now as she is educated she will marry a rich man, and of course will not need to work, but surely she is mistaken Ladies, no matter how much French and Latin you know, nor how well you can play on the piano, your education is not complete until you have a thorough and practical knowledge of housework. You should learn how to cook and bake, wash and iron, and especially how to sweep and dust and make a house look near and attractive. No difference if you do marry and attractive. No difference if you do marry a rich man, if he is a true gentleman he will have a much higher appreciation of you if you try to keep his bome tidy, and help to take care of his riches or it will not last long. However rich a man may be if he has an extrav-agant wite it will soon take wings and fly away. Many a man has been induced to spend his evenings "down town," p-rhaps in the grog shop or at the billiard table, because his home was not inviting. I do not helieve that wo-

nakes the home," should not be overlooked by those who assume such responsible positions. No woman should depend upon ser-vants to manage her house; she ought to have a practical knowledge of the work herself, and then she can direct those who assist with better

Education is all right; we only regret that we are not all educated, but we should not neg-lect our domestic training. It is not what we know, but what we do, that is a real benefit to axion, but want we so, that is a real ceneral to ourselves or others, and if we sit with folded hands and let others do the work, what good will education do us? Music and other accom-plishments are also good in their place and exert a refining influence, but they should not take the place of those things which are more especially intended to make home pleasant. A practical knowledge of all the mysteries of the practical knowledge of all the mysteries of the kitchen will render no woman less a true lady, nor will a finished college education detruct from her sphere as a good housekeeper, if it is properly applied. An educated women is tainly better qualified to make a home bappy

than an ignorant one, and this is what the world needs and then we will have less crin Home should not only be a place where per ple ent and sleep, wash and scour, but where the members of the family can gather around the evening lamp and converse on subjects that may be interesting and instructive, in an in ligent manner. To do this the mind must be trained and disciplined and stored with healthy food. Good, sound reading-matter is a biessing to any family, and the custom of one reading

to any manny, and the eastern or one remaind aloud is truly enjoyable. In this way the in-tellectual wants may be supplied, and nothing in the domestic line need be neglected. We often hear people say, "I have no time to read," but this in a great mistake. None of us are so the people say to be a supplied to the people say the people say to the people say t busy that we have no leisure, and if we cultivate ste for good reading these odd moments will be well improved. It may be only a paragraph or a few lines at a time, but if only a thought is added to our stock of knowledge, we will gain something, and since life is made up of little things we should carefully improve the spare time at our command. If the time that

is spent in idle gossip and poring over the trashy, yellow-backed literature that is scattered ly all over the land was devoted to such only as is elevating, ennobling and purifying, our ideas of truth and right would be lifted to a

higher plane and our happiness would proceed from a purer source There are two extremes. While some think their education is finished when they escape from college, others feel that if they only know how to keep a house clean all is right.
too, is a wrong view of the question. V

both in order to make home pleasant and enter-tain company intelligently. When our friends viset us they want more than big dinners. They expect to find us able to converse with them d make their stay enjoyable, and we should try to inform ourselves so that we can feel at in the social circle as well as in the kitchen. There is too much one-sided education mong us, and a reformation in this respect is

The most practical education is what we gather from every-day life,—from connection with business transactions and the common things we come in contact with, and if we are earnest gleaners, not a day will pass without accumulating some knowledge that will be of benefit to us while trying to meet the responsibilities imposed up Lanark, Ill.

BR GENTLEMEN AT HOME

THERE are few families, we imagine, where, in which love is not abused as fornishing a Beense for impoliteness. A bushband, or father, or brother, will speak hashwords to those he loves the hest, and to those who love him the best, simply because the security of love and family pride keeps him from getting his head broken. It is a share that a man will speak more impolitely at times to his wife or sister than he would dure to any other female except a low and vicious one. It is thus that the holiest affections of a man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman usually is indebted of sorrety, and that a woman usually is indebted for the kindest politicuss of life to those not belonging to her own bouschold. Things ought not to be so. The man who, because it will not be resented, indicts his spleen and had temper upon those of his hearthstone, is a small coward and a mean man. Kind words was not inviting. I do not believe that we may the circulating medium between true german's sphere is confined to the home circle the de-man and true indica at home, and no pelodo may not not all the worklind in a more start exhibited in solority on a matee for the label with some there would find not see the sphere and the individual health with most the work terms of officines, for it grave sheep the sphire works and here

ded field of labor, but the old adage that language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more su cred bonds of conjugal love.—Sel.

> What we need is to write the word right coassess on the play-grounds where the little children go to school; write it over every open door through which young men enter upon their life work; write it on every carriage in which men ride io business, and women to their shopping; write it on the walls of every bank, counting-room, and public building write it over the entrance of every church, that overy man may see it when making a public profession of his faith in Christ; write it so ploates of this man in Christy, where it so plainly that he who would make haste to be rich and great may learn that there is but one road to real soccess in the world, and that is the road of strict integrity. God has not given a promise of his tuvor in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heavenly kingdom. Golden Rule.

> > AVOID THE LAW.

TWO boys passing near a large tree, found a fine large wainut. "It belongs to me," said Bernburd, "because I

nwit first. "No it's mine, since I picked it up," replied James; and there soon resulted an augry con-tention between the two. A large boy was appealed to for his judgment in the case. Crackng open the nut, he thus decided:

"Bernhard, you take this shell since you first aw the nut; and to you belongs the other as you picked it up. The contents of the nut helong to me as payment of the court expen-

ses, as is fitting and usual in cases where the law is appealed to."—Sel.

The best parts of human qualities are the tenderness and delicacy of feeling in little mattenderness and delicacy of seeing in little unai-ters, the desire to soothe and please others, the minutise of the social virtues. Some ribicule these as femiume attributes, which are left out of many men's natures; but I have known the brave, the intellectual, the elequent to possess these gentic qualities; the braggart, the weak, never! Benevolence and feeling ennoble the most trifling actions.

One Rible Class.

the Worth of Truth no Tongue Can Tell." This department is designed for asking and un-sering questions, drawn from the Bibbs. In or-er to promote the Truth, all questions isseald be rief, and clothed in sample Language. We chall sing questions to our contributors to answer, at this does not exclude any others writing upon e same topic.

Will some one please explain how the mamm of unrighteenaness can receive as into everlast habstations? "I say unto you make to yoursel friends of the mammon of unrighteenaness the

and want are the engines?. A. F. Please explain Matt. 16:21; "And she said bruth Lord, yet the dogs eat of the crumbs which fall from their manier's table." What is meant by the dogs eating the crumbs. Also 2 Cor. 6; 14:156 ye not unequally yoked together with unbelievers, for what fellowskip

gether with unbelievers, for what fellowship the righteousness with unrighteousness, and not communion both light with darkness?" Dose Will some one please explain Matt. 12: 40, "Fo

win some one prome expand man, is we as Jones was three days and three nights in winde's belly, so shall the Son of Man he tl lays and three nights in the heart of the earth In the whale's belly, in which he was a type of Christ's burial, three days and three nights, that is part of three days and nights. The bu-riel of Christ took place on Friday, that was reckoned, according to Jewish custom, as one day, Saturday, through the whole of which Christ was in the tomb, called the heart of the earth was another day, and the Christian Sabboth on the morning of which he rose from the dead was the third day, or according to their mode et speaking, three days an 1 three nights

must needs be that offences come, but wos to that namely whom the offence cometh. Wherefore if thy hand or thy foot offend three cut them off and cast their from thee; it is better for theo to enter could theen from thee; it is better for thee to enter into life half or mailmer nather than baving two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cust it from thee; it is better for thee to enter into life with one eye maker than having two eyes to be cast into hell fire.

M. REBER.

cast into hell are.

"HE Savior's subject is offenses. "Woo to that man by whom the offence cometh."

"Wherefore," (for which reason,) "if thy hand, or thy foot offend, cast them from thee."

"Hand" and "foot" orderally mean inclinations, ortions, normalities and the state of t actions, propensities; and these, though they may be lawful, if they offend "one of these little ones" cut them off. Since the man who offends must suffer woe, let none become offenders.— That none may be offendars, yield your special privileges—your just inclinations, for each one must perform his part in the salvation of his must perform his part in the sairation of his fellow-man. "Keep tay foot when thou goest to the house of God. (Eccl., 6: 1), which means keep thy affections, thy right actions. In Matt. 6: 3, the "right hand" denotes our nearest and dearest friend. Even these are not to

know of our charities Hand denotes power, strength, (Exodus 5: 6), self of many privileges in order to s

and so should we. Ben Wilson renders the 7th and 8th verse thus: "Also for the world, because of snares, for it must be that snares come; but also for that man through whom the snare comes. If, then, thy hand or thy foot insnare thee, cut it off and throw it away." The question was that of greatures among the disciples. It seems to me It seems to me that Jesus would thus teach us, that even when the dearest object of our heart would offend, the dearest object of our heart would offering, cut it off. Forsake father, mother, brothers, sisters for Christ's sake. If our earthly purent should occupy a position in the church, and be-come an offender, four not to cut him off—with-draw followship from him that he may be saved in due time. Sometimes our right hand, the overseer of the church offends, and he must be out off. Thus from pumy points we may hern a useful lesson on this subject. M. M. E.

FROM PALESTINE.

From Sidon to Casarea Philippi.

N account of the disnster mentioned in my last letter, we can but little of Sidon; and

ortunately for us it has little to interest the fortunately for us then little to interest the antiquery, its bount, bung the only remains of antiquity. These have been robbed of their contents along time, and even the szrophagi which once held the dant of her honored dead, have been carried away to the nanceums of London and Park Mon. Rean, so well known in America as an infided writer, was chief of a ecompany of French servants, who thoroughly examined the antiquities of this city and Tyre, a few years ago. The modern city has a popu-lation of about ten thousand, and it has long been the leadquarters of an American Presby-terian Mission, which has subordinate stations

and schools at many villages of the interior.

From Sidon our course ran nearly due south From Sidon our course run nearly due south-cast to Cu-urse Phillippi, which we reached by two short day's travel. We examped the first might at Nakalyen, a mountain village in the southern-extremity of Phavatica, occupied by Greek Christians. Our tents were pitched in or orchard of large fig trees, which was also a stable field, the wheet having but recordly been harvested. Here an old man came to us with autiques to sell, consisting of uncient gold and copper coins, ear-rings and earthon-ware lamps. We asked him where he found them,

samps. We instead nin waters us round to each, and he said he day them out of graves in a sephulcher near hy. We asked him to show us the sephulcher, and he led us to a place in the corner of a field, where, by crawling on races we entered a rock-hearn chamber ah sat twenty feet square, from which eight other smaller chambers opened, two on each side and Lour in the rear. In the ficor of each other smaller chambers opened, two on excusing and lour in the rear. In the finor of each of timer chambers, but one, there were two graves side by side, and in the one there was uningle grave. Here a family of fifteen persons had been carefully buried, at great expenses to the chambers and the individual

two thousand years, when these armbs, having accidentally discovered the senulcher while and scattered the house in search of the israel Pieces of human hones from every part of the cattered about the rifled graves, and I remarked to my companions that I felt almost like a grave robber myself, in that I was e coursging the old man by buying some of bis bed, illustrative of a work which has been go years. It has resulted from the onwise practice alent among the ancients, of I dead persons' personal ornaments, weapons and other valuables, with the dead hody. A and other valuables, with the dead gooy. As it was only the rich who were buried in rock-cut sepalchers, while the poor were put away in the ground as they now are, sepalchers offer-ed prizes which have led to the rilling of all that have been found. By the by, the Savior's hody would not have been laid in a sepulchre had it not been a rich man who undertook his

About four miles on our way from Nahaliyah we came to the renowned castle of Belleforte one of the most long perched and strongly built of all the castles which witnessed the conflicts between Arabs and Christians, Saracen and crusaders. It covers the summit of a conical shaped hill, five hundred feet above the plain which surrounds it on every side except the east. On that side there is a perpendicular pice descending about two thousand feet to the bed of the river Letany. From its lefty hattlements the Litany can be traced for many miles, and it looks like a small creek not over three feet wide, though it is a deep river from forty to sixty feet across. A few miles south of the castle this remarkable stream turns due west and cots its way through the mountains, very much as New River in West Virginia cuts its way through the Alleghanies. It forms the dividing line between Phonoicia and the Land of Israel, and reaches the sea a few miles below

After descending from Belleforte and cross me the Litany, on an aucieut bridge, we cam a series of elevated plants which anciently belonged to the kingdom of Tyre; after cross ing these there opened before us one of the most bountiful little valleys that we saw in all ir travels. It is called lyan, and is the Ijun of the scriptures, the most northern possession of the tribe of Naphthali. It is about five miles long from north to south and about two It was covered, when we saw it, with alter-

nate sections of yellow grain and green dours and it is surrounded in every direction except the south with a rim of smooth mountain ridges. It seemed at first sight, to bave no rim of smooth mountain ut when we reached its southern end we found that a little stream which drains if cuts through the low ridge at this end, and do scends through a narrow gorge which it has made, into the valley of the upper Jordan for the first time. We could see Lake Huleh, anciently called The Waters of Merom; occ ung the center of the plain, and far beyond e chases in the hills through which the Jorday descends into the lake of Galilee. At our dan descends into the lake of values. At our right, on a hill overlooking the lake, is the site of Hugar, the city of Jahin, king of Canana, who was conquered by Joshua. Nearer to us, and heastifully situated on a rounded hill-top, we saw the village of Abil, the ancient Abelboth Muschah, where Sheba took refuge when pursued by David's army under Joab, and over those walls his head was thrown to Joah by the advice of a wise woman in the city. 2 Sum. 20: 1-22. While we were looking at it. Assid told us that Brother M. D. Todd and he stayed all night there while the former was making his tour of Palestine.

The valley before us is about tw ong, runing rearly due north and south, and cont five miles wide. It is completely surabout five miles wide. It is completely sur-rounded by hills, most of which are 1000 feet Through a gap in those of its southern end, the Jordan makes its rapid descent of 650 feet to the lake of Galilee. Only a small portion of the plain is in cultivation, the rem der being wet and unbealthy but furnishing

fine grazing through the dry season.

Our route led us eastward along the n ern end of this valley across the river Hasbaug, which enters it through a narrow and deep chasm, thence to the ancient city of Dau, and theuce to Cosserva Philippi. The slight eleva-tion on which Dau stood is now called Tell el

they had rested quarify for more, perhaps, than about 330 yards long and 270 mide. Near the pletely covered by an old castle about one two thoorand years, when these arabs, having south-west corner of this space bursts forth tourth of a mile long, 250 yards wide at it aking your teethe ache as you drink it, and it wa away a full grown river, furnishing near ly half the water of the Jordan. The surround-ting soil is exceedingly rich, and being well wa ered, it puts fortha vegetation so rank that it is impossible to break through the briars, bushes and low growing fig trees which surround the fountsin head. This rank growth is not con-This rank growth is not confixed to the fountain head, but extends alous the course of the stream until it is lost in Lake Holek There are no roins left in Don even the rim made by the crumbled walls, and a few building stone lying about in confusion. It was the most northern city of ancient Israel.

and when we reached it, though we had not gone "from Dan to Beersheba," we had explord the country all the way from Borrsheba to About three miles due east of Don, and sits ated on a little higher elevation, we found the ruins of Clesarea Philippi. It was originally a heathen town called Paness. It has gone to rein in the days of the Herods, probably account of its unhealthy locality, and Herod Philip rebuilt st, giving it the name Cossres Philippi, mioint bonor of himself and Tiberius Coesar. After the Roman dominion passed away, it resumed, in the language of the peo-

ple, its original name, and it has o the present day under the name Banico or Arabic correption of Paneas. Our camp was nitched under some magnifient shade tree north of the town, and flowed between us and it a rushing rearing stream of water, spanned by a rude stone bridge. As soon as we were settled in our teats, I walked out and followed this stream to its founts in head not more than two ed yards eastward af our camp, and there I found another megnificent spring, second on ly among all that I had yet seen, to the one at Dan. It rises from under a ledge of solid rock

but makes its way to the surface through a mass of loose stones, large and small, which have fallen into it. A narrow shelf of rock about 50 feet high lies back of the spring, and from this there springs a perpendicular precipice not less than 100 feet high. In the face of this precipice is a yawning cavern whose dark recesses are suggestive of fear and super stition, while to the right of the cavern sev al niches for statues, and one little chapel with an altar in it are out in the face of the cliff. These bave every appearance of being reless of the heathen worship once conducted here in honor of the imaginary gods who sent forth this copious stream to bless the land.

The water of this spring, like that of the pring of Dan is remarkably cold. They are both supplied by the melting snows of Mt. Hermon, at whose base they lie. The fountain of banias constitutes the most eastern source of Jordan; that at Dan the central and principal source; and the river Hasbany, which also rises in a large spring about twenty mile o, the western Nearly all of the water which the Jordan car ries into the lake of Galilee, and much the greater part of all that it carries into the Dead Sea, is drawn from these three sources. It is astonishing to behold such volumes of water oming forth from the earth, when the surface

is everywhere as dry as a powder house, and when you know that not a drop of rain has fallen for three months.

The stream which issues from the great ring of Cesesarea Philippi, sweeps along the base of its northern wall, and then, make ing abrupt turn, washes in the same manner the base of the western wall. At the south-west corner of the city it is met at right angles by a deep, narrow fissure in the natural rock, along whose precipitous side the southern wall was built so that on every side except the east the city is surrounded by a natural mont. On a spur of Mt. Herman, on the foot of which spur the city was built. Some parts of the anent wall still exist on every side, but chiefly on the south, where we rode out through a well praserved gateway, upon a stone bridge span-ning the rocky chasm on that side.

Within the circuit of the walls is a small vilge, the one-story houses of which structed of the ancient material, and some o structed of the ancient material, and some of them are perched on the massive foundations of ancient buildings. Scattered about in every di-rection, are seen, broken columns, capitals, ped-estals, and large blocks of hown stone, which tion on which Dust stood is now "dated 2000" is sent as sent declarable the most set of meen at smooth ACM, Hill of the Judge, which it she same as smooth declarable the most carefus chasers that the Hill of Dust, for dan in Hebrer and Kadl between cost stood a city of no mean pretensions: in Arabic act the same as judge in Boughts. About one mile act of the town, the mount of the contract two, including a pure, one thousand fet shows the force. It depicts continued to the contract two, including a pure, one thousand fet shows the force. It to place them to the contract two, including a pure, one thousand fet shows the force. It to place the contract two properties are the contract two properties are the contract two properties are the contract two properties.

tourth of a mile long, 250 yards wide at its ont of the ground one of the largest and finest west end, and 150 at its east end. Its outer springs in the world. Its water is icy cold, walls are still preserved almost entire, and after a laborious climb of three-fourths of an hour up the most accessible side of the bill, we rode in through its southern and only gate. It is an autonishing strong, massive and claborate fortification, and previous to the invention of gunpowder it must bave been impreguable, Licent. Conder is doubtless right in pron it "one of the most magnificent runs in Syris I think that if the Savior's figure of a in the statement to Peter, "On this rock I will build my church," was suggested by anything sbont Cesarea Philippi, near which the remark was made, it was suggested by the situation of this castle rather than by that of the city. True, the city was situated on a rock, but th rock is not so conspicuous as to arrest especia attention. The cartle, however, is loftily and strongly built on a naked and imperishable mass of rock, and frowns so defiantly upon all who attempt to assail it, that it might well suggest the unsjectic imagery of the ever mem-orable and precious words, "On this rock I will build my church, and the gates of bades shall not prevail against it

J. W. McGarvey

Correspondence.

Those things write we note you, that your joy may be full.-John,

From Ervin, Ind.

BROTHER B. L. Gorden, of Bachelor Run D Church, Carroll County, Indiana, and I went to the Manchester Church, Wahash County, on Christmas Day. Met a very inter esting and attentive congregation; had in all five meetings. Saints were made to rejoice and felt that it was good to be there. During our short stay we visited as many families as we could. Brother D. S. T. Butterbaugh and

family have our thanks for their kindness.

We also spent some time very pleasantly
with Brother and Sister Bowman in Manches ter. Would say if any Bretbren stop off at Manchester they will be kindly received and cared for. May God abundantly bless them for their kinddess

Went to Warsaw on New Year's Day, to Washington Church, where the brethren bad just finished a large house for worship. Met many brethren from other arms of the church There seemed to be a general awakening in regard to holding series of meetings; and by th strong solicitations of Brethren Daniel Rothen strong solutations of Brettren Daniel Rothen-berger and E. Brumbaugh, Brother William Cook, from Plymouth, Marshal County, and I went with them to the Tippecanee Church, Kosciusko County; met a very interesting congregations; had nine meeting; had to close on account of had roads, as they became almost impassable. Some were willing to unite with the people of God, but could not on account of their parents opposing. May God h and open a way that all such that have b May God hely made willing to obey the heavenly calling may

have their wants attended to. We closed on the evening of the 6th, and felt as though we could not leave. Sinners

opt over their condition.

We formed many acquaintances and became very much attached to them. Brother George and Sister Mock have our warmest thanks for kindly caring for us. May Ood abandantly kindly carring for us. May Ood abondantly bless the Tippecanoe Churci, that they may bave a greating athering of souls, and finally all be gathered home in heaven, where the ice will be unspeakable and full of glory, is my prayer.

> "What Has Bocome of the City Missioni

A S a member of the Board of Managers, I at present in the form of Protonlage only bet if carefully fostered will yet reach a vigor youthful growth, and be able to go on u its mission performing the labors intended by its founder. Its working is slow from several reasons. 1st, The Board or Committee are at too great distance from one another, hence it requires time to conclude upon any point, in securing the services of the evangelists, &c. 2 Next was to secure a piece to preach. Chicago was the first in view, but to preach there at present offers, would exhaust the Mission treasury in a few days, honor that idea had to

be abandoned for the present. have been looked after, and an

opening found wherein we could work. One of opening found wherein we could work. One of the city evangelists was instructed to go at once and comments the work, but he failed to go, because otherwise engaged I support, and so that work was postponed. Inasmach as the so that work was postponed. Inasmuch as the present erangelists cannot go at all times, we are debuting the propriety of assigning a State or Stotes to other evangelists who may be eu-thorized to work within that territory, still holding the former two, that as soon as an op-portunity presents itself they will go to work. We hope ere long to be able to chronicle some work performed by the City Mussion. In the neanwhile let any brother meanwhile let any brother or suster, who can, give us any intermation in regard to place of operation in the cities of the States which which would aid as greatly to facilitate the work.

S. T. Bosserman

From Elk Lick, Pa

PRETHREN met in council on the 17th. Considerable business transacted, mostly financial. Disposed of the Danish Mission, our Home Mission, and other money raised. our Home Mission, and other money raises, also other matters of importance discussed and disposed of, and adjourned with a resolution to meet on the 7th of Feb. Business having accumulated in the absence and sickness of our Elder, some of importance was left over. S der, some of importance was sett over. Suca-mit District is to have a new church, 35x45, located mear Eld. Jonns Lichty's, which is in the point of three congregations. The contract iet at \$725, and the money nearly raised. Brother Howard Miller has been preaching every Sunday evening for some time in a school-house in that vicinity, and the interest manifested in the meetings caused the demand

for a church. Our brethren are looking up the outskirts of our congregation, and it is a good idea, and one well worth our consideration. S. C. KEIM From Beech Grove Church, Ohio.

ROTHER P. J. Brown, on his return from B home mission labor stopped with us and preached three sermons. Brother D. N. Work-man commenced meeting December 28th and closed January 12th; had a glorious meeting. We were made to rejoice in the God and Rock of our salvation to see parents and children, husbands and wives coming home to Christ, d the word with Brother Workman preached the word with power. He hased his remarks on the Word of

power. He hased as remarks on the Word of God, which will stand when heaven and earth shall pass away. He fearlessly told the people the doctrine of Christ, and that made quite a strin the camp; some became impatient, and were not going to go back any more; but they could not stay away. They came through me and rain to hear what he had to say the next night. The brethren and sisters did not sit and fold their hands. We had to go to work. It was a feast to our souls to hear the brethn and staters sing the songe of Zion and lisp the name of Jeses in humble prayer. The result of our meeting was, twenty-nine precious souls united with the church.

ISABEL INVEN.

From Bro. J. P. Horning, WE held a series of meetings here in La-W motte Prairie Church during the holi-days conducted by brother Samuel Formey of Parkersburg. He preached cloven nights in occession, also several days, which resulted in three precious souls coming out on the Lord's side. Others are not far from the kingdom and side. Others are not har from the kingdom and we fondly trust they will soom make the good confession. Within the last year seven have joined our number here and may the food blood our weak efforts for good that many starring onals may parake of the good things of the Father's house. Yours in the honds of love.

ther's house. Y Hutsonville, Ill. From Lynches Station, Va.

HAVE presching once a month at Lynch's Station. Had council meeting in De-cember and found all in love. We believe the Lora is working with this prople and he will carry on his work. We want more presching-Will not some of the brethren come and help us? We want to build a church-house this year. Brethren, pray for us. May the Lord bless you in your good work.

TROWAS C. WOOD

THE stern command, 'Go," offers All stern command, 'to,' other assistance and imparts courage to the obteint, while the sender and winning word "Come" brings with it a feeling of freedship, of assumed and practical sympathy. The commands of God carry with them motives. But all his invitations indicate affections and inspire the heart with hope and love.

Gaspel Success.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to rightnessness, as the stars forever and

Two bantized at Almena, Michigan.

Mohlean Church, Gbio increased by nine at it To the church at Tear Coat, W. Va., six persons were added shout the middle of January

White Rock, Kaneas.-One has been baptize Whits Rock, Rabess. "One and one restored "in the spirit of meckness."
W. R. Gill. Turkey Creek, Ind .- We are still moving onward slowly. Four added to the church by

DANIEL WYSONG. Vistule, Ind.—Our meetings are still in prog-ses that commenced on the 17th. Interest cool. Two added to the church by haptism. (inisterial force good. A. A. Wiss. Ministerial force good.

Stone Lick Church, Clermont Co., G, about the first of January, witnessed three souls re-turning to the house of God. Another had solved to go, thus giving occasion for much

rejoicing among the people of God. Greasy Creek, Va.—One more received into the "one hody," making reven since our Fall communion. We have been expecting brother D. C. Moomaw to come to our aid for some few weeks. Hope the Lord will soon open a door What we need is bretbren to live out what they preach. C. D. HYLTON.

White Rook, Kansas.-Bro. J. J. Lichty preached fifteen sermons, and we were made glad by the Gospel. One reclaimed and one bantized. Brother Lichty will visit Limestone and North Solomon churches. He may not each other points east as soon as expected for there is much to do here.

A Few Fragments

N the 11th of October the bretaren and sisters assembled together at the Hatfield meeting-house, Montgomery Co., Pa., to com rate the sufferings and death of our bless ed Master. The audience was addressed, in the atternoon, from St. John 2:—"The marriage in Cana of Gailee," by brother G. Bucher. It was declared upon Bible authority, that the devil rest. gives the hest wine first, worldly pleasures, self gratification, &c., but the worst is given unto those who lollow him, last,-even "the wine of the wrath of God, which is poured out without mixture into the cap of his indignation," Rev. 14: 10, for they shall share in the fierce judg ments of Almighty God, upon Babylon the great harlot. But Jesus gives first, in this world, the "worse wine," trials, tribulations, etc., and reserves the good until the last-even the wine of sudless happiness. Our minds were then called to the important duty of self-examination. The result of this work is to learn, by the light of divine wisdom, the true condition hearts: to know according to the knowledge of the assurance of faith, whether we are a ring member of the mystical hody of Christ not. We may belong to the church and yet or not. be no member of the body of Christ. We may bare been hantized, and still be no fruit-bear ing branch in the true viue. We may have withered and been cut off, spewed out of his mouth, because of our lukewarmness, and still claim membership in the church. But if we are not living members of Christ's mystical body, possess not his spirit nor partake of the sacred emblems of his body and blood, we are anworthy, and eat and drink condemustion unto ourselves. To such they is death unto death, but to those who are grafted into the hely Olive-tree, and partake of the root and fatness thereof—his spirit—these emblems have a sweet savor, a virtue of life un

In the evening the house was filled to it utmost capacity, but good order prevailed. One question I will here usk: Why do the brethren, after the supper is eaten, and before the emblems are partaken, begin to clear up the ta-ble? We read in the book, "and as they were eating,"-"and as they did eat, Jesus took and blessed and brake it, and gave them, saying, take eat, this is my hody."--14: 22; Matt. 26: 26. We ought to rem that we are not at bome about our domestic affairs, but in the holy sanctuary at the table of the Lord. The sisters should not have their of the Lord. The sisters should now many the minds on cleaning the tables, washing dishes, and scouring knives and forks, but by the eye and scouring knives and forks, but by the eye of faith should look to Calvary and behold their be the pleasure of the Brethren both to do and blocking, dying Savior suffer for their sins. We teach it. But being only the utterance of

all abould endeavor to fix our thoughts on Jeall should endeavor to fix our thoughts on Je-sus, on the cross so firmly that nothing may draw our minds from bim. The rattling of knives and forks, and clattering of butter plates and mugs before partaking of the sucred emblems, always amnoys me. Could this not he prevented? Last Spring at a Love-feast, the Elder kindly told them to leave the tables just as they were. If this were done more the prac-

tace would soon come. After the meeting was over the audience was dismissed, but the brethren and sisters were requested to remain at their seats and engage in singing while some cleared up the tables. his was something new, or rather something old in a new place, for singing is of very ancien practice. Yea, when God laid the foundation of the earth, "The morning stars sang together, and all the sons of God shouted for joy .- Job

On Sunday the 12th, met again. Bro, Ger Zollers from Illinois, addressed the assembly from the "Parable of the Sower." This was bis last sermon and many tears were shed. He said that on the way coming to the meeting, it seemed to bim like going to a funeral. Having been in this part of the country on a lengthy visit, every one seemed to feel a strong attachment for him, and to sever this made our hearts to feel sad, but the thought of only parting to meet again, if not here, then on the shining of endless happiness, is encouraging. It wipes the bitter parting tear, and imparts on rgy to press onward and upward with renewed igor and untiring diligence. zenious worker for the cause of his Muster. He bas the welfare of the Church at heart. He feels a deep interest in its growth; not so much in number as in principle. He said some novin number as in principle. He said some nov-ices, by presenting only the bright side of the religion of Jesus, may vastly increare the church in number, but cause her to decline in principle. By getting a little worldly wisdom, by governing and preaching as in the popular churches, they think to be more successful in converting the world, but sh, the world will

onvert the Church. In the evening met again, when Bro. Br delivered a discourse on Matt. 11: 28-30, "Come to Jesus. Dear reader, if you come to Jesus, come with the full purpose of heart to abide with bim. Though the billows may rage, the npests blow in this world, but if you abide with Jesus, the Captain of your salvation, he will bring you safely into the haven of endless

DANIEL BRIGHT. Bethlehem, Pa.

From May Hill, Ohio.

LEFT my home Jan. 2nd., and commenced a series of meetings at this place on the eming of the 5th, in a school-house. The school being in session, we could occupy it only the evening; during the day we follo old spostolic plan, "from bouse to house, eating our mest with gladness and singleness of heart." Thus far the meeting has been an interesting

Yesterday we repaired to the water side where sixteen, ranging in age from fourteen years to fifty, were buried with Christ in hapiam There are six applicants, and many There has been ome opposition, but the truth has proven an some opposition, out the trace has proven an effectual weapon, and a general awakening has been the result. Many, who seemingly were totally indifferent to the cause of religion, bare been regular attendants upon the services, and manifest much concern for their soul's salva-

tion. Our estcemed brother, Landon West, is absent from home doing missionary work absent from most countries and the field until Spring if beatth permit, and will try to write you occasionally.

A. J. Hixox.

From Bro. D. P. Saylor,

N the B. AT W., No. 3, page 8, I see a lette or an extract from a letter of Jumes Chrys-tal to C. Hope, which is vulgar and blesphe-moss, and is obscatefistic of the author. Who has made him a indee to sit in judgment with the German Baptist Brethren Church and con demn them to be guilty of manifest sacrilege saturic and hell-beautten, as he save, he deem saturic and hell-begotten, as he says, he deems the Brethren? All know that no Christian man will utter such fool language. This low, vulgar, and foul language he uses because the Bretbren do not baptize unconscious babes, of whom the Savior said "is the kingdom of beavwithout Chrystal immersing or sprinkling them. It baptizing unbelieving and unreed infants, because of their mability to do either, is a command of the Savior, let Mr. Chrysta

name the chapter and verse where it is written

Chrystal's superstition no one will heed his crosking. What confidence, religiously, can be put in the words and actions of a man who es himself as a bireling to preach in, and for, church to which be does not belong, and the moderate salary, and solemnly promising not to refer to, or mention anything in

he might differ in his faith, as James Chrystal has offered himself to do for the German Bap-tist Church, which he now bolds as satunic and hell begetten. I presume if the Brethre had hired him in 1877 as be then offered him self to me, or perhaps any time since at a \$2.0 salary, and perhaps for much less, so be told me be would preach for us, under the conditions

above named at a very moderate salary, I pre some we would not now appear in print over bis signature as "bell-begotten." That is, it we had paid up punctually, and kept him at the crib. Brother C. Hope will pay no regard to the rayings of this disappointed would-b ren's hireling. A few bundred dollars would seal bis lips as with wax. Double Pipe Creek, Md.

From Mt. Morris to Dunktrk

ONG ere the sun bad risen was I abourd the train for Chicago, where I changed cars for Dankirk, Ohio, and as I moved swiftly from the place where I left many dear friends—where the kindness of the ones with whom you are surrounded makes around your own father's firevide, but for fath er and mother's presence, epicying, the happy privileges which a happy home affords. As moved from the place I gave one just long look at the structure towering above the rest, seem-ingly wrapt in its usual silence at that bour, and I wondered if over I should be allowed to see the faces of those again whose smiles were as a halm to the wounds, but as the train sped on other thoughts filled my mind, and they, or a time, were forgotten. My stay at the Mount Morris College seemed

short, but during the time (two terms), all seemed to move on with that harmony and institutions. Teachers that work for the interests of their pup is, students that respect one another, and a Principal that is loved by all and one who cares for you and if possii

make you comfortable Arrived at home the on the eve of the raday and found my brother waiting for me at Now the sorrows of the eve before the train. bad passed away at the meeting of my old friends. The sail forewells that were given had no effect upon my heart when I greeted the friends of my childhood, but they will be remembered, and my prayer is that if we are not per-mitted to meet again on earth that we may all meet in heaven. These meetings and partings remind me of the parting when we shall leave the world. It will perhaps be hard to part from the freeds surrounding us with tears enshing from their eyes and streaming over their clocks, but if we have done God's will, when we pass over the river, we will be glad to must friends and Father at home. Let us be prayerful and watchful and meet in D D TROMAS

A Swindler

BCENTLY a man about 30 years of age I have done the present of the property of the money, and wished to have brethren to aid him in selecting lands. Finally he said be had been West, was robbed of all his money, and wanted one essistance offering watches as security watches he represents as being very valnable but are not worth more than eight or ten dollars; gets eight times this for them as a loan, promising to return and redeem them ants people to keep his work secret lest the rich families whom he represents find it out and disgrace him. He took in different parties in this way. Brethren, be cautious. Says his

name .s Augustus Miller. A. L. Bown Anburn, Ill. Fallen Asleep.

MORLER.—August 19th, '79, sister Mary A., wife of brother Nelson Moler, aged 35 years. DECKER.—Nay. 4th. '79, Maud, infant daugh-ter of Issac and Ida Decker, aged 2 months.

79. daughter of Mrs. Moses Goodwin.

SWINGES.-Also August 20, '79, Charlie and Casse, infant children of sister Margaret Swinger. infant children of brother Jr

POWEL.—In Lamotte Prairie Church, Craw-ford Co., Ill., August 19, '79, sister Phebe, wife of Mablou Powel, aged 40 years, and 3 months

CLAYTON.-January 9th, 1889, Bro. Clayton. aged - years. He united with the people of God about six months ago, in old age, and now is gone, we trust, to that land where the wicked cease from troubling, and the wears are at rest, J. P. Honnino. are at rest. J. P. Hornino. DUPLER.—In the Jonathan's Creek Church,

Perry Co., Ohio, sister Catharine Dupler, aged 73 years, 5 modths and 25 days. She left live sons, four daughters, forty-eight graudchildren and six great-grandchildren to nourn their loss. Her husband preceded her

o the tomb some years ago. She called for the elders and was anointed. runeral services by the writer. W. ARNOLD. KITTINGER.—In the Marsh Creek Church Adams Co., Pa., Jan. 5th, 1880, Bro. Joseph

Kittinger, aged 80 years, 4 months and nine days. Funeral services improved by Elder David Bosserman and Joseph Sherfy from 2 He was truly a father in largel, having been a ous and consistent member more than lifty-

three years, serving in the capacity of deacon about thirty-three years, and twenty-five years secretary and treasurer. His companion has lost a devoted husband, the family an exemplary father, the community a reliable and honored eitizen and the church a firm and worthy pillar The infirmities of four-core years necessarily confined him to the house, but he hore his afflictions with marked patience and Christian resignation, looking forward with bright antici pations of future happiness. May are living pattern by his precents and finally reap the reward of the just J. H. Besserman

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THE BRETHREN AT WORK.

"Declare Yo Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-JEREMIAH 50.2.

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GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

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THOUGHTS UPON DIFFERENT SUBJECTS.

DY MARY C. MILLER.

"He that rebuketh a man, afterwards shall had see favor than he that dattereth with the PHE Christian has a sweet peace, a constant

I joy, a trusting confidence, it is his faith This lifts him far above the troubles and auxie ties of this world. The more charity we he stow upon others, the more we have ourselves.

'They speak a vision of their own hearts and ot out of the mouth of the Lord." Jer. 23: 16. So it is with every one who gives his own opinions about what is contained in the Scripture, and do not give the Scriptures themselves. You can keep on the right side of some people by flattery, but it is just as houorable a place to their left When we flatter a person, we lower elves in the estimation of honest prople

"If the blind lead the blind, both will fall in to the ditch." How slow we are to learn the things which would be of great benefit to us We do a wrong, repent and are forgiven. But stend of remembering the lesson and profiting hy it we soon get into worse trouble than before. Like the Israelites we soon forget, and Satan returns, tempts us, and is again successful.

Now why is it so? Why was it that Israel sinned so often? In the tenth chapter of 1st Cor. we read about them. They lusted after evil things, worshiped idols, committed fornice-tion, tempted Christ, mornium and always had to suffer for their doings. Then the apostle says, "wherefore let him that thinketh he stand-eth, take heed lest be fall." We are to take heed to our doings, for if we do not we will surely he overcome in some way or other. We must diligently watch the small beginnings in the wrong direction.

It never pays any one to be deceitful. They may think no one knows it, but they are oftener deceived than they deceive others. theless, being crafty I caught you with gui'e."

2 Cor. 12:16 Was it Paul who was crafty, or

renounced the hidden things of dishonesty, not Out shoritfully, but by manifestation of the truth, commending to every man's conscience in the sight of God." 2 Cor. 4.2. This is con-clusive evidence that Paul was not crufty as

some understand him to say in the first quota tion. "Your load is too much for you" said one little child to snother." Oh, no," was the reply,"my father told me to carry it and he knows ow much I can do." This little child had confidence in its father. So we should have in over heavenly Father. God will not require of us more than we are able to perform, "out will make away for our escape." What wonderful

selves with them and make them ours by complying with the requirements. Some one has eautifully said, "Stillest streams of water, fairest meadows, and the bird that flutters least a

Our dear little children need a great deal of teaching and truning in order to get them to ter than these for to impress upon their tender mands that which we so much desire to pray there. I mean example. We must be what we wish them to become. Our actions must be

right. We most live holy lives. They must see in us truth and honesty. We must be pure and holy. We must nobly battle with evil, us ing for our sword, the word of God, which should dwell in us richly.

'Soudy to show thyself approved unto God, workman that needsth not to be ashamed rightly dividing the word of truth," 2 Trm. 2 15 Paul wished to teach Timothy the great importance of rightly dividing the word of bruth. Then we need not be ashamed. How pleasant it is to stand approved even before an earthly master, but much more before our heav-

No doubt all have heard the fable about the bare and tortoise running a race; it contains a useful lesson. Some people ma, be compared to the hare. When they begin a piece of work they proceed with careless swiftness and soon find themselves so far ahead of their con.usnons that they become negligent and content themselves by sleeping. They have worn themselves out by a speed that was uncolled for Others may be compared to the tortoise, traveling along soberly. They not only catch up to the other class, but get far shead of the We should remember that work done in a hurry, is seldom done well, and especially should we take time when going to a city, to get upor the right road from the beginning; for it will save us much time as well as many perplexities. besides being left behind in the race. Let us take our great Creator for an example. He slid not make everything in a day, neither d d be redeem man in a year.

I remember a man building a house which answered the purpose nicely; but some of his friends thought he might have made it with a better appearance on the outside. The reply was that they had built the house more partic plarly for the inside of it. This put me in mind of a man huilding for heaven. It he so constracts the house that it may be all right on the inside, or in the words of Jesus, "if he cleanseth the inside, the outside will be clean." What is contiful thought! that "if the heart is right. all is right." Then you will not see the moide, and he will be very careful about it, too So thoughtful will be be that he will not get nto trouble about the outside. This brings us o the dress question for a moment. Those who re cl-musing the inside are very glad that they to not have to spend unpre-ssary time upon that purt which is only secondary. They are clare the whole coursel of God." He will erect lad when they come to the church, to find it labor to be cantions, kind and obliging to sil. to susy matter to keep in uniform with their e-pecially to the poor who are too apt to be neg-

walking in eraftiness, nor handling the word of thrug in this connection I have often wondered about; it is that some people belong to the church, but do not look like it.

Brothen and sisters, when we get to that better land, will we wish to look like those of the other kingdom? "Be not overcome of evil, but overcome evil with good." Rom. 12: 21 No doubt the Jews thought they had caused Christ to be crucified, and they would not be troubled with him any more But Christ overcame all their evil deeds with good ones.

FAITHFUL MINISTERS

BY DANIEL VANIMAN.

PAITHFUL; full of faith; implying loyalty and perseverance. The embassador of risk should above all men, he full of faith in

the all-conquering power of the message of love to a taken race. If he has not confidence in. and love for the Muster, he will neither be loyal to hun, nor have perseverance enough make the ministry a success in his hands. Every faithful minister will study, not only study, out sludy to show himself approved unto God. that needs the not to be asbamed, rightly dividing the word of trutt." 3 Tim. 2: 15. He should above all men possess patience "to endure hardness as a good soldier of Jesus Christ," having his heart so full of love to God, and his taklen race that persecution, disappointment and especially to the household of faith." By preaching the word both in and out of season. and thus "reprove, rebake, and exhort with all long soff-ring and dectrone." Men may oppose the truth, the faithful minister, and themselves: md even brothren may do this; but all the should only awaken feelings of sympathy and pity, and cause him to study more earnestly sow to help them; for the more of this they do,

the more they need help O the blessedness of that state of heart so filled with the love of God and our fallen race that all the sufferings, oppositions and persecutions to be met by the faithful minister will only drive him closer to his noble calling, and prompt him to study more earnestly how to wield the sword of the spirit to the best advan-

In every age of the world the faithful manis ter of the word had much to endure. James (5: 10). Take, my brethrer, the prophets who have snoken in the name of the Lord for an example of suffering, atlliction and of patience. Is there anywhere a poor, weak, and complain minister, lementing his hard lot, let him look up and ask. Is the servent better than his Master? Is the disciple better than his Lord? If the Master had not where to lay his head, and did peither murmur nor complans, why should him followers who generally have an ordinary share ministers are poor, and have a hard way of get-ting a support for themselves and families, and are lacking that hearty encouragement that should be cheerfully given them; and many brothren will find themselves unable in the day of judgment to render a just account for withholding from them their just dues. It is new ertheless true, that the poorer class in the kingdom, have done, and are still doing, as privatmembers, and as munisters, the main bulk of the hard work in advancing the kingdom o Christ; and in doing this without murmuring or complaining they are but following the ex ample of their Master.

The faithful minister will not "shun to de

THE MODERN DOCTRINE OF "ROUALITY!

NEQUALITY appears to be the divine order it always has existed; undoubtedly it will outlinue; all our theories and a priori speculations will not change the nature of things. Even in quality of condition is the basis of proif to-day we could make every man white, every weman as like man as nature permits, give o every human being the same opportunity of education, and divide equally among all, the necumulated wealth of the world, to-morrow differences, unequal possession, and differentiation would begin again. We are attempting the regeneration of society with a misleading phase we are wasting our time with a theory that does not fit the facts.

There is an equality, but it is not of outward how; it is independent of condition; it does not destroy property, nor ignore the difference of sex, nor obliterate race traits. It is the equalit is the aqual honor of all honorable labor. No in society than the common one that to "rise in the world" is necessarily to change the "con-dition." Let there be content with condition: discontent with individual ignorance and imperfection. "We want," says, Emerson, "not s farmer, but a man on a form." What a mis hisvous idea is that which has grown, even in itable! There is surely some defect in the the ory of equality in our society, which makes domestic service to be shunged as if it were a di

It would be considered a humorous suggestion to advocate inequality as a theory or as a working dogma. Let us recognize it, however, as a fact, and shape the efforts for the improve ment of the race in accordance with it, encoursging it in some directions, restraining it from injustice in others. Working by this recognition, we shall save the race from many failures and bitter disappointments, and spare the world the spectacle of a republic ending in despotism archy.-Junuary Atlantic.

Do not get angry and talk about your neighors; and do not show a disposition to take erery advantage to haild up yourself at the exprince of others. If you do, what better are you than others? Be not deceived; God cannot be mocked. Do your duty though the heavens fall, and leave the consequences with him who rules in heaven and in earth.

An exchange says that Sir Moses Montefiore, a rich Jew, is making large investments in Pal-estine. He expects that country to be restored to the Jews so that they may possess it as of

A New denomination has spring up in Phil adelphia, called "Methodists." Its doctrine adelphia, called "Methodists." Its dectrines are the same as the M. E. church, but differs in its system. There is but one order of munis-try, called elders, and to this order women are ch-

The female students of Lavel Semmary, M.ss. are given object lessons in coolery at stated periods. The work is arranged so as not to interfere with the regular work of the -chool. Arrangements are also being made t

Ouschildrenneed to be thoroughly instructed or cannot en need so be thoroughly instructed in right principles. You'd is the best than to form their characters, and the Bible is the best text book for this purpose. An hour each day or a tew boars during the week spent in conversation with them on Bible topics, will go far in the eloping their minds for the active acties of lite. Prepare their minds for the triay of life as well as for its pleasures. 2

THERE is music over youder.
On the bright, eternal sho here the mante shall be with Jenus, All the "bright forever more." They are singing, sweetly singing, le their glorious, heavenly hom

Where the crystal waters glide, Blooming by the silent tide, O, what joy the heart is thrilling,

Over on that shining shore, Where they sing the song of Moses And the Lamb forever more.

There is music over yonder Where the golden lyres are swept.

A. the songs unite in praising Him who o'er a lost world wept. And we almost think we hear them Over on the golden strand,

As they sing with heavenly rapture, Crowned and robed—a glorious hand. e is music over yonder, And the songs shall never coase For the saints shall dwell forever With their hord in perfect peace Soon we hope to join their chorus On the bright, eternal shore, Where the mints shall be with Jesus, Selected by E. G. BUTERBAUGH.

A MIGHTY HUNTER BEFORE THE LORD.

BY C. M. HALSBAUGH.

Dedicated to Elder D. P. Saylor, with deep gratitude for brotherly kindness, and with

SUCH was Nimrod. Genesis, 10: 8 What he hunted and why is not specifically stated. Doubtless inferior game-personal gratification and the love of fame and excitement. He is the prototype of millions of hunters pursung their prey through all the ages. Self seeking self-indulgence, self-aggrandizement, this is game for Ninnvols great and small, mighty and ignoble, and these constitute the prodigious toils and strug gles and ambitions of the world. Man is naturally a hunter. All moral natures are inquisitive. Soul instinctive ly seeks something beyond and above No sooner was man fashioned in the im age of the Infinite, than he was on the hunt for wisdom and pleasure and exaltation. This irrepressible curiosity for the unpossessed is the root of sin: a Divine root, and primarily as pure as Deity, but now corrupted in every branch and twig of the tree of humani Man useds more than corporaity for generation. This is but the lesser The constitutional impulsion was divine in the pleasure-hunt of our primeval ancestors; but the voluntary bias was criminal. God made them capable of willing wrong, but did not will for them. Man not only now hunts imaginary good as did Adam, but his first impulse to partake of the forbidden tree originates in a deteriorated na ture. The first human being was the fresh, numarred product of Almighty power, Infinite wisdom and love. He was Divinely moulded in every element and fibre, and imbresthed with the very essence of the I Am. Where this is not, there is no image of the Fontal Sire. But all of woman born save the Second Adam, sprung from a tainted stock, and could not escape the inevitable consequences of the higher law of generation. Man can no more withhold the bias of his moral nature from his progeny, than he can exclude it from his own. "I was shapen in iniquity; and in ala did any nother conceive net."

we must begin our account of size.

P. 2015. The Calvinistic destrine of socily shallow philosophy that would be a did a mention of the land a sarefified by grace as a good library beyond self-grafted too. Now-self-graft the conceived in the control of the land a sarefified by grace as a good library beyond self-grafted too. Now-self-graft the control of the land a sarefified by grace as a good library beyond self-grafted thou Now-self-graft the control of the land a sarefified by grace as a good library beyond self-grafted thou Now-self-graft the control of the land a sarefified by grace as a good library beyond self-grafted thou Now-self-graft the control of the land a sarefified by grace as a good library beyond self-grafted thou now self-graft the control of the land a sarefified by grace as a good library beyond self-grafted thou now self-graft the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond self-grafted the control of the land a sarefified by grace as a good library beyond the land as a sarefified by grace as a good library beyond the land as a sarefified by grace as a good library beyond the land as a sarefified by g

moves the embryonic germ wholly beyoud the reach of the moral force parental agency in the origin of life, is such a gross travesty of common sense, common observation, and the in exorable laws of matter and mind, that the simplest unperverted intellect repudiates it Every established physiolog ical and psychological law must be ignored to make room for such a useless irrational theory. "The fiesh profite l nothing, it is the spirit that quick-noth, is as true of human as Divine generation. Divorce these essential joint factors in all vital operatious, and the whole creation falls back into absolute nonentity. There is a force, an impetus sinward in fallen humanity, in its genetic activities, due to moral deraugement and dejection, the transmission of which can no more be arrested than the fact of humanity itself. This inhorn, intwisted, inworking disintegrating quality of our moral furniture, is the groundswell of all the mighty unrest and upheaval of human individuality and society. The nomination of this "mystery of iniquity" is insignificant. Give it the hardest or the mildest term, the stubborn, solhuman nature must ever be hone of my bone, flesh of my flesh, soul of my soul, spirit of my spirit. All reproduction involves the elemental entireness of the Generative agent. This is a truism which no kind or amount of theoretic

speculation can invalidate.

"An enemy hath done this." The Great Heaven-banished, soul-hating hunter of evil has cast his damnable plausibilities in the balance of prurient inquisitiveness, and gave volition its fixed determination bellward. Motives encourage sin but do not compel. We will give the devil his due, and not exalt bim above Omnipotence in the com pulsion of the moral sense. God never does, and caunot, any more than he can "deny himself." And the devil much less. The human will can defy the Almighty, and why not an apostate, blasted, wrath-smitten, Heaven de barred principality. The Incarnation for the race, and the regeneration of the individual, is the antithesis of all this. Where human liability to evil begins, there begins redemption. God comes into contact with humanity at the essen tial point of its requirements as a falleu moral power. Further down the stream of existence would not have answered the purpose. He knew the mystery of life, of generation and of sin. His sub lime soul-hunt was not inaugurated in the vestal germ independent of the necessity of the case. Man cannot be a sinner and generate like a God. The idea is preposterous! As he is so he "Every thing after its kind." becats. This is the irrevocable Divine institu tion. Here the Incarnation as a Babe gets all its apology and meaning. Gain say this, and the whole redemptive economy tumbles into chaos. A more latitudinarian theology puts a premium on sin. Soul-hunting implies all that is signified by a Divine Babyhood for sin. No one can reject this cardinal truth and be "a mighty hunter before the Lord." To make radically less of sin than God does is to disqualify for the ambassadorship of the Manger and the Cross. We must begin and conduct and end the hunt in Emmanuel. Let us not miss what is signified by this. Where He began His Work for sin

sy;" and the opposite extreme that re- antenntal Godman. If the generative ordinance is not involved in the lapse of humanity, the great Rectifier was out of place during His nine month's vestal inclosure. The Mighty Hunter of a world full of sin-infected, sin thralled souls, came to seek and save the lost. The time and manner of his advent were adjusted to the wants of our ruin. Humanity was lost, root and branch, irrespective of age or At Infinite cost He paid the ansom, beginning at the seminal fount

of being. His business is soul-hunting and the nature and extent of the search may be gathered from His Incarnate ministry, in which every second of His earth life was included. He ministered in sleep no less than in toil, in the womb as really as on the cross. His Incarna tion, from Luke 1: 31, to 24: 51, was ministry of grace. And He ministered not where and when no grace was needed. If generation, the central fact of humanity, is humanity, is under the control of an unfallen impulse, the infleshing of Deity though that function When sin is dealt was supererogation. with in a way that underrates the Incar nation, and calls for a double miracle in every natural birth so as to preserve the impercability of human nature. there is nothing grand enough left to com pensate for the ink it takes to record the heresy. God in Christ is the Pattern of soul-hunting and soul-saving. Emmanuel gives the height and depth

length and breadth of sin uo less than of Redeeming Love. The counterparts answer to each other. All human life prior to the conscious rupture of moral ntegrity,issafe; but it issafe only by virtue of the Divine Incarnation. Sin, as an implanted potentiality, begins with the first pulsation; but not its imputation. We must give due emphasis to the Babyhood of the Divine-human Redeem er. Had not Christ been a Child, con ceived and born "of a woman under the law," and kept his child-nature for the Cross, there would be no salvation for infants, "Who can bring a clean thing out of an unclean? NOT ONE. Job 14: 4. Inherent absolute purity is not in human nature, in no stage of it It needs a Redeemer from A to Z, and it has found one in the Alpha and Ome-

If we "have the mind of Christ," we too will be mighty hunters before the Lord," "forsaking houses and lands and friends," and "all we have," to "pluck one brand from the burning," to tear one immortal from the clutch of the Wolf of Hell. Heaven and the Pit are ever on the hunt for souls. Michael and His angels, and the Dragon and his legions, are waging a deadly Waterloo. and every pure, earnest, Christ-wedded soul is found in the ranks of the Prince of Life, participating in the awful con flict. And every sinner as well-"fighting against God," Holiness and Heaven gain a few, while sin and perdi tion engulf the many. And all b sin, as an imputed fact, is the deliber ate, uncoerced choice of conscious wro When the soul is so baptized in the min of devilism as to "glory in its shame" while sustained by the exalted convic tion that it "doing God service," the hunt is over. When "God sends the strong delusion," and falsehood and damnation become the essence of being, there is a terribly fatal co-operation which invites and seals the everlasting anathema.

DECOYS

RY J. P. ESSESSOLE

SINCE reading Brother Eshelman's articles on the decoy sheep our mind naturally reverted to the decoy duck that is sometimes employed by the sportsman to further his interests when in search of that fowl. It is made in shape and looks to all intent like the genuine; it is securely anchored in the tream to float about with the current and attract the flocks that frequent the vicinity. How similar to the part played to the expert pick-pocketexcitement is gotten up, crowds rush to see what is the matter, only to find that they are minus some of their valuables when the excitement is over. Again a man gets into a difficulty, feels insulted, consults a lawyer, who gives his version of the affair with the probable amount of damages sustained, gets the case into court, and finally it goes to the jury who return a verdict of damages costs——dollars. The man of law teels had for his client, and in his worked up state of mind declares that the judge and jusy ought to be sent to the penitentiary.

The world is full of decoys; they some in the garb of friendship. they pat you on the shoulder and invoke the blessings of God upon you they have one hand in your pocket feeling after your dollars und cents.

Sometimes parties innocently play the part of decoys. For instance; a firm conclude to do business upon a borrowed capital; they must have patronage, gain the confidence of a influential men, deal liberally with them, ask them to talk the matter up among their friends. You meet one of them, he asks, "Have you deposited your money yet?" "No," say you; times are so precarious, it is not safe to put money out." He tells you the firm A. B. & Co. is reliable; he deposited interest payable every six months. Well, you deposit. After a while you conclude to draw your money; you go down to the place of husiness, the door is closed for ninety days." You read it over about four times and then you go home wondering why you did not

draw that money a week ago.

After awhile the announcement is made that the firm of Λ. B. &. Co. will he able to pay about ten cents on the dollar. So much for your confidence. Such men generally have a bright out side. They go to church, sing and pray and weep with you at the grave side of your departed friends. In short, they are "wolves in sheeps clothing." are are heaping up wrath against the day of judgment, when every secret and idle thought shall be made known, and every one shall receive according to his work. Let us heed the injunction to be wise as serpents and harmless as doves."

A WORD TO CHRISTIAN FRIENDS

T most certainly is too true that some have lost energy, health, and even life itself, by indulging in the babit of smoking. As one who works among juveniles both in day, and temperance classes, I feel it a duty (and would that every professing Christian would feel the same), to cry down this evil of smok iog, regarding it in almost the same light as I do intemperance.

ification, we all know, is an instinct belonging to the brute creation, and out wor thy our so-called "lords of creation." A man's first effort should be to conquet himself and his appetites. Alexand conquered cities, but succumbed at last to his own appetite, which eventually con-

quered bim It is an expensive habit; many boast ing of the brand of their cigars and the beauty of their meerschaums, while se many of our brethren are failing for want of even sufficient bread. must forget the divice command, "Inseone of these little ones." much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Thirdly, it involves three losses to the smoker-time, money and appetite. A man who makes it a habit to smoke in the early morning, cares nothing for his breakfast and invariably begins the bus iness of the day without sufficient support, which frequently causes him to take a stimulant

Again, it is both a dirty babit and an offensive one. A smoker's clothes are frequently soiled with the ash from the er or pipe, and in rooms where much smoking is done, the furniture fades and rots. It is offensive to non-smokers and delicate people, nothing but drink being more intolerable to a sensitive nose than to enter a bus, railway carriage or borse car occupiéd by men who bave been smoking—their clothes and breath recking with the foul odor. It destroys the nervous system. Ha-

bitual smokers are as a rule gervous and uritable; and yet they tell us it is soothing to smoke. Possibly it is, but it is the same soothing that is derived from gin drinking. It supplies the brain for a time, only to arouse it to a greater state of excitement than before. It certainly is injurious to the lungs, for it in duces the habit of expectorating, and many medical men will tell you that the seeds of consumption are sown by the poisonous nicotine. I remember a learned doctor in the profession assuring one for a truth that in a large gentlemen's boarding school which he attended professionally, he found the secret habit of smoking indulged in by the elder lads, in some instances resulted in incurable consumption. He especially quoted one instauce of a bright, clear and haudsome lad who went to his grave at the early age of nineteen, killed by consumption brought on by the secret habit of smok ing at the tender age of twelve. This was the dying lad's own confession; his resson being he thought it was mauly So much for example. Christian fath ers, is this manly example of yours to lead your sons to an early grave?

Again, another instance of the force example: Two boys who left my school a few weeks back, and had heard my lectures against smoking, have now gone to a school where the master smok es in the dinner hour, and to my horror I met them in the village a few evenings back, with a penny worth of tobacco done up in brown paper, putting it, in their idea, in quite a mauly fashion. Now if that school-master was told that as a professing Christian be was ruining those ovs. he would not thank one for the insult, as he would term it.

How often it produces an appetite fo strong drink; and fast companions found in the cigar saloon often lead the down ward road. Is there a sight much worse than to see, on a Sabbath evening, on rising generation lounging in a cigar sa loon, passing their ribald jest and wit on God's most holy day? Who has not witnessed this in a large town or city.

the supposed foolishness of Sir Walter sslave, who threw a pail of wa ter over his master the first time he saw him smoking, thinking he was on fire. Lastly, let me quote for professing Christians who practice this perniciou habit, the words of our Master, "It i impossible that offences will come; but wee outo him through whom they co It were better for him that a milistone were hanged about his neck, and be cas into the sea than that he should offend

"THE MANNER OF SOME."

BY W. IKENBERRY.

NOT forsaking the assembling of our selves together, as the manner of ome fs; but exhorting one another. Heb 10: 26. Now it appears from the lan guage of the apostle that it was neces sary for the people of God to assemble together that they might exhort one an other. The language of the apostle reaches us with all the necessity that seemed to hover around the cause of our Muster in that day. It is a fact that when the children of God begin to for sake the assembling of themselves to gether, the cause suffers. What is the cause of this? The great and primary cause, is the want of true love for our Master and the church.

Paul said, "Let us hold fast the fession of our faith without wavering for be is faithful that promised; and le us consider one another to provoke un to love and good works." Heb. 10: 23 24. In these texts we are taught stead asiness and to consider one another t provoke to love. It appears to me that there is no way that we can do this better than to meet together and to associate ogether in the worship of our Creator Have we not all realized the fact, to a greater or less extent, that the more we neglect meeting with the children o God, the less we feel inclined to go Our love begins to grow cold, "See that you love one another with a purheart fervently." 1 Peter 1: 22. Here

pure, and fervent. If so, we must have our hearts filled with good morals, so that we may provoke to love and good works when we assemble together, "hav ing our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Our text says, "as the manner of son is."We infer from this the manner or co tom of some to forsake the assembling of themselves together. No wonder h

we are taught that our love must be

thus spake when he saw the coldness in that early day, on the part of some, and it is a stubborn fact that this custom of church members absenting themselves from the house of God, follows the shurch from the days of the apostles to the present, and is as prevalent in our time as it was in the days of the apostles if not more so. We are often made to feel sad when we go to the place of wor ship, and find comparatively few assem-bled. How discouraging it is, and no good reason why it is so.

Dear brethren and sisters, what are your excuses? Have you worked too hard, or are the roads too bad, or have you grown cold? If so, it is all wrong, We have heard some say, "If I would know that brother so and so would be aceting to day I would go." Agaio, if I had known that brother so and so would have been there I would have gone, too." Now we ought to remember that when the able brother will be

One can almost commend for wisdom absent, then it is more necessary that we from our badies, or the last morsel from go, for our presence will have a tenden cy to encourage the young inexperiencd brother. It is very discouraging to the minister to see so many vacant seats.

The apostle further says, "exhorting one another." Here the apostle tells us what to do when we come together; to exhort one another. In what are we to xhort? I understand that we are b encourage one noother to steadfastness and to a discharge of our duties as breth ren and sisters in Christ. When we go to the house of God, do we do this? do we spend a part of the time after we get there in talking about worldly at fairs? Christ says "out of the abundance of the heart the mouth speaketh." Examine yourselves whether ye be it the faith; prove your ownselves." 2 Cor.

"GIVING AS GOD GIVES."

(Relaw Telvo an extract of a very touching to (Below I give an extract of a very touching pr the letter just received from our dear afficie-rother, written while "so full of nervous torment, e, with all other of our affacted brothern and so-re in Christ trair deserve our shost profoun-manthy.—E. R. STIPLER.] E. R. Stiffer, dear Servant of Jesus .-

YOU must not pass yourself to again ty, or inconvenience, or diminish ed comfort, m order to supply me with stamps. The rich can give of their abundance, and no strong motive is nec essary to part with a trifle; but the poo who have nothing to spare, must have a motive which this world cannot furgish in order to make their little for the promotion of a great cause. To this class the poor widow with her two mites is the Divinely-accredited model. I have no doubt that daughter of penury east her farthing into the treasury with a profounder satisfaction than any of the wealthy contributors departed their largesses. It was the Lord's Treas ury, and the beatitudes of His inner Presence inspired a disposition that could be satisfied with nothing less than the sacrifice of "all her living." There is a great principle in this which we are slow in recognizing. I do not question the fact that those two mites went into the sacred chest under the uplifting consciousness that she was acting under the immediate personal coguizance of the God-man. She was under the same roof in the same room, within speaking dis tance of the Eternal God in human form. She was one of those that "wait ed for the consolation of Israel." Her love was no dreamy, speculative, cold bearted imagination.

All the fervor of her soul was aflam with a personal attachment and to keep her two mites to herself would have been a painful self-denial. This strong, all-dominant personal element of fealty to Jesus is the supreme matter in religion without which it blesses neither our

elves nor others. Christians are God marked, Spirit aled persons; living epistles, "know and read of all men." The constrain of love, the desires to give, to spead an be spent" fills their being to the brim even if no tangible object is ready for its exhibition. Such persons need no coaxing to support missions, need no he pushed or dragged to the Lord's Treasury, do not ransack their pockets and purses for a dime or a nickel, when a piece of larger denoscination lies o top. A true bride always offers her est and sweetest and fullest to the bridegroom. Not because it is looked for, but because love prompts to nothing less. "All her living" does not necessarily require stripping the clothes

the pautry, or the scanty fund endeared by the sweat and blood of beloved an cestors and our own. It may mean even this in certain exigencles. the saintly widow gave all that was immediately available of her effects. had still the means of procuring her daily bread even if her only capital was in manual toil. Love forgets self in its object. In spending itself for the higher it feeds and blesses the lower. A self-seeking, self-pleasing Christian is a contradiction in terms. If each gives itself for all, all will be served, and the most God-like character developed immediately. The desire of salvation is not the noblest inspiration. "Lo, I come to do thy will. O Lord." is a higher impulse. The first makes easy, nar row, proscriptive professors. The latter launches into all the possibilities and felicities and exaltations and glories of the incarnation. He that gives his two mites as the widow gave, consecrates that of which they are the outcome. One person can give a thousand dollars, and yet give nothing. Another can give a farthing, and give his all, even if he has a cow and sheep at home. God seat his best, His all, because He sent Himselfia His Son; and yet He remained in Heaven. Deity entire was in Christ, and yet God upmutilated kept the Throne of Glory. "Without controversy, great is the mystery of godliness, God manifest in the flesh." gave himself because we were in need, out more because He is Love, and sacri fices His glory and blessedness. To be Christ-like is to be like God.

C. H. BALSBAUGH. Dec. 17th 1879.

> HOPE. BY E KURLEY

HOPE is to the Christian what the anchor is to the ship, and without it he would eventually be lost. We as a Christian body, as the church of the living God here upon the earth, do not know, only having the Word, not delivered verbally, having it as it was delivered to the saints; but thank God we have the blessed hope, the anchor of the Christian, and we look joyfully forward to the second coming of our Lord Jesus Christ. He may come to-morrow; he may come next week, and he may not come for years But we all look joyfully toward the fulfillment of the prophecies, and as we are ignorant of the time he will come, we should all be prepared to go forth joyfully to greet him and sing the songs of the redeemed.

The business man has his hope which is that his investment may prove profit-able. The mechanic has his that better times and better wages may come. The farmer has his that his crops may be large, and the money derived therefrom may yield large interest; but what are these compared with the Christian's hope? He looks forward to the coming of our Savior when he expects to be received home to rest and to enjoy unspeakable happiness throughout the countless agea of a never ending eternity.

Dear brethren and sisters, let us all pray to our dear Savier to grant us more grace and divine aid from above more grace and divine aid from above that our daily walk may be a continual sermon, and, we may, if only through our daily life gain some poor perishing soul to our Master's kingdom; and great will be our reward.

It is a row of empty houses that gets all its windows broken, and empty hearts, and empty hands, and empty hearts, are sure to come to crief.

The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, 8. I. II ARRISON, J. W. STEIN.

This Editors will be responsible only for the ral tone of the paper, and the insertion of an ic does not imply that they endorse every sen-nt of the writer. ament of the writer.

2. Convaniences is order to accure prompt In-ertion of their articles, will please not Indulge in secreossilites and unconvicous language, but pro-cut their views "with grace seasoned with sait."

thele views "with grace sensioned with satt." For the branch of our treaters and the good of cases, we solved church news from till parts of Brotherthood. We want some one in each cos-position to keep as supplied in the bridest way, see all the facts, and we will put them in the single. Always write with black his, on 4. THE BESTHEEN AT WORK will be sent by address in the United States or Canada in 159 per annum. For the leading characterist the paper, as well as terms to agents see eight go. Address all communications.

Louark, Carroll Co., III.

LANARK, ILL. . FERRUARY 10, 1880

Dick's Siderial Heavens is out of print; BRO. DANIEL VANIMAN held a series of meetings in Murrayville, Ill; haptized two, one of them a noted physician

D. Etwen Worr, formerly of this place, is now publishing a nest and interesting months at Hagerstown, Md., called, "The People's Jon sting monthly

In a letter received from Brother Hatchison, at Longmont, Colorado, we learn that he is some better. He expects to return home about

BORTHER A. S. LEEB, of Morrisonville, Ill., in forms us that his eyes are slowly improving and that he can now see to read coarse print

THE Sunday-school workers in Iowa h inted the 20th inst. to meet in South Waterloo church to consider work. These in Middle Indiana meet on the 10th inst. in O gan's Creek Church for the same purpose.

With each of our readers make an extend the circulation of the B. AT W.P an write just as easily for ten thousand as or one thousand. Do all you can, ask the for one thousand. Lord to bless you, and all will go well

Bho. S. Click says we made a mistake in an item of news a few weeks ago and wishes it cor-rected. He says, "At the love feast in Cedar Co., Mo., six were haptized, three from the Ne We gladly make the correction.

BR'N. JACON SNELL and John Metzler recent ly held some meetings in Napanee, Ind. Roads were very muddy yet the attendance was good. It is the old, old story repeated again. P. are willing to listen to the truth it presented in the spirit of the Master

We call the attention of our resolers to the article on an other page entitled "Tobacco Smoking." It is a plain statement of facts which should find lodgement in the minds of all who devire to do good to their fellow-nam.

Properson Mc Garvey's letters from Pelestine are affording many of our readers considerable enjoyment. They bring to the mind many valuable pearls from the Bible Land, and give one increased desires to study the Book of books which hast revealed unto us the places and the incidents connected with them.

The burry and crowd of business is now subsiding, and we hope to give the contents of our paper more attention in the future than we have during the past few weeks. We here ex-press our gratitude to all our agents and pa-trons for their support, indulgence and sympatrons for their support, indulgence and sympo-thy, and our heart felt thanks to Almighty God for his protecting love and mercy.

In our notice of Rail-road arrangements in No. 4 we forgot to mention the Chicago, Rock shuo and Pacific. We expect to arrange with this road also, therefore those living slong line will please name stations where they ex the cars; otherwise full rates wil be clurged. Excursion tickets will be placed at such statious only where Brethren intend to ed on the train, and if no tickets are there, full this, not a word is said about his going out of the will be charged. to be will be charged.

THE DEBATE MR WESER: Mr Ray's 6th affirmative be

ing delayed a week, reaches me just in the moist of our school examination of second term and opening of third term, which crowdus with business this week, from next issue, be able to prepare an article for next issue. Hence I will not

Mt. Morris, Illinois, January 20, 1886 But "Mr. Ray's 6th affirmative" was not "de

laved a week." It was your fifth n gative that was delayed, so that it did not reach us in time It was your fifth negative that to be inserted the week it was due Dr. Re auxh affirmative was sent you promptly, hope you will soon be able to send your arti-Dr. Ray your artic on time, without being compelled to hold up an extra week each time, as you have been doing lately.

Be patient, friend "W." Did not Brothe variably notify you when he found that he could not send in time? Oid Dr. Ray di ed to be all right when Dr. Ray could hold up a week or two, and that without notifying Brother Stein in advance, but it is all when, through pressure school duties. Brothe on time. By the way, where is Brother Stein's 6th negative which was sent to you Jan. 28th and at this writing (Feb. 6th) has not yet re Brother Stein's fault, is at?

A SERMON ON FEET, WASHING

Delivered in Lanark, Illinois, Sunday Evening.

[B: M M EDBLAND]

[Bi M M EDBLAND]

[Bi M M EDBLAND]

[Bi M M EDBLAND] after which the following from Acts 3: 22, as rend:

The subject this evening, is Feet-washing-Church Ordinance. I assume the affirmative of the question, and shall endeavor to present Scriptures in proof of the idea that the decirine of Feet-washing is an obligation which devolves open every believer in Christ; and while me xamine this subject let us remember that we have both public and private duties; but private

duties are distanct from public duties in more

ways than one.

The first point I call your attention to is, that the Savior did not wash his disciples' feet in Bethany. I present this not specially to favor feet washing as a church ordinance, but to correct an error of recent origin. I repeat, that the idea that Christ washed his disciples' feet in Bethany is of recent origin. In disproving this idea, I shall not claim it as an essential element in an ordinance; for Christ had power to set up an ordinance on the plain, on the mount, in the private house, or in the temple. His power is

not limited to places made by human bands Buck, in his theological dictionary, says that singing is an ordinance; that praying is an ordinance; that preaching is an ordinance. This raises the inquiry. What is an ordinance? An ordinance is a rate or ceremony based upon certain principles. Will any one deny that preaching is not a ceremony? Action is required in preaching; and this action is based upon certain principles, which together constitute an ordinance. Prayer is un act-something done in compliance with divine principles, hence properly au ordinance. But more of these prin ciples further on. I now call attention to the Bethany matter. Matt. 21: 17 says that Jesus is in Bethany. The same chapter and 18th verse puts him on the way to Jerusalem. now call up verse twenty-three, and that puts him in the temple in Jerusalem. First, we had Christ in Bethany; second on the way to Jergsulem; and third in Jerusalem. We now call up chapter 24, and verse 24, which tells us that he is out of Jerusalem on Mt. Olives We follow him closely and in chapter 26, verse 18 we learn of his sending two disciples to prepure the passover; and in verse 30, testifies that when the even was come he sat down with the twelve,"—not in Bethany, but in the "guest-ebamber" in Jerusalem We now have him in

Jerusalem, where he instituted the communion

Lord's Supper, and fert-washing. If we should

call up Mark and Luke on this point, they

would testify just as Matthew does; hence par

them by and call attention to John 19: 12

which tells of his going to Jerusalem; and after

set. The only way by which the feet-mashing ed on them," and commanded them to receive practiced by Christ, can be put out of Jerusalem, is to charge the Holy Ghost with ignorance, and then prove it. The opponents of Christ feet-washing may engage in the work; we will not. Some have even dared to do this by tak-

ing about foorteen verses in John 13 and pub ting them at the beginning of chapter twelve This is presuming that Inspiration was igno runt; did not understand how to regard events; knew nothing about order and arrangement We speak thus because there is a disposition fested to mislead by claiming that part of John 13 belongs to John 12-that a little of

John 18 had slipped out of place. Second. I call your attention to two more facts,-that of the hetrayal and the denial. In Matt. 26: 21; Mark 14: 10, associated with the communion, we have the language of Christ to Judas; and in John 18: 21 the same language in connection with the account of fee t-washing The Savior used this language but once, there fore not at two places. in Matt. 26: 34, Mark 14: 20; Luke 21: 34 occurs the language of Christ to Peter concerning his denial, and in these places that bit of information to Peter, was at the place where the commu iustituted. In John 14: 38, occurs the same

language associated with the account of feet washing. Now if Matthew, Mark and Luke place this in connection with the institution of the bread and wine, and John places it with feet-washing, does it not follow that the ordinsace of feet-washing was instituted at the same time and place with the communion? Third. What are the principles or element of an ordinance? 1. Davine authority. 2 Command. 3. Example. 4 Promise. The Master declares, "All power is given unto me in heaven and in earth."-Matt. 28: 18. This settles the question of anthority, not only authority, but divine authority. 2. "Ye also neght to wash one another's f-ct." (John 13: 14) and "ye should do as I have done to you." (verse 15.)

there is command. 3d. Christ washed the disciple's feet, then told them, "I have given you an example." He even did not say this of haptiem; yet he gare the example. He did not say he had given them an example in the break ing of brend, yet he did. In fret-washing h gare the example, and told them of it. 4 "H re know these things happy are so if we do them," (v. 17). This settles the question of promire, Thus you see we have dirine authority, command, example and promise-all cie

cuts in an ordinance. Fourth. The word ekklesia occurs one han dred and fourteen times in the New Testament, and is translated church, assembly and

congregation. "Tell it unto the church," (Matt. 18: 17) is the same as tell it unto the congregation. If ten or more persons who obey the Lord, assemble in Lunark, is not that the church at Lunark? If even five or two, meet in the "name" of the Lord, is not that the congregation at that place? Who will deny that the twelve with Jesus present, was not the congregation of the Lord? When the twelve were present at one place, and Jesus washed their feet, was not that the ekklesia of the Lord at that place?

"But the church was not then organized," ys the objector. That is an assumption. Christ gave his disci-

beause lepers, raise the head, and cast out devils; yet, by the arguments of some they we aqualified to assemble in a church capacity. Christ knew what was in man; and while on arth needed no man to testify to the truth Was not an apostle an officer? Were they not osen apostles before the day of Pentecost? Certainly they were; therefore, there was an esia,-a congregation with officers three ad a half years before Pentecost. We repest, therefore, were not the twelve at the house of Simon the leper, the church at that place? Was not the twelve in Jeru-alem in the guest bamber, the church at that place? Was not the one hundred and twenty in the apper room (Acts 1: 13, 15) at Jerusalem, the congregation of the Lord at that place? Hear John 20: 19,

uto you u he had said this, he breighed at them, and saith t fre ye his Boty Ghost

the Holy Ghost, and this before Pe

Fifth. Is feet-washing as a religious act, a good work? Let us see. If God calls all his institutions "good works," the matter is settled.

We call up James 2: 17: Is not the effect of faith a good work?

Do we not agree that when we break bread and divide the cup we do a good work? er every ordinance of God is a good work or an eril work. It must be one or the other. Prayng is a good work; preaching is a good work breaking bread is a good work, and washing feet as directed by Jesus is a good work. If you are called upon to forgive your enemies, is of that a good work? Every act of God, every institution of God is a good work. Paul says to the brethren at Ephesus,

We are his workwanship created in Christ Jesus mito good works, which Gal before oraned that we should walk in them. friends, here is Inspiration declaring that G ordained that we should perform the works given to us!

If a man practices feet-washing in the public assembly, and thus hus "part" with Jesus, is he not doing a good work? Whatever (iod requires us to do, publicly or privately, is a good work. Why do our friends regard feetwashing in private as a good work, but when done publicly, an evil work? How do they account for this difference?

Sixth. Suppose that verse fourteen of the 13th chapter should rend tims: 'Ye ought sod wash one another's feet." After reading it that way, you go into a congregation where they wash one another's feet. You are them engaged, then turn to your Bible, and read, "Ye ought not wash one another's feet," and instantly you cry out, "Men, and brethren, ron are violating the command of God!" Wa tell you that "ought" is not bluding; but you insist that it is. In that case, my friends, uld you not see all the force and power in that little word ought? With ought not in John 13: 14, would you not, with great boldess, tell us we are adding to the word? Certainly you would, and justly, too; but how i it when the word "not" is not there? We trust you can see the force of this, and at once hange your opinion to faith. Opinion says. 'Ye ought not," het faith says, "Ye ought."

Secenth. Adam Clark, Blackwood, Dr. J. W. Herring in his life of Christ, Bulop Pierce, and the great majority of commentat istorians may that Christ washed the disciples feet at the same time that he instituted the Eucharist. Herring says, "He washed their feet " " in order to show them an example of the utmost humility and condescension, Scores of men on the other side of this question can be brought up in support of the idea that Jesus washed his disciples' feet in Jerus iem in the night in which he was betrayed. However the people of God will obey Jesus, no difference where the command is given.

The commission (Matt. 28: 19) the new hirth (John 3: 5), the Holy Spirit, (John 20: 12), were all given prior to Pentecost; so that the plea that all was chaotic until the miraculous outpouring of the Spirit falls of its own second. Jesus immediately after washing his disciples les power to baptize, to beni the sick, to feet, said: "If ye know these things, happy are ye if ye do them." These things means more than thing. Them does not mean, it.

You, my friend, who have never washed feet as Jesus did, how can you tell what blessing there is in it? Has the man who never broke bread any experience in bread-breaking? How does the man who never prayed, know anything about the blessings that come that way? man who never has been haptized, can be tell anything about the blessings of haptism? So in fe-t-washing. Does the man who never warhed feet in the congregation of the Lord, know anything about the blessings that follow that act? Do we, therefore, hear that Prophet in all things, when we refuse to hear h feet-washing For want of space, the balance of the sermon

is omitted. Reported by Gra Harway

THE old people at meeting are a pleasant sight The gray bairs indicate experience and judg ment, and we should love and respect such a Here it is expressly stated that Jesus "breat! - can help us in our Christian pilgrimage.

BE A CHRISTIAN.

WHY not? Why can we not have your consent? Why do you slight the invi If there were no Christians in the world don't you think it would be less on you ble? Have you ever seen a man you loved less because he would do right, or was a Christian i Do you think any among your worldly friends desteem you less if you had the God shed shroad in your heart? Would life lose its sweetness if you should become an bein and an approving conscience for your conduct that you would be happier? Is there anything denied a Christian which will diminish his hapess he e? Is a pything that it is good for man to have, which is denied him? It is only that which does man harm that he is forbidden to do, or have. Do you think God could love his children and create things which they would he benefitted by using and theu forbid their ase? No, never. God wants man to be happy If he does not, why does he do so muci Why does be cause the earth to produc that which pleases the painte, and at the sam time satisfies the wants of the body? Why doe he satisfy man with the things necessaryte pro test his person and make him comfortable? No, my dear friends, in becoming a Caristian you have nothing to lose, but everything to and erjoy real comfort and not a mere famey or orann or imagination of the heart, set your effections on things above. It will make you banmer than all saribly soon and grandous

Though the band of affliction be laid heavily upon you, darkness surround you, storms of temptation and opposition sweep over you. friends betray and foreske you, if the spirit Christ possesses your soul, you can count it all You will then soar above the low plane of carnal nature, which only enjoys "the the eye and the pride of life." You w You will then see all things pure and boly and lovely. suality will then in you no longer be a consum-ing fire. In the midst of adversity and distress you may have the consolution of a home be youd the floors of strife and contention where you can forever bask in the sunshine of perfect You can then hold intercourse with the faith, behold the gates of Leaven open and the spirits of "just mon made perfect" standing there beckening you thitberward. Oh, reader, Christian that when you die the augmay carry you to Abraham's bosom where the d cease from troubling, where God sl wine away all tears, and where there shall be no more parting—no more family ties broken no more sorrows, nor trials, nor temptations Father and mother, son and daughter, brother md meter, be happy Christians here that may finally meet each other, as a happy family forever dwell together, in the the eternal shore.

. THE STANDING COMMITTEE

MANY of those who have attended Annu of the great lab Meetings are aware sually resting on the Standing Committee The Committee commences its work on Monday ng; works all day, and sometimes till mid night Early on Tuesday morning the work is renewed and continued till time to open the services in the Council building. At noon an extra session is held. When the Council is ad-journed at 4 o'clock the Committee men, instead of resting as others do, must enter their rofor business and perhaps stay there, hard at work, till after midnight. Thus they work and lose sleep till the meeting closes. In some in stances brethren fall asleep during the sess and must be aroused so that the work can go on. I have seen prominent members of the Com mittee fall asleep while sitting at the table in the Council room-they could not help it, they were completely worn out. Then, to make it still worse, the Committee is semetimes severely ensured because it does not do its work right Considering the disadvantages under which they labor, it is a wonder to me that they pertheir work as well as they do.

But such sufferings so the Studing Commile. Clifferin studed upon, noted only, and so one leads to the consistent of the substitution of the subst

for all this, and the sooner it is adopted the better it will be for both the Standing Committee and the Annual Meeting.

Let the Standing Committee reach the place of meeting on Thardy severaing before the Council, and commerce their work early Printy Prin

Our Committee of Arrangements discussed his matter pretty fully during its last session We would like the Standing Committee to mee at Lanark on Thursday evening before the A M. so as to be ready for work early Friday morning. We were confident that such an arent would meet the approhatio ery member of the Standing Committee, but finally concluded that it was not nor privilege make that change; it would be assuming rather much authority on our part. However we lrast that the propriety of a change in this respect will be brought before the next A. M. But before closing we have this much to say If arrangements can yet be made to have the Standing Committee most at Lanork on Those day evening so as to commence their work early Friday morning it will be just what the Committee of Arrangements would like to a will welcome the Committee and make all necessary arrangements to entertain them. The mmittee can have the use of the Brethren's meeting nouse in town, near the place of meet

ing. We will see that they are boarded and have comfortable places to sleep. Now heathirm, what say you? Are you in favor of baving the Standing Committee meet in Lanark on Thursday exeming before the next A. M.? If it can be done, the A. M. can get through with its business in less time, and we believe all

J. H. Moore.

Lanark. III.

RAILROAD BUSINKSS

N order to facilitate business, and render the work less perplexing, all the business pertaming to railroad arrangements is now placed in the bands of Brother M. M. E-helman. Per sons wishing arrangements made on roads leading to the A. M. should write him at Lunark, the control of the co

THE DESIGN OF CHRISTIAN BAPTISM

THE DESIGN OF CHRISTIAN BAPTISM.

I T is objected that insumuch, as remission, everlasting life, etc., are conditions on faith in Christ, John 3: 36; Acts 10: 43, that they cannot therefore be received by haptism We answer. Faith really may be considered the first and last exercise which accepts pardon No one can repeut, let alone, he fit for baptis who does not believe the goans! "Without faith it is impossible to please him; for be that meth to God must believe that he is, and that he is a rewarder of them that diligently arck him." Heb. 11: 6. Here faith is a condition of cowing and sceking, and men must use to Christ, Matt. 11; 28; John 5; 40, and such the Lord Lee 55: 6 in order to be rered Hence the faith which precedes coming, seeking, repenting, being baptized, etc., bown ary, does not secure it if left alone. The promise of salvation to the believer is not to the exclusion but the inclusion of the other things required by the gospel as well[as faith anwithout which fuith itself is dead. Homes, the contrast between saving faith and its opposites by Christ. "He (pistenson) believing on th Son hutb everlasting life; but he (aprithous) disabenius the Son shall not see life. John 3: 36. Mr. Willmarth, a Baptist writer in the Baptist quarterly of July 1877, says, "Faith in Christ is acted upon, acted out, and so consummated in baptism," also that baptism "em bodies the purposes and pleiges of repentance

are met here by the accession of fustification by works. Our opponents tell us that Paul says ot of works lest any man should boast," etc., but their indiscriminate application of the ex pressions "not of works," not by works of righteousness which we have done," "not by the works of the law," etc., invalidates itself by going too far. We believe these declaration as strongly as any one and teach them. They occur either when the spostle contrasts th law and gospel, or congratulates, warns, or admonishes those who had been under the law, or were troubled by Judaizing teachers; or when he addresses Jews who rested in the law, or gentiles with a view of reaching the Jaws through them. Their obvious meaning s, that Justification or pardon is not by the works and righteonsness of the Mosaic law. Nor is it by any work of human invention. But do the Scriptures ever tell us that Justifiation is not by the works of the go by the works of "the perfect law of liberty?". not by obeying the commands of Jasus? Is e author of eternal salvation" to any but "them that obey him?" Heb. 5:9. God "will render to every man according to his Rom. 2: 6. Men will be judged by the things "written in the books, socording to their works." Rev. 20: 12. "Whose looksth into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Jas. 1: 25. "By faith Noab being warned by God concerning things not yet seen, prepared an ark for the saving of his house; by which (preparation of an ark) be condemned the world and become an heir of the righteonouses which is by faith." Heb. 11: 7. Did be not become heir of the rightcousne faith by preparing an ark? "What doth it profit my brethren though a man say he hath faith, and have not works, can faith save him ; Jos. 2: 14. "Wilt thou know, O van m that faith without works is dead? Was not Abraham our father justified by works, when he had offered up Isaac his son upon the alter? Seest thou how faith wrought with his works, and by works seas faith made perfect? And the scripture was fulfilled which saith Abraham believed God, and it was imputed on to him for rightcousness; and he was called the friend of God." Jan. 2: 21-23. This was brore the law, por does it refer to eircumcisson It was the first time God confirmed his cove nant promise, with which it was directly consected, to Ahraham by oath. By myself bave I sworn saith the Lord, for because thou hast done this thing and hast not withheld the ton, thine only con, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of beaven and as the sand upon the sea-sbore; and thy seed shall possess the gate of his enemies; and in the sted shall all the nations of the earth be blessed, because thou hast obeyed my roice." Gen. 22: 16-18. See Luke 1; 73; Heb. 5: 13-17. "Ye see then how that by works a man is justified, and not by faith only." Jas. 2: 24. Thus we see that James had to correct the same error into which many are running now, who won't believe his teaching on this point, though an spostle, and work hard to make others dish lieve it. But they complain that we "attach too much importance to the exercise of the creature." Ans: No people attach less merit to human actions than we. Are not repentance and faith creature exercises? Does God repent and believe for sinners? Do any people preach ardon without faith? Mark 16: 16; Luke 13: 3. Repentance, faith, and haptism, are all creature exercises, required by God only where they are possible and so far from meriting salvation, that after we have done all, we are still approfitable servants and have only done our Neverthelass a neglect of duty is a duty. neglect of life. But why disparage the im-nortance of work? Is not faith itself work?the work of the understanding in apprehending the truth?—the work of the will senting to the truth?-the work of the affecscark of grace confer remi-Christ merit it?-the work of the Holy Spirit apply it?-the work of preaching proclaim it? Rom. 10: 14-17; 1 Cor. 1: 18-21-the work of repentance, faith and baptism accept it?-tie ourl of holiness continue in it? Blessed are

Can such right and entrance be sujoyed by those who will not do his commandments? Dr. S Graves in the Standard, a Baptist paper of Chi cago of June 27th, 1878, says "Whatever obedience to Christ bas to do with salvation, bap tum bas." American Christian Review, Vol. 21, page 234. But some seem to think bemuse we argo the importance of haptism that we therefore undervalue the Atonement and the Holy Spirit work. I will let Mr. Willmarth a Baptist, answer this objection for us. "It cannot undervalue the Atonement. for the Baptism is one resting upon, and deriving all its value from, the name of the Lamb of God; and this is distinctly understood by the person haptized, who submits to the rite as a believer in that same. It cannot dispurage the work of the spirit, since he alone effectually calls men to Repentance and Faith; and it is by (Greek en, in, within the influence of) one spirit that we were all baptized into one sely, i. e., the spirit leads the peniteut believes to Baptesa and bless the rite." Baptism And Remission, pp. 9, 10. Msn may simply be-liete, and by no means be saved. "Then said Jesus to those Jews which believed on him. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth the truth shall make you free. John 8:31 If faith alone will save, these Jews were saved, yet Christ plainly tells them "ye are of your father the devil, and the lusts of your father ye will do " 8 44. This is one example in which even believers were children of the devil. "Among the chief rulers, also, many believes on him, but because of the Panrisces they did not confess him, lest they should be turned out of the syungoge, for they loved the praise of men more than the praise of God." John 42.43. If faith alone saves, then these mee were saved. "They "believed on him," but had not confessed him, i. e., had not put him on by haptism. They loved the synsgogues better than the companionship of the despised and numble Nazarenes. They loved the praise of men more than the praise of God. Were they in a pardoned, saved state? Let Jesus answer Whososver therefore shall be asbamed of me and of my words, in this adulterous and sinful generation, of bim siso shall the Son of Man be aslaumed, when he cometh in the glory of his Father, with the holy angels. Mark 8; 38, Faith saves, with repentance and haptism. Paul says, "Whospever shall cail on the of the Lord shall be saved." Row 10:13 Here salvation is conditioned on calling on the name of the Lord. It says nothing about repentance, faith, conversion, etc. Most we therefore conclude that it promises salvation to the exclusion of faith and as a condition? Certainly not, and yet such a conclusion would be as rational as the deductions which exclude hantism from passages which mention taith only. Because one lives by breathing does he therefore not also live by eating, sleep ing, etc.? If he would quit eating and sleeping, how long would his breath continue? Beause one's sins are remitted through faith can they therefore not be remitted through repentance and bantism? Is not submission to Christ's authority a condition of the very existence of confidence and trust in him? Ho one confide or trust in a government for protection, from which he witholds obedience? How an the farmer appropriate to himself by faith, God's promise of "send time and harvest," who refuses to put his bands to the plow? How could Peter's hearers on Pentecost have even believed all he preached without believing that they had to repent and he haptized for the remission of sins? Acts 2:38. Would not a refusal of baptism on their part have left them destitute of the faith which is unto salvation? was it not abedience to God in going forward into the waters of that typical haptism that Israel realized God's temporal salvation? 14: 13, 15: 32-30. Was it not the event in which their despondency and fears were exchanged for the faith which received the blezsing? Vs. 10-12, 31. Would their faith have 2: 6) that if we received Christ in haptism, we I answer, since we received him in haptism by faith, we have never been undaptized but hope

It is reported that Bigelow and Main bave published 7,609,000 copies of Gospel Hymns.

Rome and Family.

Heathands, love your wives. Wives, submit-elves anto your own husbands. Children, our parents. Pathers, provokenot your child-rish, but bring them up in the nutrue am-ountline of the Lord. "ervants, be obedie-hem that are your misters.—PAUL.

WHAT MATTER.

What matter, friend, though you and I Muy sow, and others gather? We buill, and others occupy. Each indocring for the other. What though we toil from sum to sum,

And men forget to finiter he nobtest work our hands have done If if al approve, what matter?

What matter though we sow in tears,
And crops fall at the reuping:
What though the fruit of patient years
Fast perish in our keeping:
Upon our numbed try sun- floods

Arise and temperis gather—

f faith beholds beyond the clends
A clearer sky, what matter?

A descript ray, what macor?
What matter though our custies fall,
And disappear while building:
Though strange hand-writing on the wall
Flame out mild the gilding;
Though every lide of the least?
The hand of death may shadler;

igh hopes decay and friends depart-beaven be ours, what matter? THE POWER OF WORDS

BY WEALTHY A. CLARKE.

WE often meet with persons who seem to have a very poor estimate of words and They are powerful weap-or misery. Who has not their true meaning. and produce joy or misery felt the force of cutting, sarcastic words, sting telt the torce of culting, sureasm words, stug-ing the heart and often causing hours of wretcheduces? Again, how sweetly falls the kind word, how touching the look of sympathy and the warm pressure of the hand that tell unmistakably, that others feel for us and would dischain the thought of giving us pain. There are many to-day whose hearts are aching and lives made hitter by the cruel words which have been thoughtlessly spoken. No heart is so callous that it cannot be penetrated hy kindness. The most degraded tramp that comes to our doors, although he may have led a life of wickedures, and his approximes may indicate a rough nature, but we know not what may have been his trials and templations, and speak kindly and relieve his wants, we will awaken tender thoughts, and perhaps, as he remembers his early lete and the sweet inflube seen trickling down over the care-worn check. He will feel that he is not alone in the world, and although he may be howeless, u sad thought indeed, yet he will receive kindness from our hands with gratefulness, and will go forth with a desire to live a better life.

There is nothing gained by uttering words which wound sensitive hearts, but often we which wound sensitive hearts, but often we drive from as those who would be our tree and decentant friends. Then let us learn to think before we speak and consider how are would feel were some friend to speak harshly to us. There is so much in the manner we speak. An old adage teaches us that "It is not so much used in the manner was peak. An old adage teaches us that "It is not so much used no say, as how you say, it, and this we have all experienced to be true. The same harsh language if spoken in a mild tone, and with a view to do us good would have quite a different effect and leave good impres certain writer says, "Harsh words are like hall-stones, which, if melted, would fertilize the tender plants they batter down

"Words are lighter than the clouds from

"Words are lighter than the clouds Off the resiless occasi spirit, Valuer than the trembing shadow That the next hour stens (wa). By the fall of summer rain-drops In the air as deeply stirred, And the rose leaf that we trend on Will outlive a word.

Yet in the dull slience breaking Wi h a lightning fissh, a word

Wi h a lightulog fisab, a word, Wearing endless devolution On its blighting wings, I heard. Earth can forge no keener weape Dealing surer death and pain. And the cruel echo answered. Through long years again.

I have known a word hang startik I have known a word lising startist over a drary waste of years.
And it only atoms the brighter Looked at through a mist of tears. While a weary wandeer gathered. Hope and heart on life's dark way, By its fattheral promise shining. Charer day by day.

I have known a spirit calmer
Thus the clearest lake, and cle
As the braven that gazed upon it

With no wave of hope and fear; 3ut a storm had a wept across it And its deepest depins were stirred Never, never more to slumber— Only by a word.

have known a word more gentle. Than the breath of summer sir, In a list'ning heart it neatled As it lived forever there.

Not the besting of its prison Stirred it ever night or day, Only with the heart's last throbbing Could it fade away. Words are mighty, words are living Serpents with their venomed stings ight angels crowding round to

Or bright angels crowding round us With heaven's light upon their wings. Every word has its own spirit. True or false, that ne ser dies. Every word man's lips have uttered Echoes in God's skies."

Laurek III

WHAT HAS A LADY TO DO WITH TEMPERANCE UCH. The gentle elements of her nature

A have fitted her for command; and God has made the empire of her heart boundless. Love is the bond of sympathy with all intelligent creatures. It is the master-principle of society; a spontaneous emotion of the soul, obedient to no motives save those which elain kindship with its own character. Fear cannot inspire it; power cannot suppress it; wealth cannot purchase it; authority cannot command cannot parenase ut; authority cannot command it. A sleve in all its malignant passions, the soul is free in every exercise of affection, in every part of honevolence. However other objects may inspire the emotion, woman was made to be mistress of this passion in the soul.

If she does not rule in the heart of man, it is usually because goodness does not rule her own. She may light the torch of hencyolence, and direct its fire wherever size will; ker empire is houndless and free. This influence was given to make her both the guardian and minuster angel. Devoted to frivolity, her influence reaches unly to the fancy, and neither makes o returns a permanent conquest; but consecrated to charity, it will die only with the memory of her who was "last at the cross, and first at the

Intemperance afflicts man; but it blasts w man. It lays the withering stroke on her heart, and her heavty consumes like a moth, while her joy goes down to the tomb. Man survives the loss of happiness; woman-never Man has a thousand chances to scence it—we man has but one. The evils which intemper ance lays upon man, come often one at a time on woman they light all together. We ask her to throw her henevolence into the stale, to her to throw her honovolence into the scale, to secure protection for her own Ereside, and her own heart. For aught you can tell, the fate of youder widow, friendless and forlors, may soon be wours; for aught you can tell, the desoon be vours; for sught you sat tell, the de-stroper who wrote the mother childless, to-morrow may lay destruction at your deer and break your heart. Whatever may be your pow-er to attract, to persuade, to command, hesitate not to throw that power into this cause, and then, no matter what may be the result, you

shall know that you are guiltless In the domestic circle is east the character of man; it gives expression to nations. If purity and neace are not found there, society will be filled with discontent and contention sure as intemperance crosses the threshold of domestic life, every pure and high infinence will depart. Low indulgence, crawling down through every degree of meanness—even though covered with refinement—drags the soul slung covered with rehnement—drags the soul along robbing it of noble sensibilities, and introduc-ing it to every form of "swilled insolence," till she entirely "loses the divine property of her first being." Let those who preside over t.e sametities of domestic life, and administer its sacred rights, guard the entrance against the first apppoach of this monster. If the household gods are not kept in purity, there is not a denty that is safe from pollution.—Golden

WHAT IS HOME WITHOUT A

BY LIZZIE B. MYESS

WE often see the motto, "What is home without a mother?" and I have realized without a mother? and I have realized the truthfulness of it long ago. To-day as we witnessed the family and friends of an aged father take the last lingering look at the pale face, and part to meet never more on earth, we thought what is home without a father? I could enter into their feelings, as I too have recently had to part with a dear father, to whom we had been accustomed to look for counsel and advice. O, what a change when father is taken away! Home with its sacred

associations no more exists. Sad thought, and side of Mt. Hermon, we took the most circuit no doubt our friends realize the same, but this is not the last of them. We can look beyond this vale of tears with the eye of faith and bohold another scene. There are the spirits of the just made perfect in that blest alcode, wasting to greet us home again if we also prove faithful until the end. Then will our sorrows he turned to joy when we meet to part no more in that city of gold. Our homes in this world are dear, but that home will so far exceed the hest and loveliest here that we cannot conceive the glory of it, even the streets of the city are of pure gold. While contemplating this we must cause to sorrow and rejoice that we have those there who were so dear to us here. While thinking of them our minds are drawn from earth, and our affections centered more firmly on things above. May we strive to become worthy to enter the golden city and meet our loved ones there to be reunited for-

Mifflinburg, Pa.

of a thicket, the mere crubstick with which he guided his sheep. Any day he might throw it ay and cut a better one. And God said:
"What is that in thine band? With this rod, with this stick, thou shalt save Israel." so it proved.

"What is that thou hast in the stranger?" An ox-good with which I arge my lazy heast." Used for God, and Shamgar's oxdefeats the Philistinas

whom an army dare not meet.
"What is that in thme hand, disciple?" "Nothing but five burley loaves and two Esli-es." "Bring them to me: give them to Ged."

And the multitude was fed. What hast thou, Dores?" "My needle." Use it for God, and those costs and g keep multiplying, and are clothing the naked still.-Bible Student

WHAT EDUCATION SHOULD DO.

T seems to me unture designs very few p ple to be scholars, but when so many make a failure of life we are greatly surprised and say they had a good education, when in reality it was, for them, the worst education in the world, because they were not fitted to do their The result of education should be to elevate one's uses. but sometimes a student elevate one's uses, but sometimes a himself reminds one of the cheap wooden box in which his books are packed. We certainly have different capacities for assimilation of mental food, and I think that to be gifted with a tenacious memory and a brain that is not constructive, and a little heart that will always constructive, and a little heart that will always be poor and have nothing to give is a most melancholy state of affairs. There is a certain kind of character, which if it trice to be a scholar, is a miser with his wealth, because it -Good Company.

FROM PALESTINE. NUMBER XXXIX

Mount Herman. dan Essedard" by special Armon MY hat letter closed with an account of Casarea Philippa, and of the castle-crowned rock which rises one thousand test above it. The locality was full of interest on account of its association with the sixteenth account of its association with the sixteenth chapter of Matthew; but when our eyes were lifted up to the still lotter spurs of majestic Hermon, which rose before us to the north, we were remanded of that grandest of all the we were remanded of that grandeat of all the scenes in the life of Jesus, his transfiguration, which occurred on some of those hights. If the apostle Pter, tooking back after many years to that glomous 'viion, could style its locality "the boly mount," (2 Pter 1: 18), the modern pilgram to the Holy Land may be ex-cessed for reparking it with variantion. Filled with this random, I was determined to accom-table the control of the property of the country of the property of the property of the property of the pro-table that the control of the property of the pro-table that the control of the property of the pro-table that the control of the property of the pro-table that the control of the property of the pro-table that the control of the property of the pro-table that the control of the property of the pro-table that the control of the pro-table that the property of the pro-table that the pro-tab plish what few excursions attempt, the ascent of Mt. Hermon to its topmost summit. For of Mt. Hermon to its topmost summit. For this purpose, instead of taking the most direct route from Cesaren Philippi to Damasseus,

ous route around its northern slopes. In reward to the most available point from which to make to the mode arrained point from when to make the accost, there was a pulpable conflict between the wish of our dragoman, hasked by that of the muletters, and the advise continued mour most reliable guide book. We found, that by following the guide book (Buedeker's) we would accomplish our purpose, and reach Damascus one day nooner than by following our living guide; so at the risk of a threatened capable of thinking that anything should be done differently from what it had been done, we gave positive orders that the ascent should hegin from the village of Hasbeya. We also ordered that while we, with the dragoman and our attendant servant, were making the excursion, the camp should move forward to the village of Rasheya, about fifteen unles turther on, which point we were to complete the descent of the mountain. With this plan in view, we rode, on the 18th

Millimore, Pr.

EACH HIS OWN WAY.

EACH HIS OWN WAY.

A Li prest works are dear by serving of days, free Dearmar Philippi to Bulleys, a finishess of about rigidien miles. At Hodyson and the present the present present the present present the present present the present present and the present present the bulley and present p astle occupied by the Turkish governor, where they had premise of protection. But the garrmon of Turkish soldiers, under whose protec-tion they had placed themselves, fell upon

tion they and pinced themserves, sell upon them and mardered them in cold blood. Mea, women and children were indiscriminately butchered, and their bleeding bodies were heaped together in great masses where they fell. When we rode into the open court of about an arre in extent, which lies in front of "What is that in thine hand, David?" 'My
this castle, our dragonane, who remembered
sling with which I keep the wolves from the
sheep. 'Yet with that sling he slew 6Golin
, lims#I under arms in Berutt, with his tellow burselt under arms in Berut, with his tellow Christians, called a halt, and solemnty point-ing to the building, said: "In there the blood was not less than three feet deep, and all over this court it was not less than four inches. course this was in exuggeration, but he told the story as it had been told to him; and the fact that it is believed, shows how deep an im-pression on the public mind was made by the fearful tragedy. I was the more impressed with the scenes of this awful massacre, from having met at Tyre, a lady whose parents numediate relatives were all smong the vic-

time. Sie was left a helpless orphun, only ten years of age; but Mrs. Mott, an English lady in Beruit, who lead and still has, a school for girls, received her into it, supported her, edu cated her, taught her the Protestant faith, and sent her forth to be a missionary teacher. She was teaching a school in Tyre, and such was her interest in Christian people, that when we were there she made a visit to our camp and related to us the story of her life and labors. Long may she continue to show her gratistude tor the blessings bestowed on her, by spreading the light among the children of her benighted people. I thought, while conversing with her, of our own orphan school at Midway, K_{Z-} and I would commend her example to the dear girls of that institution.

girls of that institution.

I said that we were introduced at Hasheya, to a new phase of social life. It was new in contrast with that of the Arab population amid which we had hitherto traveled. Here, the houses, though cheap and plain, had about them an air of cleanliness and home comfort. term as arr of clean garments, were seen sitting on the door steps, or on the cheap verandals, angaged in sewing or knitting; and a number of plainly but decently dressed women, with white veils thrown gracufully over their heads but not drawn down over their faces, freely came about our camp to sell little articles of their handiwork. The ease, comfort and freedom everywhere apparent, presented a pleasing contrast with the bondage, fifth and shrinking userre, which we had everywhere seen in Mobammedan communities.

Having a long and laborious ride before us Having a long and laborious ride before us for the 19th, we were up before daylight; we ate breakfast by the light of candles, and ere the san had guided the hill-tops, we were in the saddle. From about six o'clock till noon we were continually assending the steep slopes which led toward the summit of Mt. Hermon Our storting point, the village of Hasbeya, is 3 200 feet above the level of the ssa, and our ascent included nearly 7,000 feet more. We encountered nothing of special interest on the way, except one most remarkable It was situated some five or six thousand feet route from Cesarea Philippi to Damassens, which would have led us along the southern nent habitation, and consisted of a mass of

natural rock about eight feet wide by ten in length, and rising about seven feet above the ground. In the flat top of this rock were two ground. In the flat top of this rock serve two graves, sade by side, with a thin rock partition left between, and in the hottom of each a nar row vantil fibe those in modern graves for the immediate resting place of the kedy. They were the graves, in all probability of a usua and his wife dug here under the inquise of some strange caprice, and supposed to be a se-cure resting place for their dast until the res-cure resting place for their dast until the resarrection morning. But the stone slahs which covered them are gone, the graves have been

Mt. Hermon is not a rocky mountain, al-though some very bold and majestic masses of though some very bold and magestic masses of naked rock are seen at intervals; but its surface is composed chiefly of smooth slopes covered with soil, and in the spring it is clothed with verdure. Even as late as June 19th, the date of our ascent, the melting masses of suow sup ply sufficient moistore to keep alive a conside able amount of vegetation, and the shepherds in search of green pasture, lead their florks o goats to its very smurnit. Here they watch over the flocks by night as well as by day, and their food is brought to them from the far tant village below. Nor is their business ded with danger; for in these uninhabited acteured with danger; for in these uninhabited mountain regions ravenous beasts that would devour the flocks are still found. Of this we had ocular demonstration; for while we were standing on the summit of the mountain a large brown hear started up not far from us peared, turned around, sat down, and gux-d at peared, turned around, sat down, and gax-d at us for a few moments as if in doubt as to our identity, or of our right to invade his domin-ions. I know not how he get-his food unless he lives upon kids which he steads from the

an aucient beathen temple, and a dwelling place chiseled in the solid rock. The latter is a circular room about twenty-four feet in diam a circular room about twenty-four feet in dissu-ctor, and its colling, which is above right feet high, is supported by a pollar of the natural rock left shanding and far from the confer-ced by the conference of the conference ed up with cutth, are two pieces of granule columns about fifteen inches in disunseter, one prostrate, but the other still erect. Who is habited this singular dwelling, whether the healthen priests of the temple mean ky, some most force in rock, can me above the determinasome former period, can not now be determined. But it was certainly a very suitable dwell ing for a mountain-top which is covered with ow during the principal part of the year. The fall of snow and rain in this entire Winter, and consequently, we found on the mountain only a few small patches of snow,

The top of the mountain contains evidence that it now is: for it contains the roins of

and these will disappear before the Summer is yeer; but usually the snow remains in large fields throughout the entire Summer. Notwithstanding the masses of unmelted snow that were about us, and our elevation of

more than 9,000 feet above the sea level, the thermometer-stood at 71°, and we were con-strained to shelter ourselves from the sun with The view from the top of Hermon was of

The view from the top of Hermon was of course the most extensive that we enjoyed in all our tour. Our eyes were very naturally turned first towards Damascos. It was too far away to be distinguished, even with a glass. It appeared like a small yellow field of irreguler outline, in the midst of a vast field of green. The casis in which it lies, and which is made such by the waters of the famous rivers Abana and Pharper, was all in view, and the surrounding desert was seen to stretch away in every direction until it was lost in the dim

the region which we had recently traversed. Far down in a deep depression by the take of Galilee, almost bid by the mist which the heat ed atmosphere is constantly lifting from its surface. Beyond the lake of Galilee, the farthest point that we could distinguish was Mt. Tabor: and farther to the west the horizon was bounded by the long ridge of Mt. Carmel. Westward and to the north west, the moun-tains of Lebanon hid all more distant objects from the year and between them and the from the view, and between them and the Hermon range lay spread the long, narrow valley called by the Romans, Coele-syria. The atmosphere was exceptionally clear, and throughout the wide circuit of our horizon the some passants to me noment, vorteeryna. The g of Gold spirit spins their hearts. The result of the state of t

broken chorns to extol the marvelous clearness of the Syrian atmosphere, and the brilliancy of a Syrian -ky by night. My expectation was therefore keyed up very high, and I antici-

spret I was not desppointed During the eighty-sax'days of our solours in Palestine and Southern Syria, there were not more than eight or ten. I think, in which the

sun did not shope all the day, and the stars all the night. And when looking at distant obs, we almost invaribly underestimated their ance from us. But I accounted for this distance from us. But I accounted for latter circumstance by our want of experi in astimating long distances, rather than by an unusual transparency of the atmosphere, hera in almost every instance we found distant ob-jects covered with a haze which prevented us tross seeing them distinctly, and almost every time that we climbed a hight for the purpose obtaining a far-reaching view, the haziness the atmosphere was a tantalizing hindrance. was led to make frequent comparisons with the atmosphere of our own country; and al though in America we have many rainy, cloudy and mi-ty days, I am sure that I have seen objects there with more distinctnes than I have dark, I have looked up from my own door steps in the summer time with my wite and children as the summer time with my wate and children about me, to a clearer sky and to brighter stars than I have seen in Palestuse, Egypt, Greece or Haly. And thee, on a frosty might in winter, if the stars and mone ever shome more brightly in the wide world than they share on the free-born people of America, I have yet to see it, or to read of it in authentic records. I think it must be English writers, in whose sea girt home

Our descent of Mr. Herman was far more rapid, and along far steeper slopes, than our recent. It had hardly begun when we passed a flock of goats grazing heade a bank of suote A szepherd-boy filled a bowl wi h fresh goat's milk, thickened it with snow, and offered it to teste drink. We stirred in some sugar, and made a very refeshing kind of ice creum, neurest to the granine article, which we had tasted for many a day. We then moved on toward the plans below, walking down the steepest slopes, and riding down others where the danger of slipping, saddle and all, over our horses' heads, seemed imminent, and completed an excursion of twelve hours by reaching our tents at Rasheya about sunset. Men and horses were all prepared for a good night's rest, and this they all enjoyed. J. W. McGarvey. this they all enjoyed.

ation for transparency of atmosphere.

Our descent of Mt. Herman was far mo

Correspondence.

Notes and Observations

A CCORDING to appointment of our Mis-A sion Board, we left home December the County, Ohio, with Brother Daniel Brower; met an interesting little congregation on Lord's Day morning in this new house of wor-

The continued gain rendered the roads that flat country, well nigh impassable. owever, continued morning and evening service, to a growing congregation until the 18th resulting in one addition by baptism, and four applicants, and their little faithful member-ship much encouraged.

On the evening before Christmas, we con menced labor with the brethern at Sugar Creck, Allen County, Ohio. The congregations here were large, and a serious interest soon de-

On the first Lord's Day of the meeting, the church was led to engage in her first season of rejoicing at the happy return of eight precious wanderers. We continued at their old church with interest and success until January 11th, when, by mutual consent, the meeting was moved to a point of their field of labor, five miles east, where our ears were again saluted with the trembling tones of the humble peai-tent. There seemed to pervade the meeting, a tent. There seemed to pervole the meeting, a calm, serious and anxious concern, upon the part of all, both old and young. Many were led to feel and confess the wrestling influence of God's spirit upon their hearts. The result of God's spirit upon their hearts.

whose writings I had read united in one un- warm. Annual meeting has at different time sent committees in suit of peace; adjoining el ders have at different times with them, sat in ders have at different times with them, sat in council, and with ages of sainess listened to their tales of trouble. But they, reternal his-"have fought hravely long and well; and av-feel happy in the thought that "rictory i-theirs," "Motion is being delivered in theu hand." Brother Daniel Brower, their sider.

tests. He has endured much; he has done much for the cause among them; he is feeling the effect of age. He happily was one of those that stood by the water weeping for joy as w led the loved ones of his own house from the

The Sugar Creek Brethren have done much Ine Sugar Greek Brethren have dome mans in preserving the ancient order of the church in dress and general worship. We look upon them in this as a good precedent. Many of their number have ut different times migrated to different parts; eight of these, we counted one evening by one of their firesides, were let tered as muisters. We hope that they, like Brother Paul, will forget the unhappy things of the past, and r ach forth to those things which are before; and thus gather those precious halt ing aliens into the timely gurner of the Lord.

I. J. Rosenseroer.

From North Manchester, Ind.

Draw Brethren:—

O'N Nov. 12th. '79, we uset for the purpose of calling one to the ministry. The lot fell on brother leans Miller, who we believe will prove faithful to his calling. May the Lord

elp him to do his Master's will.
On the 20th of December we com meeting in the North Manchester district. On brethren Jacob Suell, Daniel Book and Balza brethren Jacob Shell, Damel Book, and Balzes Gordan labored for us during the recasinder of the year, and hrethren John H. Miller and Daniel Wysong were with us during the first three days of 1880. At this stage of the mesting two precious ones came out on the Lord's so to follow Jesus. On Sunday, the 4th, we met again and our home preachers told us of the goodness of God. The same evening a young man was made willing to go with u and on Monday was buried beneath the liquistream. The brethren worked up quite an in terest but left too soon. On the 18.h, another youth came out for haptism. O, what joy or earth and in heaven too! On the 22nd, we me in council; had a pleasant meeting. Seven min sters were present and hest of all met at the water side where we led two more of our young men into the water. This wa joy beyond description. May they be bright and shining lights and be instrumental in bringing others to Christ. During last year we baptized sixty-one. Young brethren and sisters. be about your Master's business. Go forth in the ducharge of every duty and may the Lord lead, guide and direct you all that you may in-fluence your young friends to come to Jesus. Tell them to come while in the prime of life while they can do most for Jesus.

D. S. T. BUTTERBAUGH

From Morrisonville, Ili.

WE have baptized four since the 1st of Oct. We have regular preaching on the first and third Sundays of each month in our meet ing-house in Palmer, and the second and fourth Sundays two miles south of Morrisonville. On he 17th of January brother Daniel Vanimar started for Palmer, expecting to be at our reg started for l'almer, expecting to les at our re-ulter appointment on the following day. He day he came on to Prabser; presched morning and erening, also these evenings following. We then sent for brother John Metzgar to come. He came and continued the meeting overthe following Sunday, and although we had no additions, made many warm friends R ached the home of hrother Henry Miller or Saturday at 2 o'clock, and having preached it that neighborhood in former years, they wan-ted him to stay and preach in a school-house ted inm to stay and preach in a school-house near by that evening to which he consented. Several of them started out on hor, chack and by night had a house full of hearers. The next made to the Brethren. After the close of the under to the Brethren. After the close of the last meeting an old man came up and lask-hrother John good-bys and said, "We differ a little but I hope to meet you in the other world." We think the need sown will be a bread each upon the waters and will be gathered in the near future. The meetings were well attended and the good counsel received will long be remembered by many. Come again, breth ren. A. S. Leza.

The way to be righted yourself, is to be or

From Franklin, W. Va.

Does Bertheres—
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sauly of the sauly of the mything to say about those that try to do good. Search the Struptures daily.

John C. Hummen.

From Carteraville Va

r Brethren:

WE are only few in number and no preacher We can be the survey in number and no prescher nearer than suxty miles, but we try, by the help of the Lord, to assemble together every two weeks at the houses of our brethren and worship God. To-day we neet at the house of brether Sheets with a congregation of fifty persons. The 25th chapter of Matt. was read brother Sheets with a congregation or may persons. The 25th chapter of Mitt, was read and spoken from by the brethren. We desire a minister to come and locate among us. There are good people here. Last Fall 1 virited in Augusta county, and had the privilege of hearing much good preaching and met with many ing much good preaching and met with money dear brethren and sisters. I thought of our isolated condition here in Cumberland county. and wondered if they appreciated their grand privileges.

From Pleasant Valley Church, Ind.

ON the 17th of January heathren D. Younce,
J. L. Berkey and John Metzler came to
ussist in holding a series of meetings. Commenced on the evening of the 17th, and continued until the 29th, closing with twenty-three sermous and twelve additions. The congregations were the largest we ever had. the utmost capacity. Truly it was a season long to be remembered. Fathers and mothers were made to rejoice to see their children come to the fold of Christ, and smuers were made to weep. Gire God the praise. A. A. Wiss.
From Bro. Samuel Murray.

WE commenced a meeting in the Cedar Lake District, Dekalb Co., Ind., on the evening of the 9th of January. Continued until the evening of the 18th. Congregations not large and not much interest manifested. Had several very interesting social meetings. Closed with pretty fair interest but no additions. with pretty fair interest but no additions.— Brethren Phiels and Leore were with us and did the most of the preaching. Last week we had some very interesting meetings and we he-lieve if we could have continued, there would have been some additions. Brother James Barton is the elder of this District. The members seem to be zealous in the good cause. May the good Lord help them to go on in the good

A Misunderstanding.

Dear Editors: WRITE to say that in reference to the cir-culation of Petitions in the different churchas to be presented to the Miami Valley, Ohio meeting in March, that Eld. C. Horner, one of meeting in March, that Eld. C. Horner, one of the corresponding committee for said meeting, told me that it was not, and is not, any part of the arrangement of the November meeting of Elders, or of said committee, to have any peti-tions whaters circulated prior to the March meeting alluded to; and that in view of the active circulation of Petitions in some parts, and the confusion end irritation created by the completion of these Petitions the committee. estremiation of these Petitions, the committee will likely be obliged soon to make and publish a correction of the Petition rumors as no part

of them work our purpose. S S Mourre

Corington, O.

Ther Brethren:-

From Bro. John Wise

Dar Brethres.—

I AD meeting in the Hurricane Creek
18th to the 24th isat. On the 25th was commenced in the Mulberry Grove Congregation
and continued six days and evenings. There
were no additionate the church, but we had
some very good mostings. May Got who gaveth the uncrease like the labor that it may ring forth much fruit. JOHN WISE

THE article under this title under the signa-ture of John Forney in No. 4, we trust commends itself to the favorable notice of every minister, and will receive a hearty response from all those whose circumstances are such as will justify them to sugage in the laker on the plan our veteran brother suggests; but mean-while, what are those ministers, who have large families and no means of support but their own incereant labors under the blessing of God, to do? Do we expect them to leave their helpless families to the cold charities of the world and labor in the vineyard without any provision for temporal support? Or do we expect them to allow all the calls so carnestly directed to them, to go unbeeded, slighted and neglected? Are there not precious souls perishing in many lo-calities not far removed from the fields of labor of many of our ministers, whose temporal cir-cumstances are perhaps not so favorable as that of some others? Would it be wrong to and or some others? Would it be wrong to put under contribution the wealth and means the Brotherhood so abundantly possesses, in order to enable many of the faithful heralds of the cross to respond to the calls which are now contents. JOSEPH HOLSOPPLE.

From Greene, lowa.

Indiana, Pa.

WE are trying to do the best we can, but we have our turmoile too. I think we have our share and the causes are hard to see. Some cannot see their duty, but want the rest to walk straight, and can see every miss-step made. Now I think we should try and keep in reason and get ourselves right, and keep in reson and get ourselves right, and then perhaps we can see how to correct others, and above all, the officials should try and be easamples, for if they will not do their duty, what can we expect of the laity? Like begets like, and if the officials besitate to do what is their duty, it is hard sud disagreeable work to keep the members in the path, but if the older will come up to the mark then the youn-over will fall in line. WM. Moone.

From De-mark.

THE church here is still moving onward. Wa baptized one January 24th, in Scoyer, and the priest there raged like a mad mun. We have now three roombers there in one family and we expect the old people to come too. and we expect the one people to come too. Our brothrest and sisters whom we visited on our trip are all active and alive in the good cause, and live in peace and union. We expect to go south soon, and to Shyland to see our members, and if possible, to get some into the fold that

stand near there. stand near there.

F We are tolerable in our family at present.

Thank God. May God bless you all and give
you strength to do much good. Your brother
in Christ.

C. Horg.

Notice.

BY request, I will state to those brethren who desire to know, that I have bought a farm three miles north east of Falls City, Nebroska where I expect to move in the Spring. Then It will try, if the Lord will give me strength, to fill some of those numerous calls in Nebraska and Kansas. Samuzi J. Prox. nd Kapsta.

(Primitive and Preacher, please copy.)

Danish Mission Report

AMERICAN AND ADDRESS OF THE PARTY OF THE PAR
Montgomery Church, Pa, \$1.45
T. Wilkins, 0,50
J. A. Kepner, Ohio,
Levi Stump. Ind,
C. H. Rushes, Ind,
C. R. Suppleo, Pa,
Elizabeth Ginery, Defiance, Ohio, 50
Surah R. Wells, Pa,
Green Spring Church, 3.00
Black River Church, Ohio,
Pleasant View Church, Tenn, 100
Elk Liek, Pa,
A. & L. Ordler, Ohio,
C. P. ROWLAND, Treasurer.
Lanark, Ill., Jan. 24th, 1880.
P. C. Please Copy.

Southern Kansas Mission Report

				E.	Ht	TV	EUD.	
Total amour	t in t	be tre	SHUTY				834.	ś
Paint Creek,								
Neosha								
Cottonwood								

Report of Western Home Missionary

Brethren in Gage Co., Nebraska, \$20.00 Pawnee county, Pony Creek Church, Bolt County, Mo ... Nishna Valley Church, 4 25 Shelby County, Iowa, 15.00 5.00

Danish Poor Fund.

A. O. Bear, Wayneshorough, Pa,....... \$1.00 Lanark, Ill., Jan. 24th, 1880. (P. C., please copp.)

Take Notice

AVING been appointed Supervis aus of the 8th Pennsylvania District, I will now be able to attend to any railroad business for individuals. I will manage the A. M. railroad traffic east of Chicago all the same as if I had not received the appointment, as my arrangements for that gathering are completed, HOWARD MILLER.

From Turkey Creek, Nebraska.

HERE the "old ship" moves on slowly, but on it. We saptized one who had become so re duced by sickness as to be unable to go to the crock, but by making a box we immersed him in the house. May God be with him in his in the house. May God be with him in his last hours. Brother F. Flory from Ionia cause to us on the 17th and preached five sermons

This is a healthy country and land not very high. We would like if some ministers would come among us and settle down and help come among us and server oreach the gospel to all nations.

WM. PULLEN-

Fallen Asleep.

BORNTRAGER .- In LaGrange county, Ind. ORNTRAGER.—In Interange county, Ind., January 9th, 1880, Sarah, danghter of Joseph and Lydia Borntragev, aged 10 years, 2 mouths and 25 days. Fameral services by brether Peter Long and Christian Wari, from

St. John, 6: 47. BORNTRAGER.—Jan. 11, Nancy A., aged 8 years, 5 months and 15 days. Heb. 9: 27.

BORNTRAGER.—Jan. 15tb, Isaac C., aged 4 years and U months, and David died Jan 14th, aged 10 months and 11 days. Matt 2 BORNTRAGER .- Jan. 25th, Lydis, wife of

Joseph Borntrager, aged 33 years, 4 months and 12 days. Rev. 14: 18. The above are all of the same family and al died of dightleris. Fameral service of all by

P. Long and C. Wari. BURDITT -In St. Joseph Co., Michigan, Jan

25th, 1880, Lydia A., wife of David Burditt, aged 35 years, 11 months and 20 days. Funeral services by brother Isniah Horner and the writer from Rev. 6; 8. N. H. SHOTT.

CHRISTIAN -Brother Samuel D. Christian HRISTIAN —Brother Samuel D. Christian was born July 25th, 1795, in Huntingdon Co. Pa. moved to Montgomery Co. Obio in May 1826, where he resided until the Fall of 1866, when he mored to Huntington Co., Ind., where he felt askep Oct. 30th, 1879, the age of 84 years, 3 months. B. F. Pava. BAKER.-In the Snake Spring Church, Bed-AKER.—In the Suske Spring Church, Bedford Co., Pa., Nov. 18th, 1879, sister Mary, wife of brother Peter Baker, ag.d 60 years, 11 months and 20 days. Funeral services by Edd. John W. Brumhaugh and Jacob Steel. SHULER -In the Limestone Congregation

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FORNEY.—Near Shannon, III, Jan. 28th, Ira, son of heuther Efins and sister Fanny and France, seed of Fract, General head is 14 days.

He was sick about three months.

S. B. Sraoun.

S. H. Sraoun.

S. H. Sraoun. Ancient and Modern Egypt, - View of Ancient and Medern Egypt, By M. Rossell, Lt. D. Engraving.

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THE BRETHREN AT WORK.

"Declars Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-JEEEMIAH 50: 2.

Lanark, Ill., February 17, 1880.

No. 7

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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IN THE LIGHT.

BY D. B. MENTZER

GETTING INTO THE LIGHT.

"PURE and undefiled religion" is the light of the world. This is the light we love of and recommend to everybody else, for the reason that we know of a truth that wee its precious and hallowing influences. We have come to the conclusion that without true religion the life we now live is undesirable. Without th life is a darkened pathway leading but to "outer darkness." With religion, life is a daily feasting and enjoyment. This is the light of the heavenly world shining down here through the window of God's word.

As long as the religion of Jesus is not believed accepted and obeyed by us, we "sit in darkor

e wander on in the ways of sin and death. Religion is light. We need to get into this light to sujoy the fullness of life. wandered away from God into the darkue sin and unbelief. But light comes to us by the Gospel, and we may get into it. First by be-The more we believe and seek in lieving, the clearer and more pleasant the light come. Next, we must "cast off the works of darkness," and this done cheerfully, regret ting our anworthiness; this is repentance. we then long to be brought into the full light and liberty of the children of God! We orsake all for Christ's sake. We see Jesus only for He is clothed with the shining light of the Upper Kingdom. We now strive to get into the Kingdom on earth. We sek admission, and are willing to do all the blessed Master has com-manded His followers. Not that our work will save us, but we do it gladly for the Master's sake, and that we may gain admittance into His grecious presence. Here we find our greatest enjoyment in sitting at His feet and in lingering m

Altogether Lovely One. We see, by faith, the head that bore a crown of thorns for us; the cheeks that were smitten for our sakes; the lovely face that was spit upon by his exemies; the hands that ministered to the wants of our fellows with tenderness, and then were pierced on Calvary for us. See the hands and feet and pierced side bleeding and agonizing, for you and for me Behold the man-the God! Thisfis our Savior We love Him. We want to learn to love Him more and more duily. Methinks I love Him so

"Our love to Thee, so cold, so faint.
But Thine to us so great?"
May God give us the vactory over self and sin,

that we may walk in the light as He as in the inglit," for only so shall we be cleaned from our one. If we be not cleaned, we shall not be fit for Heaven. What a serious thought. Who does not want to get to Heaven when life is spent? I may web to he acrof that may make norman. We want to get there. The way is open and and Jesus will not suffer it to be closed for a moment, but we must forester our sins. We must live oy fight and live in Him and know noth ing but Jesus and Him crucified for us. So shall we malk in the light of Hrs presence by keeping His commandments which are by no mean grievous but a delight for our igner man. Our uter man seeks the enjoyments of a worldis desposition, but if our inner man walks in the light of andeftled religion, the outer man will be in mute subjection. Thanks be to God who gives us the victory over self, the world and the enemy of our souls! We walk in the light.

WORKING IN THE LIGHT

other feature of our subject to which s do well to give attention. After we get into the light, we have not only to malk in and out and about the King's vineyard, but there is work to do. We all know what titles people get who do not work. Then again there are some people who make a great "fuse" about work, running hither and thither in wonderful excitement, and what do they are plish? What are they called? What kind of work do they do? Let every reader think for himself or herself. "The wise shall understand." There are others again who work if they can have their way. The established rules of the vineyard and vine-dressers do not suit uncelub liabed people. "But blessed is he that comets in the Name of the Lord." If I come to the work of the Gospel field in my own name, you will likely hear self preuched and Christ merely referred to. My "way" "seemeth right" to me, and lorgetting my lorner life of unbelief, my worldly self-training, my old heart of stone, now I assert my plans or the favorable plans of some other enthusiaste, and I come in direct contact with the astablished rules of the vineyard. Woto such workers. They may run for a while but the end of it is passful to contemplate. "God is not the author of confusion". If we would be approved together we must bring our every thought into the obedience of Christ and learn to work together. O how strong is union How heantiful is prace among brethren!

Let us work in the light. If we all do this can see to do our work, and our work will be done burmoniously. Men who work in the dark are sure to upset things and make had work Come let us work in the light whatever our work may be. Are you a lay-momber? Do your work in the light and for the unbuilding of the Courch Let the public character of the Church be shown practice. Let us walk by the "same rule" and 'mind the same thing." This is work in the light Are you an official in the Church? Tak- your place all the time. Do your duty humbly, willingly, sincerely. But, brethren, WORK TO-GETHER. Do the work in the light, If you

His blassed praisence. This is

WHARING IN THE LIGHT.

We love Him for He is the King of the Kingdom pel as the Church in the part brought it down to

of Gol. Our eyes are closed to earth and its van- | us, rest assured some are working in the dark. | ural; but to pull the mote out of our brother's ity. We gaze with rapture on the face of the Now if a man works in the dark and is told of it, and directed to the light, he is not wise if he is not willing to learn. So it is in religion. We are all liable to err. But we have a Church doctrine which is a unit in itself, and it will make all its followers united in One Body if they walk in that light-the same light.

O let us labor for "one mind" among the brethen, that we may walk in the light and work in the light, innumuch as we started in the light If any of us have wandered away into the shad ows of "new ideas" and "strange doctrines," may the Lord conquer us by His striving Spirit and coake us humble, united bearners at His blessed Seet.

A QUESTION

BY ENOCH PRY

WHY do you not publish your travels, so W we know where you are, and have been and what you are, and have been doing? My cars are often sututed with the above ques

tion and its reasons. My reply is, I do not think it is of much interest to a reading public to know where I am, and with whom I associate. Fre Lord huows where I am, and what I am doing and I think that is enough. If my are worth publishing, those with whom I assoiste will see it and will attend to that ms If they say nothing about it with their own free will, I think it wisdom on tay part, to hold my peace What would you think, if after I had preached a sermon, I should turn to the congregation and eulogize myself by saying, "I made some good impressions to day." Would you not Just so it looks to me and many others' when a brother advertises homself by saying, "at such , or, I had meeting and though none were added to the church, many good impressions were made." It is, in my judgment, even more unbecoming; the former is confined to a congregation while the latter is spread over the church and the world, as far as the circulation of the paper goes. Such reading matter becomes "stule" to the thinking mind; for the old slage is "Selfpraise is no recommendation"; and the Apostol-ic injunction "not be who commendeth himself is approved; but whom the Lord commendeth (2 Cor. 10; 18) sounds like wisdom. The Saviour said when He did a good work "See thou tell no man." "How can ye believe if ye seek honor one of another." Furthermore I recommend that any sults, to be careful and stop when you have givon the necessary, if it be necessary, and, by many, desired information. To enlogize, public-ly, the brother, or brethren who did the preaching by setting forth their telents and abilities to convert the prople, has an evil tendency. I have never seen any good results from it, but much evil. Eulogy is a word that Satan can, and often does, turn to his own advantage. It fords the carnal mind, and instead of helping our brothor to feed his carmulity we should help him to cracify it by teaching bim that the Apostle was -arful of being exalted above measure, by the abundant revolution which he received: hence ow important it is for us to fear, and pray for sostaining grace. Muny have fallen because they got too high. "He that humbleth himself shull be exalted." Let the columns of our papers be filled with good sound doctrine, "that may be b'e to convince the gainsayer, for there are many acruly and vain talk-rs and deceivers, who months must be stopped, who subvert wh er, teaching things they ought not for filtby lu-cre's suke, (Titus 1: 10, 11) and less unprofitable news. A little less self and a little more Jesus a little less Missionary Convention and a good deal more preaching; less Sunday-school Con-vention and more teaching the children: less planning, and more doing; less watching each

ness, and more love. To watch each other for

eye when there is a beam in our own, is anti-scriptural. We aim to follow that rule in writing. The papers are losing their patronage, and influence with some, because of some of above considerations; hence instead of creating a greater union and oneness among us, it has a tendency to alienate. I hope, however, the effect is quite limited, but should be guarded. The influence of our nupers is somewhat similar to our personal influence; pretty hard to determine with any degree of acuracy. Suffice it to say, they are both great, either for good or evil and should be guarded with great caution, expecially the press; for its influence sopercedes all others.
O may "that n isdom which is from above which is 8rst pure, then peacable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypotrisy" governal our contributors to the press and especially our brethren editors. Amer

THE GRUMBLER

T is natural forus to grumble at what we don't like

don't like.

Whether in church, state, or family, when things don't move to suit us, we feel like gromb-lung. And it is a babit that grows stronger the more at is indulged. Some people are always grambling about

State affairs. Everything with them goes a rong. The taxes are unresonable; public affairs are in general badly managed, and every public man the country is corrupt. Men who continually grumble shout what is

vrong, will soon get to growling about what is A grambler in the family is the most disagree

able mortals. The other members of the family, re in constant contact with him, are continu mude unhappy by his daily snarling. You can't please him, and it is medless to ter. Do what you may, it is all wrong with him. And no matter what position you take on any question he is on the other sid-A grumbler in the church is a nuisance. He

is a perpetual clog upon church work. He claims to be exceedingly anxious for work to But he can't get anything done right The preaching is poor. The prayer meeting is dull and formal. The Subbath-school is all wrong. And the members of the church generall, are in disorder. Everything is going to the had, and going rapidly. Thus the grumbles makes himself universally disagreeable. Let us make ourselves as agreeable as p

ble, and if things even go wrong, follow the ndvice of the Padmist.

"Fret not thyself because of evil doers."

Tun longer we neglect writing to an absent riend, the less mind we have to set about it. So, the more we neglect private prayers and closet communion with God, the more shy we grow in our approaches to Him. Nothing creeds a greater strang-ness between the soul and God than the restraining of prayer before timacy, if God himself, the neglected party did not, as it were, send us a letter of expostulation from heaven, and sweetly chide as for our negligence. Then we melt, then we kindle, and the blissfull intercourse opens as usual .- Topics

Tmg reading room of the British Maser tains three miles of hookens eight feet high.
The authorities have determined, by way of experiment; to employ the electric light on dark days. The dome, whence the electric light ir-reductes the vast room, is next to that of the Pastzeon at Rome, the largest estant.

Joy may be the fortune of sorrow, but sorgood, after we have watched our-selves, is script row in the lot of all.

THE SINGE HEAD OF WHEAT.

A LL my daily tacks were ended, And the hush of night had come Bringing rest to weary spirits, Calling many wanderers home

"He that goeth forth with weeping, aring golden grains of wi Shall return again rejoicing. Laden with the harvest sweet."

This I read and deeply pondered-What of seed my hand had sown-What of barrant I was reasing To be laid before the throne

While my thoughts were swiftly glancing O'er the path my feet had trud Sleep scaled up my weary sye lids, Anda vision came from God.

In the world's great field of labor All the respers' tasks were done; Each one hastened to the Master, With the sheaves that he had we

Some with sheaves so poor and scanty. Sadly told the number o'er. Others staggered 'neath the burden, Of the golden grain they hore.

Gladly then the pearly gateway, ened wide and let them in As they sought the Master's presence With their burdens rich and thin

Slowly, sadly with the respers Who had labored long and late Came 1 at the Mester's bidding And was latest at the gate

Then apart from a'l the others Wesning hitterly I stood: I had toiled from early Working for others' good.

When one friend had fallen fainting By his piles of golden grain; With a glass of cooling water revived his strength again

And another, worn and weary, I had aided for awhile, Till her fainting strength returning— She went onward with a smile.

Thus the others I had sided While the golden moments fied; Till the day was spent, and evening O'er the earth her dew-drops shed

And I to the Master's presence Came with weary toil-worn feel Bringing as my gathered harvest, But a single head of wheat.

So with tearful eyes I watched them As with faces glad and bright. One by one they laid their burdens Down before that Throne of Light

Oh! how sweetly then the blessing Sounded to my listening sar;—
'Nohly done, my faithful servants

Rest, now, in your monsion here. Then I thought with keepest sorrow ords like these are not for me; Only those with heavy burdens Heavenly rest and blessings see.

Yet I love the Master truly And I've labored hard since dawn. But I have no heavy burden;

Will he hid me to be come? While I questioned thus in sadness Christ the Master called for me,

And I knelt before him saying, "I have only this for Thee "I have labored hard, oh, Master, I have toiled from more till night.

But I sought to aid my neighbors And to make their labors light Let the heart he never troubled.

Let thy heart he never troubled,
Fulthfully fulfill thy task;
Tremble not before the Master,
Heavy sheaves he will not ask.
Selected by Wealthy A. Clarke.

STEIN AND RAY DEBATE Prop 2d. Baptist churches possess the Bi-

ble characteristics which entitle them to be regarded as churches of Jesus Christ D. B RAY, Affirms, STEIN, Denies W. Stein's sinth negative.

MR. Rsy, by devoting one-ninth of his sixth affirmative to me person lly, and one-fourth of it to the Turkers its action just as many times as it has and time immersion, shows (1) a total adjunct modifiers. Mr. Ray's criticism

disregard for his word, when he agreed on the frequentative is a failure, and he ulus, A. D. 256, informs us that trice to be governed during the debate by has grown significantly silent about the rulea laid down in Hedges Logic, "weight of lexicography." It is not (2) his dissatisfaction with his negative work on Prop. 1 (to which I again refer the reader for a refutation of his attacks), and (3) his conscious inability to austain his proposition on the ground of its own merits.

I ask him again: 1. Can "Baptist churches" justify and fellowship their members in waging war without consenting to and virtually licensing it? Suppose it was a case of unpopular and disgraceful vice, like theft, adultery, &c.; would not all consider the church es in that case responsible? Read 2 Cor, 6: 14; Eph. 5: 11; 2 Thess. 3: 6. 2. Can Baptists engage in war on any account without doing those lusts of the flesh, viz: "hatred, variance, wrath strife?" Gal. 5: 2. I put this reasona variance, wrath, ble, fair and simple question to Mr. Ray the sixth time. Will be answer?

He accuses me of slandering the Baptists because I tell the truth, that they go to war, and that war is "rapacious, cruel," &c. Truth which everybody I do maintain that cone whose alleg

nace has been plighted to Christ in the

knows is already proven.

solema sacrament of Christian baptism. can swear allegiance to any institution which in any of its essential features is contrary to christianity without exposing themselves to perjury. I affirm, without fear of successful contradiction, that Baptist churches do allow their members, without rebuke, to swear allegiance to anti-christian institutions uader the most horrid, secret death penalties. I repeat it, that Baptists, taking oaths of allegiance to any other institution, do put themselves under obligations to obey it, whether it commands them to disobey Christ or not. But Mr. Ray thicks this is accusing the Baptist churches of perjury. I plead not quilty, because I don't believe in the first place that they have ever submitted to the sacrament of Christian haptism. I call for the language or quotation in which I have "percented Baptist history" or "continued to misrepresent Baptist authors." Mr. Ray is a professional "Baptist historian" and it is his duty in the debate to expose any such efforts, and I now call upon him before the readers of this debate, to prove his grave charge or retract it. Will be do it? He says, "one dipplog" is a "false rendering" of "en baptisma." Eph. 4:5. We call for the proof. The Emphatic Diaglott gives it "one dip piog." Luther gives it "eine taufe"— one dipping. With this the Gothic of the 4th century, the Danish of 1524 the Swedish of 1534 and the Dutch of 1560 are said to agree. But Mr. Ray can't find one translation giving it "c dip," which is the practice of his church The "one immersion" doesn't help him Immersion is Latin, and the Latin Fothers translated the Greek frequentative "baptize," by "mergito," a Latio fre-quentative. See Andrews' Latin Eng lish Lexicon. Andrews and Stoddard speaking of Latin Verbs, say: "Fre quentativės express a repetiti n, or in rease of the artion expressed by the

primit've," and "are formed by adding

o to the third root, as domo (domit) de

mito," and also by "adding ito to the

first root of the primitive, as ago, (ag)

agito," &: Lat. Gram. § 187. ii. 1. a. b.

To this class belongs "mergito," "Bap-

tizing" once expressed ic Matt. 28: 19 like "delivering." Luke 21: 12 repeats

immersion had always been with the "weight of lexicography." that any of our brethren repeat "baptize" before "of the Sop" and "of the Holy Spirit" in haptizing, but dip the candidate into the water at the repeti tion of each adjunctive modifier of verb given in the commission. we satisfy the frequentative pature of baptize, without Mr. Ray's redundancy use the exact language of the Savior and do exactly what we say. posed Mr. Ray's unscholarly quibbles in our last, to which he could not reply. If Mr. Ray would say, "I write my name in the book of Matthew, and of Mark, and of Luke," and then write it in Luke only, would be not state two untruths? To make his word good, would he not be compelled to write it in the book of each of the three evangelists? Accordingly, when he says, "I aptize you in the name of the Father. and of the Son, and of the Holy Spirit. asing exactly the same construction and the same parts of speech, joined together in the same relation as the foregoing,

he should make his word good by doing what he says. If there is any "mockery," about the Savior's burial, I think it is in that the Baptists pretend to baptize like he was buried. See if Mr. Ray will venture to deny what I said about the Eastern sepulchers and manner of burial. But he fails to show that a burial or a birth is like one dip. If Bible figures did "go on all fours" they would not be like his practice. Neither can be show that "one fatth" is one action, any more than he can prove that the baptism of John, or fails to adduce one to the contrary. of the Israelites, or Nosh's salvation in the ark, consisted of one dip, let alone a backward one. He thinks the Carthagenians baptized the Roman vessels by one dip, which every reflecting mind knows is incorrect. A vessel sinks by

dips, i. e., by alternate and repeated efforts, so that its "one submersion" accomplished by repeated dips. I have already adduced one example in sacred and classic Greek (the case of Nasman in the Septuagint), where bap-

tizo mesos more than one dip, proving Mr. R.'s first two facts (so called) to be incorrect. I give another from classic Greek, showing the relative use of bapto and baptizo several hundred years before Christ. It is translated from Hippocrates' works by Dr. Conant. "Then dipping (bapsas) the pessing into the oil of roses of Egyptian oil, apply it during the day; and when it begins to sting remove it and again immerse (bap tizem) into breast milk, and Egyptian ointment." Baptizein p. 34. Notice. when it was to be dipped only into the "oil of roses," bapto, (a verb never used for baptism) was employed, but when it was to be immersed "into breast-milk and Egyptian ountment, baptizo is (a verb universally employed in the New Testament Greek for haptism). I ask, could the pessary have been dipped on ly "into breast milk and Egyptian ointment both by one dip? We showed in our affirmative proposition that trice immersion was commanded in the commission. Matt. 28: 19; which condemn Mr. R.'s so-called "3d fact." The apostolic fathers make as much mention of trice immersion as the single dip. As single immersion was not then invented. they had no use for such contradictive terms. But Mr. R knows that the spostolic fathers do positively condemn his church on the design of haptitm.

church and makes it just as old as the command to preach the gospel. See command to preach the gosper. See Work of Cyprian, p. 240, (quoted in my 7th aff.) This condems his so-call-ed "5th fact." I proved in my 8th aff. by incontrovertible testimony that the Novatians who existed in the third century, (whom Mr. R. has been compelled to admit were free from papal corruptions and superstitions) were called trine immersionists. This destroys his so-called "6th fact." I gave the exact language of several Greek fathers Moonulus, Chrysostom and others, (see my 5th aff) showing that they understood Christ in his original of Matt. 28: 19, plainly to command trine immersion.

This proved his so-called "7th fact" to be false. I proved that Novations, Donatists, ancient Waldenses, etc., were trine immersiopists, (see my 7th and 8th atf.'s) which proves his so called "8th fact" untrue. So much for his eight unsupported assertions. That I "promised to change his (my) faith and practice apon the testimony of one early Greek," is false. In the absence of proof to refute the plain testimony of primitive Greek historians who give us an ac count of the heretical and post apostolic origin of the single immersion, and who have slept for thirteen or fourteen centuries in their graves. Mr. R. does not scruple to assault their characters. and by a bare assertion imposch their personal veracity and brand them with falsehood. I adduced three positive witnesses showing that Eunomius was the author of single immersion, and he

My fourth reason why Baptistchurch es are destitute of christian baptism is founded upon the consideration that the first association of single immersion, with the language of Christ's commis-sion, Matt. 28: 19, was by the authority of Gregory, the Pope, and the 4th Cath olic council of Toledo in Spain, A. D.

Orchard says: "In cases of danger, Gregory, the Pope, allowed one immer-sion to be valid haptism. (Hist. of Foreigu Baptists, pp. 321, 322), and decided that trine immersion was not essential to salvation." Idem. p. 166 (note).

Chrystal says: "Gregory is the first orthodox writer who deemed that trine immersion might be changed to single for convenience." Hist, of the mode of baptism, p. 81.

Hinton says: "The practice of trine immersion prevailed in the West as well as the East till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that heaceforth only one immersion gradually became general throughout the Western or Latin church." History of baptism, p. 158.

Dr. Wall says: "So the Spaniards kept to the use of one immersion for ome time, for forty years after," introduction in Spain) "it is confirmed in one of their councils. But Walafridus Strabo says that after a while the dd way" (trice immersion) "prevailed."

Hist. of Infact haptism, p. 424. Biogham says: "The Arians in Spain, ot being of the sect of Eucomians, continued for many years to hantize with three immersions; but then they abused this ceremony to a very perverse -ad, to patronize their error a Son and the Holy Spirit's being of a different nature or essence from the See apostolic fathers pp. '21, 420. So much for his so called "4th fact." Moon sions to denote a difference, or degrees

of Divinity, in the three divine persons. To oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice that might give encouragement to it, some Cathol ics began to leave off the trine immer sion as savoring of Arianism, and tool up the single immersion in opposition to them. * * * Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of the Arians asing it, which, if it were any reason would hold as well against single immersion, because the Eunomians, a bas er sect of the Arians, were the first in ventors of that practice. And, therefore, the exception made by this Spanis conneil in the seventh century cannot prejudice the more ancient and general practice of the church," Bingham's Antiq. of the Christian church, vol. 1 b. xi, c. xi, 5, 8,

Here it will be observed that single immersion as first associated with Matt 28: 19, was made valid by a decree of Pope Gregory (a persecutor of the old peaceable trine immersion Montenses or Donatists. Rob. Eccl. R-s., p.112)and a decision of his Spanish council. How then can it be obvistion hantism? And how can churches founded upon it be charches of Christ?

RELIGIOUS INTOLERANCE.

OF all the evils that have ever infested the christian church I doubt if any can produce a darker record than that Religious(!) Intolerance". There have been many instances where men and women have bartered their souls for pecuniary emolument, self aggrandizement, or the gratification of other in ordinate desires, but all these usually affect the perpetrators only, or probably a few others whose tendencies are per haps in a similar direction, leaving the true and devoted Christians uncontaminsted and unmolested.

But religious intolerance has in all ages of the Christian church waged a disgraceful warfare against the noblest men and women that ever graced the earth. It has drank the crimson current of thousands of devoted hearts, and spread ruin and devastation in its track. This hideous monster in the church has terrified and persecuted the true heart ed Christian more than all the combined force of non-professors.

It is not a creature of recent birth having already had an existence in the days of the apostles,

In the ninth chapter of Mark we have a circumstance recorded where one of the disciples came to Jesus and said, "Master, we saw one casting out devils in thy name, and he followed not But Jesus, not willing to encour-this spirit of intolerance, said, "forbid him not:" for there is no man which shall do a miracle in my name, that can lightly speak evil of me; "For he that is not against us is on our part,

Again, in the third epistle of John, we find him complaining about one Diotrephes in the church, who, hesays, "loveth to have the pre-eminence among them, and receiveth not us. Wherefore. if I come, I will remember his evil deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." From this time on the onice church." From this time on the spirit profess to be Christians.
of intolerance rapidly increased, until Lanark, Ill.

in the dark ages of Papal supremucy when it achieved predigious proporti both in extent and malignity, and th ictims were numbered by the thousands. that fell in the track of this releatless

After awhile its power was curtailed that people were not allowed to kill ach other simply because they could not see all things alike, and though its pirit may have subsided somewhat 1 vas by no means rendered extinct, for in the 17th century we find it again plying its pefarious vocation to the extent that a band of Puritans fled to the wilds of America, hazarding their lives and suffering indescribable privations in order that they might enjoy religious liberty. But oh! it seems almost incred ible that in fitteen years they became so intolerant, that they banished that noble-heated Christian, Roger Williams, from their colony and made him seek the hospitality of North American savages, simply because he differed from them in matters of religion. About this time some persecuted Catholics who had also had some experience with intoler ance, settled in Maryland, and not being very intolerant just then they enacted a law granting religious liberty to all who would settle in their colony; but it must be said to the everlasting shame of the Protestants who settled there, assoon as they obtained a majority they distranchised the Catholics and cruelly opress

ed them. In 1656 a law was passed banishing all Quakers from Massachusetts Bay Colony, and imposing the penalty of death on those who returned: sons were murdered in cold blood der this act by people who claimed be the followers of the meek and lowly Jesus. Does any one ask yet what meant by intolerance in religion? It is that spirit of the devil that creeps into the hearts of otherwise well meaning men and women, and makes them think that every person who does not believe as they do, is a blackened sinner. and that it is their duty to abuse, perse cute, torture, and torment him, until he is willing to yield his opinions and subscribe to theirs. It does not recognize

lief by an act of his will: it does not re gard the injunction of the Savior to his disciples to go into all the world and waves the nations; but goes on in its blind career, trying to compel men and women to change their belief, something that is as impossible for them to do without evidence, as it would be to stop the alternation of day and night. I would to God that professors of re-

ligion would notice these facts, and when any one, especially those whom you call hrethren and easters, does not believe and act as you think he should, go to him with the Bible in your hand, and the spirit of Christ in your heart, and try to convince him of the error of his way; and if you fail to convince on the first attempt, don't start out to see how many you can turn against him and colleague together with them to effect his expulsion from the church, but go home and pray for him, get others who are concerned for the welfare of souls to pray for and belp to enlighten him; and perhaps the God of heaven will hear our entreaties and bless your efforts by letting the rays of Gospel light shine nto, and there dispel the darkness from is benighted hear

May God speed the day when such shall be the M dus operandi of all who

WHAT IS PROGRESSIVE CHRIS.

TIANITY

THE question at the head of this ar ticle has often been forcibly impressed upon my mind, and when I say upon mine, I may also safely include many others; for we have talked some times upon the state of the church militant. I have compared its present state with its early origin, when the great Head was among his people and directed them .- then further along siter the day of Pentecost, when the apostles labored in both word, and doctrine; also along through the different ages when councils were called to de cide questions that seemingly convulsed the whole budy,-and still on and on until we find the persecuted ones, fleeing from their homes, and landing upon American free soil-religiously freepersecuted for the Master's sake. Still the spark of the Christian zeal se not to diminish, rather increase, and those who once were together, becoming scattered, there was again a necessity of coming tegether, laboring to sus tain those principles that characterized the true believing ones. They labored then much against those things that caused divisions, schisms, here with a strong desire for the good, the welfare, the unity of the chosen they rallied forth, fearing not to declare holdly the Word of God in its purity and simplicity, with power and e ness. A few, from time to time, feeling the necessity of a change in their relig ious practices, have decided to follo their Master "through evil as well good report," none but him above, who at last shall judge all nations by his Word, have gone forth holdly declaring their understanding of the truth. Since then the progress of the church has been rap id; thousands now swell the numb where a few years since, hundreds could only have been found; and with the rap id increase, there has also come, a mul tiplicity of troubles to somewhat vex the orch; notwithstanding it helped her to be ever on the alert, watching for the enemy of their precious blood-bought

the fact that a man cannot change his be-The various movements have, notwithstanding the precaution taken, resulted in the division of some until new sects have been formed; and new codes of laws; and some have departed from the faith, giving "heed to seducing doc-trines," yes, doctrines of devils. And even now among us at the present day we see unmistakable evidences of a move which eventually may result in a division of the body, (although we would gladly herald the time, when such things may not be known among us;) and the truth is becoming apparent that a progression in the divine life, and the principles of progressive Christianity as advocated by many of its strongest coadjutors, is just losing its vitality, and is hecoming less and less, in public senti ment, as the ground work of true holi ness and advancement in vital piety.

The query, naturally arises, Whatthen is progressive Christianity? Does it consist in denouncing in strong and bitter terms, those of our ancient fathers who have labored against error and superstition, and brought the truth as it is in Jesus, to our minds, so that we can comprehend the true fulness of divincarnal; then if we subdue not, and bring into subjection our innate thoughts an carnal desires, oh how soon we will find that the spirit of disobedience which once reigned within, will again assert supreme sway; and the true spirit of progression in Christianity becomes sad ly wanting. Surely it may be mistaken for progression; but alas! we see evident fruits of retrogression from true spirit

ual progressiou. Reader, pans ader, pause one moment, before hastily passing judgment upon these few lines, lest thou miss the true intent and spirit. To discriminate then between spiritual retrogression, and advancement is our desire and aim. May God lead us to enter the study of the same, with a desire for true spiritual advancement. and a greater degree of holy zeal in the cause of Christ. Does a zeal for a departure-and an encouragement thereof constitute an element of progression? Does the advocacy of these things combined enhance parity of purpose, and advancement in the church of the living

Dear Brethren, what shall we do? Where shall we go to find the bumble. confiding, trusting followers; Where? We pause for an echo, and the reverberated sound is --- Where?

Never find fault with persons around about you, but always with your own self, and follow on, and on; for though you cannot gain the end in view you vill gain a handred things that you do not think about. And, above all, when you shall come into Zion, and shall stand before the Lord, and he shall naveil your life, and show you what in the great silence of God's kingdom has really been the outcome of your example, your fervor and your disinterested love. then you will see, as did he whose ever the prophet touched-the heavens full of chariots. More are they that are for you than they that are against you. The spirits of the just overbang you as you work. They are in sympathy with those who are striving to do good. Blessed saints in the kingdom of God know what is going on in this world, and they sympathize with you. And if you are faithful, when your life comes to be seen from the other side, as God sees it, and as it is seen by all those that are there. ou will find that you did not suffer and labor in vain. Be patient unto the end. and all will be well,- Beecher.

A very learned man once asked Luth er how he would be able in the day of judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I acted so foolishly and had such confidence in thee, that thou, O Christ, were more earned and wise than they and the whole world. If thou then didst de seive me, I am then indeed deceived.

Professor Edward L. Morse, who holds a professorship in the university at Yeddo, has delivered a lecture on th manners and customs of that people, in which he alludes to their careful treatnent of children, the mvariable cleanliess of their houses, resulting in the entire absence of diseases, such as scarlet fever, diptheria, and other affections so with Shall we uploid the advocacy of the arms of the state of the stat

The Bretheen at Work. PUBLISHED WEFKLY.

M. M. ESHELMAN, S. I. HARRISON, J. W. STEIN.

BRETHREN THEN AT WORK,

LANADE II.L. . FERRUARY 17, 1880.

True, hurch at Wayneshore, Pa., seems to be randly increasing in number : Twenty-three have been bandized since January

THERE are a great meny calls from the poor for the B ar W and Placts free. The funds for this purpose are exhausted at present. Who will help to lift up?

In Bro. S. J. Peck's article last week we made bim say he would move to Falls City in the Spring, omitting 1881. He will move in the Spring of 1881 instead of 1880.

In one of the Sunday-schools in this city, the question was asked, "Who are Pusitsees?" when a little girl of six summers answerd, "People who so to church and sun

Wi: have been informed that Bro R. H. Miller's daughter, who was for some time ill with consumption, is dead. Bro. Miller and family have our heartfelt sympathies.

THE Primitive Methodists to England have presented a petition to Parliament, three fourths of a nule iong, and signed by 1,000,000 ssking the passage of a law that

prohibit the opening at liquor shops on Sunday. In the death notice of Ira Forney in last number the age should be fen years instead of four, Bro. and Sister Forney have met with a severe loss in the death of their dear hoy-the youngest child of the family.

THE mail brings us the cheeful information that Bro. J. M. Snyder, who, for three weeks was in the crucible with typhoid fever, is able to

be out again. How grateful to God should we be, when, by his blessings, we escan: long and THE important question is not, "Do you be-

ial providence? or Do you believe in a general providence? but Do you believe in any providence at all?" Do you believe that be who formed us, provides for us? that he beers our petitions and answers them?

Ox the 3rd inst, Bro John Fitzgerald and Jesse Stutsman were at Hickory Grove church m the Masmi Valley Obio, holding some meet No doubt the children of God were comted by the word of God and Holy Spirit, so that grace and glory might abound

Tax French Freemasons lately passed an authoritative order striking the name of God from (bair ritual. This looks more like the precise thing. Let that which is idolatrous and atheistic appear in its true color, and not dece the people by a vaiu use of God's holy name.

Wr. are not for schemes and plans which de Wr are not for schemes and plans which do not aproad the goopel at all. Apostolic exam-ple, divine authority, more nexts, more approa-thly, greater schlednied, more unity, less now, more do—a grand advance by every member to piety, purity, meritec,—everything that is of God to man, and then there will be true will

The Hebrews annually celebrate what ing them is known as the Day of Aton t "One of the special characteristics the celebration," says anexchange, "is sublic burying of all family feeds and per all dissensions. In this respect our He f low-catzens set an example which we also world would do well to follow.

A CARD from Brother Stein dated 9th inst. 1478, Dr Ray's speech has again failed to reach him, nor has an apology been received for its non appearance. Either the U. S. mail service We regret this spor modic effort at written discussion, for we wish the work to be finished this year. Can not the Flag somehow blame Bro. Stem for Dr. Ray's delay? "Twould be "shifting the burden." you

THE latter part of last November as we were aveling from Ripon, Wis, to Sharon, Minn. we pleasently spent most of the time on the It was the second time we read through, and we found it just as interesting as We do not hesitate in pronouncing it a ever.

good and complete work upon the subject, and Brethren, can you not use it The trial of faith is enrely at hand. withstanding the poverty which holds rule over many families, there is the usual amount of

teasting, reveling and carousing. The hearts of the people are becoming harder and barder inof softened by the blessings of civils Poor houses are opened with a bull and the Christian Gorernor given a start off in his mansion with a public dance. God is noticing these things, and will bring them into judgment at

Bisnor Baker once said: "It is the glory of Methodism to conform to the age." thing to assume that the Christian system adapted to man under all circumstances, a unte another to assume that the religion of Obrist adapts itself to the various tastes of mankind. Christ gave the world a system adapted to man under every circumstance, but reader, do not console yourself with the idea that it changes. It is designed to change you

Hg was in a dilemma; yes he was. The leson for Jon. 18th was "Jesus bantived of John. As he was first, last and all the time in favor perinkling for bantism hadid not know what "See here," said the minister, "there are anmber of Tunker boys in my class, and how to meet them next Sunday I do not know, for he lesson is on baptism, and every one of them is for immersion. I don't know how to meet What shall I do." Do? Do the truth and then you need not study how to avoid if. The Lord open blind eyes, unstop deaf ears, and arouse the sleeping, draway professors

Wx are thankful to the many B. at W friends for their valuable contributions which they have recently sent us. It seems not a few of you have endeavnred to send the very co for our readers. This is as it should be. Press much into a few words; for we wish to give room to all who speak the truth in love, and take time and care to say much in a little We have gained much spiritual strength and omfort from your valuable essays. Look to our Father for your reward, who is mindful of every new and the comforting of the saints.

Ds. J. Parker, of the City Temple, London was severely rebuked in one of the daily paper was severely rebuked in one of the daily papers not long since for using this expression in a public prayer: 'Do not diagrace the throne of thy glory. Remember, break not thy covenant with us." Other critics took it np, and the dactor was scored and lashed soundly for unequaled impudence in thus address the Almighty. They went on in this way for some time, and vied with each other in the severity of their caustic criticism. Finally the Doctor replied, showing that his language was precisely that of the prophet Jereminh, (14: 2) and added, "This comes of being too Biblica

A cheap Concordance. We always recommen in the purchase of books, that the less he choen when circumstances will permit. The largest dictionary is better than a smaller one, but a e is better than none at all. This orne of Compordances. the largest and hest edition, which costs \$3.50 to all who can afford to get it. But as there are many who would like to have a Concord-ance who do not feel able to pay \$3.50, we ould recommend to them one no which we can farnish at the very low price o the books as there is in the price. At this price no one who wishes to study the Bible nee ought to be without n Concordance.

Is love expands and selfishness contracts, it | friends who have so lovingly entireted use to is easy to determine whether a church is in an expansive or contractile state. Most things are aceable to some cause, hence if a church is ound in contract 's st.t., a little exploring up be stream will soon disclose the things which aske the water muddy

As a specimen bow the Baptists and "Camp from the A C Review of June 25th 1878; Did not Campbelism hatch out in the back woods of West Virginia?—Buttle Flag. An did it u-t begin to erow as soon as it was hard ed?—Baptist Reflecter. And has it not become very sick of the crowing business?—Western

Are all these Hard-shell Baptists, that their nguage is so towl?-Christian Standard Yes, and because Alexander Compbe I chips heir coclesantical wings and bobbed their th mong empty eggshells and cackel over the mo-

LAST work Bro. Moore gave some good ren ns why the Standing Committee sla and begin business on Friday previous to o ing General Council; and now in this he pre sents the reasons of the Committee of Arra ments for the change of time in holding As nual Meeting. We believe this change a wione and those who live m this latitude will apsate the good sense of the committee. know the Committee was slow to take the re sponsibility but after bearing from a mojority of the Standing Committee, and viewing the field thoroughly, it decided to make the chaege. It were better to bend un old custom a little, thun to have men and women exposed to the cold which we have more or less shout the 20th of May every year. We hope, therefo that all of our dear brethren will aquiesce is this work of the Committee, and prepare, by rayer and fasting, for careful and wise delib eration at the next Conference. It is not the day we worship, nor yet the day which we en com, but the Lord If our hearts be set on him new moons" and "holy days" which were a figure of that which is come, will not turn any of us away from the boly enjoyment of kindred spirits and the fellowship of love.

ATTENTION is called to Bro. Eby's article. We ognize the fact that too much is said about persons, and not enough about the one nerson -Christ Jesus. It is painful to go through a long article, and in every line find self upper most, and Jesus low down. The preacher will list as those of whose course we disapprove? Then we shall not censure, but simply inquire tell when and where he got on the cars, who met him at the depot, how far he role into the whether we are doing the best we can country, how often he preached, how the peo-ple were moved to tears, the mighty impres ions made &c., and then when the run his pencil through such stuff, be will most sorely receive a scathing letter. When an ed-itor gets such letters then he is sure he did right tocking down the enterpillars from fair tree, for those who complain because the chaff has been taken out of their articles, plain-ly say that it was self they sought to blaze amake hold to keep out such uninstructive old by such preachers, "We matter, we will be t will not work for B. AT W. any longer threat moves us not. If a must is working for a paper for a selfish purpose, and gots angry be-cause the editors will not run bis putts through the paper, the sooner be ceases to work for th caper the better. We are trying to labor ec-cording to principles; and to principles we will cling though every man desert us, and down to zero in the estimation of all who seel their own, and not others. We hope we may not have occasion to allude to these things any must for truth's sake. Give us good news; put Jesus at the top, center, and bottom, and you will be hanny

IN THE CRUCIBLE

AM now (Feb. 11th) able to do some writing just emerging from the h-ated waters; have spont several days in the grasp of that consum-ing disease—lung fever. I bless God that I am able to resume my pen in defense of his hearen born cause. By his mighty powers, his great goodness and condescending mercies. I am repared to walk and talk and sing and pray with the dear saints on earth. But my preaching powers are stayed for a reason. My physician has, after a thorough exemination of my lange advised me to refrain from public speaking mi-jedgment wherewith we jodge condem no till next May at least; hence, you my dear Then have you not observed that oftentimes

come and sojourn with your a little reason, labor with you for that most which pernot, will please excuse me for a while. You see I are hundered; and probably all for a good purpose; for how often do we learn that light affictions, which are but for a manualt work for us a far more and exceeding we get of cternal glory." I am very thankful, though, that my hody, my arms, and my head enable me to write; for the Lord thus permits me to talk to a large congregation each week. And mor will you all pany for me? and will y m help along the cance of trute by unincing many or you to read the B. AT W.P. Come bt us reason to gether, then lovetogether, if on to together in the unity of the spirit and in the boad of peace.

CENSORIOUSNESS.

[Dr N. J. Hacenon.]
[The following article new written list Fail in on orhard not for from Learch. At that thus we feared that
fromatinees might point out a neaness the victor for
show the article was aperually designed. As such we
at the count is: No sooner was our heading written than it was seen that we must be cut by our own lash. For in the act of dasapproving of conso-

riousness we become a criminar ourself. We do the very thing ourself that we condemn in others. Our Savior's instruction seems just to fit our case. That is, "Physician heal thywhat then condemnent in others, thou dorst thyself." Here then we have the vertificution of the truth, "It were easier to truch twenty what were the right thing to do than to be one of the twenty to follow mine own teaching." To trespass in this way is very wrong. Its dire effects are much easier men and felt than expressed. What impressidoes a minister make whose hips have hardis closed from an intercession with God that men and women may become less worldly-minded, plucing their affections more on things above who converses only upon the "markets" or "neighborhood gossip"? Give the Devil enough ministers of such a character and be will give the work of grace , such a shock as ould horrify us too much to tell. Munisters who preach one thing and do snother are such a monstresity that nothing outside of Satan's kingdom can be found that can at all be com pared with them. Now will this same inconistency be apparent in what we say about censoriousness? Shall we be placed on tre sam

When an individual does us a wrong do we ralize that his sin cannot barm us before God? Do we always think when a person says evil things to us that it is not a burts us, but what we say? Then when we r prove a person do we do it to make him better, or do we do it to have revenge-to expose his sinfulness, his wickedness, his design rnaps bis ignorance? or do it to make him feel sad, gloomy, and sick and tired of life? Do we show the same love and affection when we how people their errors that we do when we raise them for their good traits and qualities? Do we assure them that though we can not approve of many things they do, that still we teem them and have tender regards for them? If we do not, we are certainly not possessed with Christ's spirit, for he "came to seek and to sare that which was lost;" and if we do not have Christ's spirit we are none of bis. This is positive-it cuts close-it means something. Either we are Christ's or we are not; either we are saved or we are lost. Do we not cometimes tell our friends that if they do not change their course that we shall cast them off forever, with draw from their society and try to influence others to do so? And perchance our unfortu-nate friend should be in hosipess do we threaten to take from him our trade and try to get others to do so? If we do this are we not so greatly in fault ourselves as to need to

the beam"? When we cannot correct the er-rors of our friend in a proper manner, would it not be better to enconrege him in his good work, so that as he increased in that he would become weaker in the other? Then by not enowing all the circumstances by which some are led astray might not much of the evil we see in them be imaginary? Would not the

see what is in themselves? Please pame and candidate for baptism is a child of flod, before consider if some of those who continually combaptism, or a child of the denil?" According plan and gramble are not guilty of the same to the Master's example, Mark 11: 28, 30, we

things us those in whom they find fault. On the other hand we would say awake, open and of allegiance, or a citize so f Grost Britain your eyes under, and have all the "bouns" cast Was he a United States soldier prior to his le out of them that you may see clearer.

others seeing our good works may glorify our

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE RRETHREN OR GERMAN BAPTISTS.

The Unjust Balances Detected.—"Trine Immer-mersion Weighed in the Balances and Found Wunting," Revered. Prov. 11: 1.

Winsting," Review, Proc. III. I.
"The earth also is defiled under the inha itian's
thereof; because they have transgressed the law,
changed the ordin-mee, broken the worstanting covenant. Therefore both the curse devoared the
earth, and they that dwell therein are desobate;
therefore the minkituists of the earth are burned therefore the subabilitation of the earth are burned and few men left.—Ins 21: 5, 6.

"Go ye into all the world, and preach the geospit to every creature. He that before the and is buy-tired, shall be caved; but be thus believeth not shall be discover."—Mark 10: 16, 16.

THE DESIGN OF CHRISTIAN BAPTISM.

SOME point us to the dying thief as an Stance of salvation without baptism. The example, however, is irrelevant, because inability to do a thing represents a case entirely uncalled to refused or neelected ability to do it. Does the sulvation of an infant that is incapable of repentance and faith prove that an impenit-at unbeliever can be saved without re-pentance and faith? God does not require impossibilities and not to do what he does not require, is not to disobey him. None but translaw, there is no transgression." But the gospet requires haptism, not of persons dying on the cross, but of living, active men, women and children, (not unconscious babes), who neglect it not for want of ability, but because of a per verted, obstinate and rebellious will. But some tell us that to "teach haptism in order to remustion and yet admit circumstances under which men may be saved without it, is inconsistent." We answer this logic by analogy. Were it true, then to teach that faith and repentauce are required in order to remission, and yet admit circumstances (as in the death of infants) under which persons may be saved without them would also be inconsistent, "Physi-cian heal thyself." A testator can do as he pleases with his own, but after his death, his exmfor dares not depart from the strict specifiations of his will, without exposing himself to the penalty of unfaithfulness. Salvation is of God, to bestow when, how and on whom he pleases. Christ could not only say to the third 'thou shalt be with me in Paradise," but to the "sick of the palsy," "thy sins be forgiven thee" But when he delivered his lost will and testament, sealed with his blood, in which he stipulates faith and haptism (Mark 16: 16) as it conditions of salvation, he who presumes to depart from that plan, does so at his own risk. Mr. Wilmarth (Baptist) says, "No one who accepted the gospel in reality was eve known to refuse haptism; and as to exceptional cases, such as the impossibility of receiving the ordinance, be it remembered that God was then is now, free to go before the letter of his gospe promise, or to go beyond it, whenever, in his own sovereignty, he may see sufficient cause for so doing. Baptism and R-mission, pp. 19, 20 The apostles in executing the Savior's will were first to disciple and a coud to baptize the na tions. Matt. 28: 19. Some ask us whether baptize people to make them disciples, or beeanse they are diciples? We answer, Because they are disciples. A disciple is a scholar ser, but it does not follow that he musbe parsion d. Judas, though a "disciple" of Je sus "was a thief" and "devil" John 12: 4-6; 6: 70, 71. One must learn, hence breome a disci-10.14. One must hard, neues occume a description of the sophiskry that denounces conformity to a that time is usually quite cold, damp, and though the paradoned are disciples, all descibes [604] institution as "water salvation." But says often very disagreeable.

those who see so much wrong in others only are not pardoned. Some sok whether a "proper nings us those in whom they find fault.

I hope I may not be understood as trying to an English desorter, during the last war be-I hope I may not be marked to a trying to an Logistal new ret, using uses wat as moduce you to shut your eyes that you might tween the United States and Great Stitism; and see "the froit by which ye shall know them." [cutteen of the United States before he rook the On the other hand we would say awake, one and of allegaines, or a citize of Great Britains. gal, formal induction into their army, or a sol May we all seek to be more consistent, to il- dier of Great Britain? Is he either, in the true lustrate more our precepts by example that sense of the word? Are the bodies of the deni identified with the future state before the reurrection? or the present state? Can a sm-suck soul before it trusts or confides in Christ, be properly regarded either as a child of God, or a child of the devil? It they will answer these discreetly they will 8nd a solution to their own But some denounce our views on this subject us a species of Campbellism " "Campbellam run to seed," etc. We reply, long before the days o

Mr. Campbell and the people called by his some our brethren preached and contended eunestly for this doctrine. Some call it "an ele ment of popery." We answer long before the rise of popery and its abuses of haptism, this was a peculiar doctrine of the early witnesses of Jeons and his truth. Dr. Cave says of the primitive Christiaus, "They reckened no one could be saved without being baptized," Cave's Primitive Christianity, p. 145 Musheum speaking of baptism in the third century, says, "the remission of sins was thought to be its imm diste and happy fruit." Mosbeim's E.cl. Hist (McLanes) p. 70. Tertulian who wrote about the beginning of the third century, says, "Hap py is the sacrament of our water, in that by graphing array the sups of our early blindress ve are set free and admitted into eternal life. Testallism's Writings, vol. 1, p. 231. Mr. Orchard, the Baptist historian in a preface of has J. R. Graves says, "It is stated in the most sut isfactory manuacy, that all Christian commo ties during the first three centuries, were of the Bantist denomination, in constitution and practice." See Preface p. 14, Orchard calls Tertulltan "a Baptist." Ibid p. 33. J. Newton Brown says, "to them (the Baptists) belong all the Christian writers of the second century, includng Justin Martyr, Irenans, Clement of Alex audria, Tertullian, and in the next age, Happo lytus, and even Origin." Baptist Martyrs, p 21. But Tertullian, Justin, and all the rest of them were these old fashioned "Dippers," i. e. Tunkers" who believed and taught that hip ism was in order to t e r mission of sins, Justin Martyr, a Christian apologist of the second contary who was believeded for the witness of Je sus, says, "We obtain in the water the remission of sus formerly committed," Justin Marty: and Athenegons, p 60. Burnabas of the first century, (See acts 13: 2, 3, 46, 47; 14: 14; 1 Cor 9: 6), says, "We indeed descend into the water full of sins and defilement, but come up having the fear of God and trust in Jesus in our spirit. Apostolic Fathers, p. 121. Hermas, of the same age (See Rom. 16: 14), says, "Before a man bears the name of the Son of God he is dead: but when he receives the seal be lays uside has deadness and obtains life. The seal then is the water; they descend into the water dead and they arise alive. And to them accordingly was this seal preached, and they made use of it that they might enter into the kingdom of heaven."

this class to a great extent from the primitive times, but we forbest. Some ridicula haptism in order to remission s "water sulvation." Sulvation is of God to hastow how he pleases, even though it be in the water. Why not call it "faith salvation," because received in faith? or "repentance salva-tion," becaused received in repentance? Would the latter not be as appropriate as the former? To be consistent with such objecti most maintain that when God cared Norman of leprosy in Jordan, that it was a "water cure." That the salvation of the bitten Israelites who had to look at the brazen serpent in order to be healed, was "looking salvation" or "serpent salvation," or "brass salvation" instead of God's alvation. And when Christ put spittle of clay on the eyes of the blind man and bade bim wash, that it was "clay salvation" or "spittle one, "your comparison is out of place; because baptism is a physical action while faith is a moral act. I answer, Is baptism an immora uct? Are not all just, virtuous, honest Chra tean physical actions moral? And do they no proceed from moral obligation whether that ob-

A LOOK OVER THE FENCE.

Dent, 18: 6

W B walked up to the sence, looked over into the "field," and what do you think we saw? A propiet? No. A Samaritan? Not a Samaritan. A reed shaken with the wind? Yes, a reed-"a young evangelist" emusing the people. He had been converted under Moody-the highest authority sure, for an "erangelist" who can draw large crossels. He had been a lear, a cheut, scoundret, drankard-a worker o evil in deus of infancy, and at Moody's meeting was prayed tor, "got religion" in a second, und now he is over in yonder field telling his experiewce, not in practical religion, but in the "gut ter," in the saloon, in the dark holes of slus and debauchery; and the people ure delighted! The 'regular paster"-a man of protound learning, noted for his integrity, excellence of char acter, and stainless reputation, is thrust aside and the "young evengelist" who knew nothing of the Bible before his conversion (?) and studies it but little now, holds sway over the pec ple, and amuses them a la Dan. Rice and Robson. Instead of pointing the people to the Bible telling what it demands, he excites them with his "narrow escapes," his "bravery," his "skil," and the scores of thrilling adventures which follow in his footsteps. And the people are pleased! There was a demand for a "tickier," and he came. They wanted to be amused and the amuser came. They longed to be excited, and the exciter was at hand. They "hankered, after dreams, and the dreamer was there 'Away with the old story of the cross," said shey, "and give us something new and fresh Gutter stories, adventures in places of vice, are weeter than the blood of the Crucified." Thus the upstart, the novice carries averything by storm, and the soher, the steadfast, the calm and the dignified are sent back to lament that they ever entered that field. Suppose they oh ject to the "loose" work, what then? Then they ject to the "icose" work, what then? I men take will be dubbed "jealous," "fogies," "bigoted," "uncharatible." If the "regular pastor" ven-tures to oppose the fact movement of the "crun-gelies," he will be told that he "better keep quiet;" his "bread and butter depends upon the "good will" of that congregation, hence between "principle" and "butter" he chooses butter and remains passive. Brethren, we must indeed be a dull people if

we fail to profit by those "dreamers" and enthusiasts over in that field.

THE NEXT ANNUAL MEETING.

THEN the Annual Meeting was held in Northern Illinois, in 1856, it was no arly in the season that many suffered from the old and damp weather. So great was the suffer-Ibid. p. 420. We might multiply quotations of ing that many members then and there said that if the Annual Meeting over came to Northern Illinois again, it should be held later

There being no call for the meeting at the close of last A. M., Northern Illinois, after consultation concluded to take it for 1880, but did not, at that time, know that Pentecos comes so early in the season as it does, or else we would have made a proviso. The matter was mentioned at our District Meeting and it was generally concluded by those present that if Pentecost would come early, the Annual Meeting should be put off a few weeks.

As Pentscost comes very early this year the ommittee of Arrangements have decided to hold the next Annual Meeting the 1st of June, which will be two weeks later than 'the usual time. They do so for the following reasons: This season, Pentecost comes the 16th of wash, tank it was salvation, "instead of Christ's salvation. Such May, and in this Northern climat; the weather

2. It is the general behef of all those who understand the nature of this clauste, that the meeting should be put off at least two weeks. 3. It was thought, by those who attended our

last District Meeting, that if Pentecost came early the A. M. should be put off till the 1st of 4. Those who attended the A. M. in 1856

were fully courinced that if the A. M. ever came to Northern Illinois ugain it should not be held so early in the scason.

In all probability the crowd at our next A. M. will be very large, and should the weath-er be cold and damp it will be extremely difficult to care for the people so as to keep from suffering.

6. Pentecost comes right in the midst of our corn planting, and during the A. M. we want all the farmers to be through with their work so they can help take care of the people and also g-t flu good of the meeting. Hence our next A. M. will be held at Lonark, Ill., commencing

June 1st, 1880. By order of the Committee. J. H. Moone, Grenerary.

Report of B ethren's Tract Society, CERTIFICATES ISSUEDA.

Samuel Ross \$ 5.00
S. T. Bosserman 5 00
D. B. Gibson 8.00
Previously reported
Total
Amount refunded 20 00
Total to date
GENERAL FUND.
Jno. Brubaker
C. C. Gibson
I. Gibsou
D. Washburn
J. Metzger
L. Hough 1.00
J. B. Thompson
W. B. Young
D. Kingery
J. O. Culter 1.00
J. Hendricks
Previously reported
Total to date
Total to date of all money received 8452.25
8 per cent. of 843225 equals 831.58, amount

to be sent in Tracts Parers ate to be sent in Tracts, Papers, etc.

TRACTS SENT.

D. F. Eby. 8 200

E. X. Myers 40

b. M. Ebersole 40

E. Mishter 30
 B. Allamer
 30

 S. Y. Suavely
 85

 D. Vaniman
 1.69

 D. B. Gibson
 1.80

 J. R. Gush
 .75

 G. Harnhart
 2.05

 E. C. Goldman
 1.30
 BRETHREN AT WORK SENT. 8 9 00

J. Wimer.... 1.50 C. S. Holsinger.... 1.60 1.50 Total of Tracte and papers sent\$38 10 Amount in excess of funds....

Can not some of our writers give attention to the "lithle Clase" department? We device some questions, and loops those who feel inter-ested will answer according as the Lord growth shifty. That field we prefer to leave whelly in the hands of our re-olers and contributors, Mach may be drawn out by means of questions, and great good done by answering was-ty. Let on bear from your field the contributors are the con-

Event society it seems, has those in it who at the nanor mania at times. The Christian

Even rootely it seems, has those in it we for the paper main at times. The Christians get the paper main at times. The Christians greatly a paper main in the paper main, if there he such a document. There is some new real year. During the last three months three hears he than one for each month. All must try a hand at the issument. I very well must be more than one for each month, all must try a hand at the issument. I very well were the controlled the

Hame and Family.

Husbands, love your wives. Wives, submit your-elves anto your own busbands. Children, obey were anto your own instants. Children, o arr parents. Fathers, provokentot yourchildren rath, but bring them up in the norture and oultion of the Lord. Servants, be obedient om that are your masters.—PAUL.

GRANDMOTHER'S SERMON.

The supper is over, the hearth is swept, And in the wood fire's glow The children cluster to hear a tale Of that time, so long ago,

When grandmamma's hair was golden brown, And the warm blood came and went O'er the face that could scarce have been sweet

or then Than now in its rich content The face is wrinkled and care-wore no

And the golden hair is gray; But the light that shome in the young girl's eyes Never has gone away.

And her needles catch the fire's light As in and out they go, With the elicting music that grandma loves, Shaping the stocking toe.

And the waiting children love it, too For they know the stocking song trings many a tule to grandma's mind, Which they shall hear ere long.

But it brings no story of olden tin To grandma's hear, to night; Only a refrain, quaint and short Is sung by the needles bright.

"Life is a stocking," grandma says,
"And years is just begun;
But I am knitting the toe of mine,
And my work is almost done.

With merry hearts we begin to knit, And the ribbing is almost play; Some are gay-colored and some are white, And some are subship ray. But most are made of many a line.

There are long, plans spaces, without in youth is hard to bear, And many a weary tear is dropped As we fashion the heel with care

But the middest, imposent time is that We court, and yet would shinn, When our beavenly Father breaks the thread And says that our work is done."

The children come to say "good-night," With texts in their height young eyes

White in grandens's lap, with broken thread, -The Christi

THE INFLUENCE OF MORAL CHARACTER.

BY WEALTHY A. CLARKE.

THE good that have lived and passed away sve exerted an influence that will be felt by future cenerations. There is nobility and true greatness in the good, and the good men and women in the world are great in the sight of God. They may not be great in the eyes of of too. Incy may not be great in the eyes of the world; they may occupy the seeluded places of earth, and their quiet, anasouming labors may not attract attention, but the holy influ-ence which emanates from their pure and noble examples,—their lofty aspirations and longing desires to live in the higher and better sphere will fall like a sweet henediction upon those with whom they associate, and will create within them pure thoughts and a desire to live unsulfied lives. True, moral greatness is sublime in every aspect in which it may be viewed. There is so much of the earnest of Heaven connected with it that it becomes a double object of admiration. What a bouthcome sight is character destitute of morals! Take away moral principle and what have we that is pleas ant to admire? Man is a wonderful being; God ant to admitter and is a wonderful ceing; uod created him in His own likeness and image, but left him to cultivate his intellect, which, if properly done, will guide him in ways of parity and true holiuses, or, if neglected, will drag him down to degredation and misery. The mind that is moved by a sense of mo

conviction seeks after pleasures of the higher kind,-those which are true and real, and afford The control of the co ual enjoyment, but the mind undisci-

should strive to assimilate with His character as nearly as possible. The truly moral man or women wields an influence in society that will

be felt long after he or she has left the shores of time. They do not live in vain, for their life-work will direct the footsteps of those who follow them. Their greatness and moral courage will be infused into the hearts of their fellow workers and produce good results. Their s tion is a noble one and well worthy of the dmiration of others.

NO SECRETS

THE moment a girl has a secret from her mother, or has received a letter s_e dure not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for s girl to have. The fewer secrets that lie in the hearts of women at any age, the better. It is almost a test of her purity. She who has none

of her own is hest and happiest.
In girlhood, hide nothing from your mother do nothing that, if discovered by your father, would make you blush. When you are married, never, never, never conceal anything from your husband. Never allow yourself to write a letter that he may not know all about, or re-

oeive one that you are not quite willing he should read. Have no mysteries whatever. Tell those about you where you go and what you do. Those who have the right to know, I A little secretiveness has set many a scands

oat; and much as is said about women tell too much, they are much better off than wo-men who tell too little. A man may be retirent and lie under no suspicion; not so a woman. The girl who frankly says to her mother: have been here. I met so and so. Such such remarks were made, or this or that ne," will be certain of receiving good advice and aympathy. If all was right, no fault will be If the mother knows out of her greater experience that something was improper or up uitable, she will, if she is a good mother, kindly advise against its repetition iome mothers when they discover that their girls are hiding things from them rebuke or scold. Innocent faults are always pardoned by

You may not know, girls, just what is right You may not know, girls, just what is right—just what is wrong yet. You can't be blamed for making little mistakes, but you will never do anything very wrong if from the first you have no secrets from your mother.—Scl.

MAKE FRIENDS.

IFE is very critical. Any weed may be our last Any facewell, even smoory glees and sceriment, may be forever. If this tutth were but burned into our consciousness, and if it ruich as a deep conviction and real power in our lives, would it not give a new meaning to oil our human relationships? Would it not make us far more bender than we constitues any? Would it well on the constituent of th Would it not oftentimes put a rein upon our rash and impotuous speech? Would we carry in our hearts the miserable suspicious and jealouries that now so often emistter the fountsin of our loves? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up strong walls between derstandings to build up strong walls between us and those who ought to stand very close to us? Would we keep aire petty quarrels, year after year, which a manly word any day would compose? Would we puss neighbors or old friends on the street without recognition, be-cause of your real or fanciod slight, some wounding of pride, or some ancient grudge" Or would we be so clusty of our kind words, our commendations, our sympathy, our comfort, when weary bearts all about us are breaking for just such expressions of interest or appreciation a we have in our power to give?—S. S. Times,

A SCHOOL-BOY'S TROUBLES

S as older name of their troubles a as older people. Within recent times, wever, the rigid rules of school government that once prevailed have been somewhat modi-

injury to the scholars punished and to the dis- each other with a kiss and the words, "Christ cipline of the school, and the abolition of the red will have the effect not only to improve the character of the instructors, but to estab lish friendly relatious between teacher and pupil, for children, as well as doub animals anost easily governed by kind words and kind

CAST A LINE FOR YOURSELF

YOUNG man stood listlessly watching A some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome locking fish, he sighed:

"If now I had these, I would be happy. I ould sell them at a fair price, and buy me food and lodgings."
"I will give you just as many, and just as good fish," said the owner, who had chanced to ood fish," said the owner, who had chanced to verhear his words, "if you will do me a triffing

asked the other

"Only to tend this line till I come back; I ish to go on a short errand." The proposal was accepted. The old me ras gone so long that the young man began to et imputient. Meanwhile the fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner returned he had caught a large number. Counting our Counting ou from them as many as were in the basket, and presenting them to the young man, the old

I fulfill my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in wishing, but east a line for yourself."-

THE MODEL LADY

OHE is truthful and honorable. She reve onces her Maker and is a Christian. S has been improved by culture, has a good lit-erary education, and her household education is thorough. She knows how to walk, and holds herself erect. If she is tall or short she is not ashamed of it. Her dress is always neat, simple-never superfluous. She has good society anners, and behaves berself well in every place. She knows how to talk; all her words are well chosen, and she never uses slang phrases in her conversation. Our model lady may be rich or poor; she is prepared to fill any station in life; does not care for being called an old maid, and would not marry merely for a home or a name. The model lady makes the nome or a name. The model lady makes the best of herself and her situation. She is a bless-ing wherever she goes, and God will bless her in this world and prepare her for a better world.—Sel.

One Bible Class.

The Worth of Truth no Tongue Can Tell

This department is designed for asking and sa-sworing questions, drawn from the Bible. In or-det to premote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to naswer, but this does not exclude any others writing upon the same topic.

Will some one pleuse explain Mait. 11; 23 md 21; 'And thou Capernamowhich art exalted unto the law of the first in however shaft be throught down to bell, for if the mighty works which have been doose in thee had been done in Seddom, I twould have remnined until this day. But I say and you that it shall be more closely for the law of 10 mig. ment than for thee.

EASTER

Will you please explain, through the columns our paper, why Easter Sunday does not come se same day of the mouth each year? RIVER A. WILLIS

THE word Easter is derived from Ostera, the goddess of Spring, whose festival occurred about the same time as Raster. The early Christians maintained that this day should be celebrated in commemoration of Christ's resurcelebrated in commemoration of Unrest or resur-rection. After much controversy, the uniter was decided at the Jeouneil of Nice, A. D. 325, that Raster should occur on the first Sunday after the first full moon after March 21st. This accounts for the change. This year the This accounts for the change. This year the first full moon is five days after March 21st, or on the 26th day, and as the 25th is the first Sunday after this full moon, it is Easter Sun-day. Easter may come as early as March 22nd, or as late as April 25th. If the first full moon after March 21st, were April 20, then April 25th would be Easter Sunday. Some curious customs are in vogue in differ-

ent parts of Christendom in respect to Easter. In Russia, among the Greeks, Christians salute

is resen," and the response is, "He is risen in-deed." In other countries, presents of colored dord. In other countries, presents of colored eggs are made to children, and with regret we say pureats who probes to be very truthful will do thus and tell their children that they are rubbet eggs. Such deception should be denounced in strong terms from every pulpit in the land. Gifts are all right, but there is no need of sutwining falsehoods around them. We have more than answered your question, but we thought it an excellent opportunity to let a little light shine on the light of M M P

ANSWER TO SAMUEL REAM, YANKTON, DAKOTAH, I N No. 4, of B. AT W. you desire an anav

N No. 4, of B. Az W. you desire an answer to the obserge against the Brathern for neclecting to obey the libite in not societing to obey the libite in not societing to obey the libite in the Ribbit of R ple, as taught in I Cor. 9: 14, it would be folly to deay. That Paul and Barnabas had the power or right to forbear working at Corinth is equally clear from the same chapter; never-theless Paul did, while at Corinth, choose to labor some with his own hunds and thus partly earned his own living, and what he incked the brethren from Macedonia supplied. He even robbed other churches, taking wages of them it do the Cornations service. (2 Cor. 8, 9.) This he did because they were out of order and ther unges of them to fore needed help and correct teaching, which he, as a faithful overseer of the Book, sought to sapply though it required his own labor, th supply though it required his own labor, the help of the brethren from Macedonia, and the taking of ringes from other working church-es, beyond their ability to do it. They amst not be allowed to go to destruction, but must be taught and helped. Paul, as a faithful to to support the ministry. In his first letter to them, chapter 9 and 17 and in the 11th chapter he sets before them other points in which who think they have done their whole duty to-wards preaching the Gespel in all the world by casting a vote for a brother or brethren to the ministry and witness them installed into office and after that can sit with hands quietly folded and say they are now to go to the warfare at their own charges? Are now to feed the flock but must not eat of the milk of the Book ? Then they need an Aquilla and Priscilla to expound unto them the way of the Bord more perfectly, or a Paul to point out to them their lack, and thus rame them to a higher standard of life in Christ, even if it must be done at their own expense, by the help of the brethren of Mace-donia, or by robbing other churches by taking

some of by Pobling other Contracts by Union with a compared to the contract of the contract of

wages of them to do it. It must be done. They

A RECIPE FOR COMPOSING SERMONS.

SERNOMS.

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thought for realish too much. Work these
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well, and landle them neathly, but anothe
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if all be dead and (Co.4. 6.6.) point in achie
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if all be dead and confid. It is though later some
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united of In extreme cota weather it should be done in twenty minutes; in more temperate weather, it may take half an hour. If it is done in fifteen minutes it will be fit for a ring. I have not this recipe more or less for forty years, and it can asify recommend it, and I now send it along with 8—for the B. AT W.

E. P. Lance.

FROM PALESTINE

Damascua

ON leaving Mr. Hermon, our next objective O point was Damascos. Starting from Rasheya on the morning of June 20, we rod in one day to M-julen, a station on the turn-pike from Beirut to Damescus, distant from the latter city about twelve miles. Here we struck the first good srtificial road which we had seen in Syria; and, indeed, it is the only onin Western Asia. I will give some account of side of a fine spring, which bursts forth from under the embaukment of the turnpike, and near by, along the bank of the stream which m the spring, there was a little grove of trees, under whose shade we enjoyed a poplar trees, under refreshing seat. It was refreshing, too, to see wagons and carriages passing along the turnand especially so to hear the horn of the stage-driver as he approached the station, and to see the large diligence drawn by six horses dash up to the stable, change horses, and dash away again. It reminded me of scenes often witnessed in the West, and it made us feel as if se more within the region of civiliz-Our route the next day lay along this turnpike, and we were analysed no little by the foolishness of our horses. I suppose they had seldom or never seen a wagon or a carriage before, and they were positively aired of them My horse, in spite of my utmost efforts to con trol him, would shy off to the edge of th road, every time we met a vehicle. The sight of these conveniences of cavilized life was as

We were traversing the elevated valley which lies between the Lebauon and the Anti-Leba-non mountains. The former range lies along the entire sen-coust from Siston northward, while the latter, with a valley from eight to ten miles wide between the two, lies along the border of the great Arabian desert. The southern extremity of the latter range, and its high est clevation, is Mt. Hermon. This mountain extends about twenty siles northward, and heyoud it the range gradually descends until it approaches the Enphrates, swaere it reaches et. Across this mountain range we had to make our way in approaching Damasous, and as we rode for miles with its unbroken wall before us, we felt interested to see how a passage would be effected. At last we entered upon a straight stretch of the turnpike which seemed to terminate against the base of the mountain; but on nearing the mountain a narrow, winding gap opened before us, whose hed was filled with the verdure of silver poplars, and sparkling with the bright waters of a little stream. No one who has not ridden for many days under a scorching sun, with the glare of bare rocks or of a desert planu in his face, can realize b us to ride under the shade of those overhapging trees and listen to the constant murmur

strange to him as it was familiar to me.

Waland and widden for before the rimling rivulet crossed our road and emptied its waters into a swittrolling river, and we found our-selves on the right bank of the famous Ahana of scripture, called the Burads by the Arabs. The valley through which it flows is as narrow as the one by which we had approached it, he-ing often not more than one hundred yards wide, while a naked mountain wall several hundred feet high rises above it on either hand By this pass the Abana makes its way through the mountains. Its descent is very rapid, and its current remarkably swift, but so few are the obstructions in its bed that it rolls on sileuce, and one might rule along its bank in the night and hear searcely a sound to indicate its presence. It passes from side to side of its narrow valley and we crossed it frequently on well constructed stone bridges. We no-ticed, too, that in many places the side of the road was guarded against it by walls of wood or stone, lest, in high water, it should wash the road away. The growth along its banks in the road away. The growth along its banks is almost exclusively the silver poplar, which is plauted in clumps and made to grow tall and dim in order to furnish long poles rather than heavy timber. Occasionally, however, we saw groves of apricots and a few other froit trees.

Before we passed through the mountains we noticed that the river was much reduced in size, and that fully half of its water was drawn into an artificial chaunel which is carried along the side of the mountain on our left. Having a more gredual descent than the hed of the river, this artificial channel finally gain-joining shops to chat with his neighbors. He due ascent of thirty or forty feet above our road, and occasionally a futile stream was allow and expects you to quarrel with him loud and

et to escape from its suie to water a narro≤ garden along the hillside, or to ripple through the beautiful grounds of dwellings which he-gen to appear as we advanced.

gan to appear as we advanced.

Finally, the monutain gap through which
we had ridden for about six miles, opened upon a beoudless plans, and a half dozen
tall minarets stood b-fore us, rising high above the intervening fruit gardens, and declaring that Damascus was at hand. As we approachthat Damaceas was ethand. As we approxi-ed the city we passed, on our left, well con-structed buildings surrounded by ample grounds and shade trees, the barracks and hos-pitals of the Turkish garrison. Richly dressed officers on handsome horses were going and coming. On our right and across the river from us, lay a smooth lawu on which the dy-ers of the city spread carpets and other goods,

and were sprinkling them with water from the river. This have extends to the wall of the city, and the first building within the wall at that point is a vest mosque covering eight or ten acres of ground. It belongs to the howling Dervishes, a fanatical order of Mohammed ans, corresponding to the monks of the Ro-man Catholic Church. It was once a megnificent suite of buildings, as its many domes and minurces still declare; but like the order to

which it belongs, it is now in a state of ruin.

Passing into the city along the bank of th river, and then turning a little to the left, we halted before a door in a high well which rose ruptly from the side of the street, and wer We had decided told that this was our hotel. occupy the botel instead of our tents, during our stay in Damssous. The door was a large and heavy one, about eight feet wide, twelve feet high, and three inches thick. We

experted to see it thrown open to admit us, and thought it likely that we could ride through it into an inner court. But we were requested to dismount; a little door about four high and two feet wide out through the large door was thrown open, and we entered one at a time. We had to stoop to get in. The little door reminded me of cat holes that

I have seen through the bottom of cabin doors by which the cat could go in and out when the was shut. I afterward saw many of t in Damasons and some in other cities of the After passing through the cat hole, found ourselves in a small court, about twenty feet square, its floor paved with marble, a cir cular fountain in the center, a tall lemon tree covered with yellow fruit, growing near the fountsin, two or three doors of apartments oc-cupied by servants opening through a wall leading into an inner and larger court, and be-fore us an arched opening through a well leading into an inner and larger court. We passed into the latter and found it about sixty feet square. A marble tank thirty feet long, ten feet wide, three feet deep, and rising about twenty inches above the pavement, occupied a position in the center of the court. It was kept full of water by a stream constantly pouri into it from a metallic pipe, while the water ran off through another pipe underground Lemon and orange trees were scattered about the court, and the doors of the surrounding spartments of the hotel opened into it. On ntering the apartments, we found the floor still laid with stones, tiles, or cement, and cov-ered with pieces of thick Turkish carpet, had loose upon them. The furniture was European. Such is the style of all the large hous

Damascus, varying only in the costliness of the material, and the gorgeousness of the orna-mentation. A few houses belonging to Jews of enormous wealth, are so spleudidly furnishd and so corresposity organizated as to remind e of the spleador characteristic of Arabi and Moorish palaces when Mohammedanish was in the hight of its glory. We found the hotel a comfortable and pleasant above during ear days of our stay in the city. It is eal ed the Dimirri Hotel, from the name of the first proprietor, and it is now kept by his wid-ow. It is the only hotel in a city of 110,000 unhabitants, and it owes its exist visits of Europeans.

The objects in Damaseus which most inte at the tourist are the hazars, the ancient sosque, and the street called Straight. The bacuars are only a repetition, on a larger scale of those which we had seen in every city of Palestine. They are little stores, eight or ten feet square, with the front entirely open to the street. A large wooden door, made of several asparate shatters, closes it at night, and is put out out of sight during the day. The good-are packed on shelves around the other three

sides of the little room, and the dealer sits on a rug in the middle of the floor. If husiness is dull he goes to sleep, or visits some of the ad-

long in making a bargain. After offering him the most that you are willing to give, which be most positively refuses to take, you walk away; but before you get out of sight, he cails to you, or runs after you, to say that he will take it. If he takes your offer without this toke it. If he takes your oner without this ado, you may be sare you have poid too much. The shops of the blacksmiths, coppersmiths, carpent-rs, etc., are constructed after the same model as those of the merchants; and the workmen always remain scated, except when the kind of work they are doing compels them to stand. I have seen blacksmiths seated on

the ground and hammering away at their an The old mosque, once a heathen temple, then reconstructed into an immense Christian church, and afterward remodeled into a Mo dan mosque, is in a good state of p vaton; but there is less sanctity attached to it than in former years. We had to leave our boots at the door, but were allowed to walk through it in slippers. We saw men asleep on the floor, and others were laughing and talking one were pedding little things to est Few if any, were going through the long esten tations formula of Mohammedan prayers. We seconded one of the three minarets which vise from three corners of the mosque, and obtain from its lofty balcoup a complete view of the

city. The walls of dingy limestone, unrelieved by woodwork of any kind, and the flat, coment ed roofs of the houses, presented that same dull appearance with which we had been familiar looking at Jerusalem from the Mount of ives. The only relief to the eye was the Olives minarette and domes rising from many mo in the green trees filling the interior courts of the larger houses, and the rich verdure of the poplar trees and fruit orchards which surround the city on every side. Beyond these, the brown mountains on the north and west, and the yel-

to the landscape We found, in the structure of the houses of the city, an explanation of the careful rearing of tall poplars which we had observed, and of the abscuce from the poplar groves of any trees arge enough for the saw mill. The roofs and floors of the houses, are supported, not by jo of sawed timber, but by naked poplar poles laid

close together. This leads to the cutting of the and tall enough for this purpose. There are no saw mills in this country, and the only plank used is brought, at great expense from be ports of Russia on the Black San The street called Straight, in which So

Tarsus spent three days in fasting and prayer ad where he was found by Anaoins, runs en tirely through the city from east to west, and is about a carle long. It has five slight crooks in it and would not be called a straight street in Philadelphia; but in Damsseurit is remarkably straight, for it is the only one in which can see a hundred yards before you. A fire had recently swept along one side of it for a onsiderable distance, destroying the silk bamar, and compelling the dealers in silk to find temporary quarters elsewhere. The hand-mede allk of Damascus, much of it interwoven with threads of gold and silver, is very rich,

serviceable and cheap.

The eastern end of Straight Street pas through the Christian quarter, and there you are shown the house of Ananias (?) the mag who haptized Saul of Tarsus. This quarter of the city was burned to the ground in 1860. during the massacre of Christians in Syria and 6,000 of the inhabitants butchered in cold shood. Our local guide who showed us, about the city, was then a boy, and he harely escaped with his life, nearly all of his relatives by ved in the slaughter. The French army of 10,000 men, which marched to Damoor id hung and beheaded many of the leaders of the persecution, taught the fanatical Moham the persecution, taugus one lamacear atoman-medan population. As we were stepping over the countless dogs that lay saleep in the streets and occasionally kicking one to make him get out of the way, with no other result than ave him look up at us, merely to see who was disturbing him, I asked Michael, our guide why the authorities did not have these dogs th used out by killing some of them, wered: "That would be a great sin. ight to kill a Christian, but a great sin to kill I saked him what should be done if I killed one of them; and he said I would be ar-rested and brought before the city courts. The lives of both dogs and cuts are beld sacred by

Another proof of the bigotry prevalent here was given me by Mr. Philips, an Irish Pres-byterian missionary in the city. He said that if a Mohammedan deserts his religion and hecomes a Christian, it is held to be the duty of other Mohammedans to kill him. A few years

ago, one of them became a convert to the Protestant faith, and after fleeing from the city twice to escape plots that were laid to assusinate him, and making preparations to flee a third time, he was found, one morning, hung a third time, me was tourn, out in which John in the mosque, near the tumb in which John the Baptist's head is said to be buried. The tomb is the handsomest thing in the mosque, and the tradition that John's head is buried and the franting that John's head is hared there, has come down, I suppose from the time that the morque was a Curratau church. When the guardians of the morque were called upon to give an account of the hanging, they newered, that the muo was hung by John th Baptist, and this answer was so naturalctory to the city authorities, that no further effectures made to detect the murderers. From this the reader can form some idea of the obstacle in resider can form some sides of the construct to the way of missionary work in Mohammedan countries. J. W. McGarvey.

Correspondence.

These things write we under you, that your Joy may be full, wheth,

From Elk Lick, Pennsylvania,

Dear Brethren:

THE long looked for snow came at last. We have fine sleighing, and roads excel-ent; weather cold. Diphtheria has abated: have but one case in our village.

At a council held in our congregation Jan. 31st at Dule View, it was decided to h 31st at Duke view, it was decided to build a meeting-house in that part of the district, of a suitable size to hold communion meeting in, for the convenience of the agrd and infirm, and all who will serve the Lord. By the amount subscribed that day, we think it will be a success. A house is much needed there, he a success. A house is much needed there, as the school-house in which we have wor-shipped is unfit and rather small. We hope to on the south, aided a somber variety have Brother Jesse Calvert here shortly to hold a protracted meeting for us, (a good time now) and hope his health and strength will hold out to enable him to come, as his are much appreciated here. The Lord has been good to us in this part of his vineyard.

White many have been called to sternity with the plague so prevalent everywhere, noue out of the church or of our families The Lord has been truly good. Bis e of the Lord. Amen S C. KEIM.

From Pine Creek, Indiana.

Dour Brythrea:—

If OME ministers commenced a meeting of
the East Meeting house, January 17th,
and continued until the 28th. Sixteen receivof by boptism. Clased our meetings with inations of a glorious ingathering in the dications of a giorious ingathering in the future—forty-seven received by baptism dur-ing the month of January, and it seems as though our labors were just begun. May the Lord be with us and all of his children, that we may neither get proud nor feel richer and ome selfish; for where these rule, churches down. Jacon Hydrensmano. en down

From Landon West.

- Brethre

HAVE been here for some days, and having HAVE here here for some days, and having good meetings. The weather hes been quite favorable, and the attendance very good, with very good feeling. All are very kind, and seem to put more value on the Word of Truth, the more they hear of it.

We here await the coming of Brother Hixon, who was to attend us through the valley, hat who, by labors in other parts, has been delay-

There have been some things to excite the There have need the stronghout this valley, a man halices quite all take a proper view of but we believe quite all take a proper view of the situation, and so let none of these things move them. When our faith is once fixed in on of God, mere romers do not chake it

The Lord bless our Brotherhood

From Cornell, Illinois.

Dear Brethren:-BROTHER James R. Gish came to us Jan, 29th, to hold a series of meetings; preach-ed two sermons, and took sick. He starts home ed two sermons, and took seek. He starts nome to-day, heing very unwell. Hope the Lord will bless his effort in trying to build us up. May more of our dear brethren do as much. S. T. SWIMART.

Reading and writing are a great blessing

Gaspel Sucress.

And they that be wise shall shine as the brightness of the dynament; and they that turn brightness of the dynament as the stars forever and ny to rightent r.-Dan. 12: 3

Somerset, Pa.-During my last trip sever teen were added to the church by haptism.— Hope they may prove faithful and at last obtain the crown.

Abilene, Kansas — Had two additions by hap tism on Sunday, Feb. 1st. Both sisters and heads of families. More say they will soon be ready. May God grant them his grace is my proper. John Forner, Sen.

East Conemaugh, Pa -Bro. D. F. Ramsey of our own congregation has been laboring for us about two weeks on Goffin Hill, one of our home appointments. Nineteen were zided by home appointments. Ninetzen were zoses up haptism and one reclaimed. Meeting still in progress with good prespects. Our home min-isters have our sincere thanks for assistance rendered. S. J. Giffie.

Waynesboro, Pa.-Twenty-one souls have been added to the church here since New Year's Though mostly young in years, may they early learn to grow in grace and always be wil-ling to perform the various Christian duties they may be called unto. Their work is just begun. May they become shining lights in the Church showing forth a life like that of Jesus—"holy,harmless, undefiled, separate from

one was reclaimed who was out of the church fiften years; awakened to duty by the death of a daughter some time ago. On Sabbath last another from lady was haptized. May the Lord grant sister Maggie precious grace.

D. B. Menyzen

From the Limestone Church, Kansas

BRO. Jonathan Lichty came to this arm of The church on the 21st of January and preached the word with great power which had effect on saint and sinner, but on account of the school-house being occupied, our meetings had to be moved from place to place, consequently not the good done that would have queutly not the good done that would have been had we concentrated our efforts. On the 28th, the church met in council. El-ders Lichty and I was were present. We held a choice for two ministers and two descans. Bro.

Montgomery was advanced in the ministry.

After our labors were over and we were at the e of brother Gish, at 9 o'clock at night one of the neighbors came and desired haptesm. The brethren called a meeting at 11 a. m. at the house of brother Gish, where brother Lichty preached a good sermon, and one more was made willing to come out on the Lord's side. Others were powerfully convinced. Brethren and sisters, pray that these who are almost persueded may not grieve the holy spirit away, but come now and serve the Lord. And pray ose who have been chosen to the ministry to labor in the Lord's vineyard. The harvest is or and the labourers few here, and we send a Macedonian cry, Come over, from the East and help us. May God bless brother Lichty and his labors, and may be come again, is the unitei prayer of all.

Our beloved minister, A. F. Deeter, is on the

Brother Jacob Shuler buried his wife and a sister during the time, so they were min gled with a great deal of grief as well as joy.
Yours in Christ, A. W. Austin.

From Mount Morris College.

A S we sometimes get letters inquiring about A our school we will give a description through the B. AT W. The question is some-times asked whether we think the influence times assed whether we thus me influence exerted here is conducive to the spiritual inter-ests of our young members, and what our edu-cational facilities are. As to the latter, I think our college will rank as high as any other of its our college will rank as high as any other of its kind in the land, and as to the former, I doubt it our young members could be situated more favorably as regards their spiritual wants. The moral and religious influences that are exerted here must commend the school to every enlightened Christian.

The three brethren who constitute the Board of Managers, Stein, Miller and Newcomer, are high-toned, pure-minded Christians, and men who are an honor to the Church. We have who are an honor to the Courch. We have public preaching in the chapel every Lord's day, alternating one Sabbath in the morning, the next in the evening. Every Sabbath afternoon we have a Bible-class where the Script-

ares ôre read and explained. Every Thursday ures are read and explained. Every Thursday, creating we have a social and prurer needing; here passages of Scripture are read and commended on. These meetings are indeed rich means of grace. To us the time seems long from one to the other, and we bail their return with low. And lost, but not head are readenwith joy. And last, but not least, are our chapel services every morning. These exercises are conducted by brother Stein, and are indeed a source of mental and moral improvement. We are taught that the leaves of the Tree of Life

are for the healing of the untions. Our broth-er's aptness in selecting each morning a leaf just suited to the time and the occasion, showthese leaves. Each morning a freshly-culled boquet, all sparkling with the dews of heaven, is presented to us, and its rich fragrance fills our souls and strengthens us for the labors of the day. These exercises consist of singing, reading of the Scriptures, accompanied with sppropriate remarks by brother Stein. These remarks are designed to enforce some precious truth, as an admonition, or encouragement to virtue. Sometimes a truth is illustrated by some heantiful annodote. These services are rich and varied, and we do not see how atu-dents who are bleesed with such wholesome instructions every morning can help b wiser and better. After the reading a foresat prayer is offered by our dear brother. That these prayers will be answered, and that God's blessing will crown our institution we feel con

Fram Huntingdon, Pa

MATTIR A. LEAR

righteous man availeth much

O N last Saturday evening we use in the Normal chapel for Bible-class. The stu-dents over all present except those who had gone to their homes. Nearly all take an active interest in the Bible exercises, which we are los. The services are opened with singing and prayer, after which is roll-call. As the names are called, our teacher requests us to repeat a verse of Scripture, whatever may suggest itself, which I think is very good as ppropriate. It is quite interesting to listen t the different Scriptures given. They reveal to some extent, the thoughts of the persons who epest them. They are their favorite pasof Scripture, for while all Scripture is dear to us, there are certain parts that impress us more deeply than others. The most of those who deeply than others. repeat Scripture exhibit a degree of intelligen in their selections, as they are very appropriate and suggestive. I feel like encouraging this feature in Bible classes. During the evening two greats were read, one from the subject "Fear the Lori and keep His commandments," and another, "The Journey of Life." They contained good thoughts and were listened to

On Sabhath morning we met for Subbath ool. The usual number was present and we school. The usual number was present and we had an instructive lesson from the subject, "The Truly Righteous." After school, brother Quinter addressed us from I Tru. 5: 24, 25, and in the evening brother H. B. Brumbaugh preached from Mutt. 10: 29. May these seasonof worship improve us spiritually; may they bring about in us a higher degree of holiness, increase our piety, and strengthen our real for the Master's cause. We notice that in many places the people of God are laboring to become better, and to benefit those around them. The say, "Remember us in your prayers." Breth-ren and sisters, much is accomplished through the prayers of the righteons, and when such requests are made, they should not be forgotten We try to remember the ministers, and the labors of the brothren and sisters, when we pray, and we hope you re RULL J. BRUMBADER.

with interest.

From Union Deposit, Pa.

BROTHER J. M. Molsler, of Lewistown, Pa. urch. He was here two weeks and gave the Philistines a taste of Samson's jaw-bone massacre at Ramath-lebi. He is not afraid to rush with the vehemence of Divine authority on the best panopled brigades of the devil. He was placed right in the heart of Pergamos "where Satan's sest is," and the gates of hell trembled. Gideon's barley cake tumbled into trembled. Gideo's bariey cake tumbers into the camp of Midian, and there is an awful pan-ic. Man made, creed-supporting pactors are busy sawing fig-leaves for their naked, shiver-ing, deluded fellow-men whom brother Mobler stripped of their priest-stitched vestments — Four were taken into the ark, and many more are interesting the cables of sectorismism.

C. B. Balsbaron

From Salem, Oregon

WE had quite a storm here on the 9th of January. The velocity of the wind was said to be 50 miles an hour, and in places it was more than that. In certain localities it unrooted some buildings, others were blown In our neighborhood not so much damage was done; blew down about all the fences running east and west. We have more wind, rain and now than usual, and more duesses th knew of here but mostly of a mild form Spiritually, we are getting along posceably. The members are generally in love and union, but still the enemy is trying to mar our peace. There seems to be a growing interest in our doctrine. Our ministerial force is still entirely too small for the demand for preaching. Seul are starving here for the Bread of Life. Who will come and help us carry out the commission is Our country is good enough, who will come

From Sterling, Ill.

DAVID BROWER.

E NCLOSED please find \$3 to pay my acc NCLOSED please find \$25ta pay my account with you. I should have sent it long ago, but I have no excuse but poverty. I am not a member of any clurch. They say I was haptized when an infant, but common sense has taught are that that makes no one a member of the Church of Christ. I have read every numfident, for the fervent, effectual prayers of a ber of your valuable paper with interest, and placed them on file for reference. I believe the Brethren are nearer the true Church than any I am sorry there is no preaching it Sterling any more, but hope the time will come when the ministers of the Brethren will come and preach for us, not in a little isolated ball in the entskirts of the city, but in the midst of the thorough fare in a hall large enough to held thousands, that the aristocratic professors of religion of this city might learn to respect their Maker and fellow-men out of love and fear, and mly to profess because it has become fax ionable.

From White Rock, Kansas,

M YSELP and wife, accompanied by J. J. Lehty, made a visit to the Limentons Church, where brother Lichty preached with nower, and as usual, the rauks of Satan were broken. Two souls confessed Christ and were buptized. Brethren think how much modmay be the means of doing by lending your aid. The same church met in council to elect some to office. May God bless them that they may prove faithful in the discharge of their duties and at last obtain a crown of his GEO. DETRICK-

From Turkey Creek Church Ind.

B RO. Jacob Soell came to us January 24th and brother John Metzler the 26th. Heb or mreting in Nappance in the United Breth continued one week, then moved to Gravelton and had seven meetings. Snell planted, brother Metzler watered, and the Smell planted, brother Metzler watered, and the Lord gave the increase. Nine came out on the Lord's side, and we think many more were smale to feel the need of a Savior. We think the word has been planted and will bring forth DANIBL WYSON

From New Enterprise, Pa.

() N the evening of the 21st of January, Bro. Jesse Calvert, of Warsaw, Indiana, c menced a series of meetings, which closed on the 8th of February.—We had a glurious meeting and were made to rejoice in the God of our salvation. Brother Calvert preached the word salvation. Bruther Calvert presented the word with great zeal and extraesthors, and shunned not to declare the whole counsel of God. Thir-ty-nine precious couls were added to the church. Let us give God the praise.

MILITARE KELLER.

Natice. We, the brethren and sisters of Swan Creek

We, the bretzern and sisters of toward occo-Church parpose holding a series of meetings, commencing Pehranry 21st, 1880. Bretzern and sisters, come and be with as, especially ministers. We expect brother Jesus Calvert to be with us. D. Brakeysler. Delta, Fulton Co., Ohio.

A Child Burned to Death

O'N the 5th of February a little girl was play

Fallen Asleep.

price should be brief, written on but one side of

LEVEL.—In Johnson Co., Mo., Dec. 29, 1870, si-ter Mary J. Level, aged 3-1 years, 9 months. Funeral services by brethren S. S. Mobler

and F. Culn. Must re Garje.

OVERHOUTZER.—In Whiteside Co., Ill.,
Feb. 2nd, 1880, Annie C., daughber of Jacob and Harrist (twerholters, aged 22 years, 10 months and 6 days. Funeral services by Tabiax and Jacob L. Meyers, from Matt. 24: 44. She was formerly from Pa.

(P. C., please copy.) NICODEMAS.—In Somerset, Pa., Dec. 22nd 79, sister Polly Nicodemas, aged 74 years, 2

mouths and 28 days. BAUMAN .- In the Fairriew Congregation 31 UMAN.—In the Fairriew Congregation, Appanoose Co., Iowa, Jan. 31st, 1880, siter Fannie, wife of friend Wm Bowman, aged 24 years, 5 mouths and 15 days. Funeral services by the writer and brother Mortin Replicate to a large and sympathizing con-

She came to the church last April, during brother D. B. Gibson's labors; was minking with Consumption at the time of her baptism. She hore her afflictions with patience and Christian resignation, giving evidence of being at prace with God. She looked forward with hope to the time of her departure.

CAYLOR.—Also in the same congregation, F-5, 4, 1880, Pearly U, infantson of brother Wm. and sixter Mary A. Caylor, aged 1 mouth and 9 days. Funeral occasion improved by the writer and brother Martin Replogle. ELD DANIEL ZOOK. THOMAS -In the Block River Congrega

Van Buren Co., Mich., Jan. 25th, 1880, Elder Jacob Thomas, aged 70 years Bro. Thomas suffered much during the last year, having cancer on the left hip. Funeral preached by the writer from Job 14. Ggo. Lono. SPREG.-In the Mineral Creek Church, Mo.

Dec. 13, '79, our beloved brother T. Spreg, aged 65 years. LIGHTNER.-Also Feb. 2, '80, our much re spected sister Sophia Lightner, aged 69 years, 11 months and 19 days. Funeral services by

the brethren. NESBITT,-In the bounds of the same of ion, Feb. 5, 1880, J. A, son of brother

Wm. Nesbitt, aged 19 years, 8 months.

BONEBRAKE.—In the bounds of the Autic-tum Congregation, Franklin Co., Pa., Dec. 1 1879, brother Henry Bonebrake, aged 81 years, ± months and 12 days.

Brother B. was horn July 9th, 1798, and was Brother B. was horn July 9th, 1188, and was a member of a large family. He was a member of the church for many years. All bus children are grown to maturity. He leaves an only daughter and his third wife, a beloved sitch zonious and true in our faith. May the Lored biess her and he to ker indeed the widow's God. bless ber and he to ker indeed the widow's God.

The funeral service was held at the house, the
text being these words: "Let me die the death
of the righteous," &c. The remains were followed by a large procession of friends and neighbors to the family barying-ground on the fami. May be rest in hope of a blissful immor-tality. D. B. Mentzer.

[Vindicator please copy]

Children at Work.

A manuar printed, Tibutioned workly for the children. Etc. One copp. one year, Six copice(sixW to agant). Aganta wanted in every bunkly, demple copy a adamics. Address

J. H. Moore, Lanark, Carroll Co., III.

W. U. R. R. TIME TABLE.

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THE BRETHREN AT WORK.

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-JEREMIAH 50: 2.

Vol. V.

Lanark, Ill., February 24, 880.

No 8.

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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SIXTH PAOE-Sunbeams; Hee-handle Medicin Our Father; Wealth does not bring Happines

A PLEA FOR THE RIGHTEOUS

PRINTER .- 1.

BY ALEX W. REESE

THERE is no situation in life exempt from responsibility, toil and care. There is no position free from the annoyances and petty exations that checker the pathway of human

that meet us all, day by day, as we float down the stream of time. But human nature is not always satisfied with its lot, and hence repining and discontent, and, as an inevitable result, unhappiness-where this state of mud obtains

One of the peculiar phases of the human mind is this; that men are prone to think their own particular lot the hardest, and to look upon the condition of others as far superior to their own. They exaggerate their own troubles, and others. They think every situation in life spenotiver and easier than their own. One of the most common fallacies of this sort, in modtimes, is the idea, entertained by not a few that the editor of a religious paper has about the easiest and smoothest time of my that falls to the lot of man. The editor they regard as the lucky man who shall .

This is one of the grandest mistakes that

could originate in the mind of man. are, sometimes, unreasonable in their demands. And this often arises from ignorance of the facts in the case. As the writer had consider-able experience in his "bright and sunny youth" in the office of an editor, permit him to detail a few of the annoyances to which an editor is

It was a part of the duties of the writer to keep the books of the office, take charge of the subscription list, and the Pack Books-the latter contoining the Post Office address of the subscribers, and used in mailing the papers Bushels of letters passed through my hands in the course of my official connection with the than editing a newspaper—especially a religious office (the paper being published in a city of printf! And then it is such a lucrative business.

hittle x road's Post Office-minus Uncle Sam's ously every day, and Sunday more so. official stamp-and its locality indicated in a Birography that it would take the goggles of Joe Smith, or of a Philadelphia Lawyer to decinharmond the letter after much labor thereou readoth "thusly."—Change my paper to Mace-

donia, John Smith. State and County omitted. Now see the labor entsiled on the unlucky editor by the stunsdity of the aforesaid John Smith of Blank County and State.

the terrible Smith. Think of that, in a laud and people, beyond all others, of the Smiths

Perhaps two or three hours are spent in thi wretched business, and then with uncertain re-

The modes added model over South all to nices but the righteons one dara not. Failing for fruitless hours, to respond to the Macon

Aunovance No. 2 consists in asking usele with numerous small individual commission in the city; thus imposing upon him great less

oblige, truly yours, etc. "—Please step into so and so's Commission House——St.——No.——and ask him to ship

me a new sausage grinder."-"-Please send me, by return mail, Elder

Blank's late views on Public Debates, etc.

nunelled to take through sun-scorched aller and street, to anymer these selfish demands, and On one memorable occasion a letter with an enclosure was received to this effect:-"Mister eddittur. I send \$3, too for the --- herald.

and please send for 1 dolor 2 sam hux. Yores John Smith. The 'too dolors" were duly credited on the

subscription account, but what to do with the remainder was for a long time the profoundest of human mysteries. My first impulse was to go out and purchase a couple of saw bucks and send them by mail to the moral Smith, but after much decipheration, two Psalm Books were

Annovance No. 3 frequently comes in the shape of gratuitous advice as to the hest methods of editing a paper, what ought to be put in the exper and what left out. One thinks you leaders are too grave, unother too much given to levity, another kindly informs you the price of your paper is too high, and advices a reduction in the tariff darkly intimating that unless you comply, many will stop taking it. Then again, he will say that you are making to much money out of your paper, and are seeking popularity because perhaps you do not comout loud in favor of some particular individual view. One will complain because you publish too much poetry in your columns, another that there is too little One requires more secular news, another

blows you up because you take any notice of And so the changes are rang by these Job's

Comforters 'till the heart of the poor editor grows sick, and his brain weary in the vain effort to please the Protean Mind of his pat-

Showers of good things are daily mixed upor their heads. An editor, according to the public view, is the Prince of Dead Beats. Nothing costs him anything! Whole bacon, hams and sacks of flour, mackerel kits and bags of dried apples appear responsive at his beck

htor's position. Dead head tickets to all the shows, co lectures, free rides on rail roads and sample copies of all the late books sufficient to make a

sneg, private library, all free of cost, or paid for in the easy way of a little puff in his paper Why its enough to make everybody start a But I find that I am extending my remarks

and will reserve what I have yet to say on this

TO THE EDITORS OF THE BRETH-REN AT WORK.

cerns mepersonally, and incites to a friend

I am not certain that I apprehend

Motive is something that it is hardly safe to ouch, save our own, which we cannot probe reveals much. But the simple fact that he is sorry, or even hurt, is no evidence that he is ither unchristian or uneducated. An article tor, may be the efflorescence of a long-opening

The words may have trickled on pape slowly, as though coined out of drops of blood and tears. It may be the very essence of the writer's life, and may be so deaply his very self, that it would be strange if he could see it lightly esteemed without a pang. No Christian con-tributor will be grieved on the ground of personal nothingness, neither will be be "discouce ed if his articles are not published." because he But it is quite possible to be discon certed for other reasons, if he has written in

the simple love of truth and the consciousness of Diviue prompting. I do not refer to the wild speculations of theorists, who are so impelled by devotion to a hobby that they lose sucht of the plainest facts and principles, but to such as confine themselves to the rigid philoso phy of truth although it may lie far benesth the surface of the letter. The bisection of articles not over "a column and a half," or their committal to the fismes, may be wholly a matter of indifference, which would be very unplease ant to an antipodal nature not less intrinsically noble. It would be impossible for me to write for Jesus and the nurture of souls for his eterual kingdom with such an unglowing spirit as to enable me to say in truth, "if you do not like it, please put it gently in the fire." What is

wratten with a high aim, and a burning heart for the sovereignty of Emmanuel, I would not like to have go to the flame, however gently The act st-elf would leave no room for the po etry of its description. You say you have only one specimen of the

lead type of correspondents on hand at present I can, no doubt, make a very fair guess as to the naughty contributor. He has the welfare office this puper heavy reddined in a city of present And these to such a locarstice basicses, below 100,000 inshibitation. He has the welfare below 100,000 inshibitation 100,0

re utterly unable to say where-perhaps some | They are clothed in fine linen and lare sumptu- | devouring element. Please refer his peculiarities to motives far out of the element of "selfonfidence and self-importance.

STANDING COMMITTEE WORK

BY KLEEN D. P. SAVIOR

RY experience, I, too, know something of the Inhors of the Standing Committee, and have been laboring to lessen it, but hitherto-have fasied. Since Brother Moore has brought the subject before the readers of the B. AT W it affords me an opportunity to be heard, and will sny, the plan suggested will not, and can not iding Committee until the Annual Missing is in session. The Committee now meets on Monday to organize themselves into a working body, and to transact such business w may have been committed to them. This consists mattee had nothing to do but to organize on came the business. So it would be if the Com-mittee would meet on Thorsday, Friday, and Saturday. It necessarily must be idle-till the business comes before the public meeting. Then it will be seen what an amount of labor flie-District Meetings have Isid on the Standing and all are sick and tired of it, and to get aid et it, it is moved, seconded, and passed, to refer it Hoor with a little straw under you to do the Brother Moore, I see but one remedy, and

that I have been laboring for in the Committee mittee the privilige, or authority, (I don't care
what it is called) to appoint sub-committees of three, five, or seven brethren to whom surplus These sub-committees could frame an port the same to the Standing Committee, and it would report it to the public meeting; and in this way the Standing Committee and intelligent brethren as they themsely to such an extent as to relieve them of at least to such an extent as to relieve them of at reast all night sessions. This plan would be just, and strictly parliamentary, and I think at would go a great ways in removing the unjust preju-dice against the Standing Committee. An Annual Meeting like our Annual Meeting

nor one could not be held without a Standing Committee; it would be like a ship without o rusder to steer her. Some brethren say berudder to steer her. Some brothren say being without a Standing Committee, should not we, etc. These brethren either don't look at the case from the right standpoint, or they don't know anything about ancient Annual Meetings. The first one I attended was in 1831. There the council was held privately on Friday and Saturday, and the house (40x55) was not filled, and the public meeting on Sunday and Love-feast at night was less than half of what many of our com-munion meetings now are; yet there is preju-dice against the Standing Committee. To the experienced, the reasons are manifest -

Among the Feejes, brothers and sisters, hrel cousins, fathers-in-law and sons-in-law, moth-ers-in-law and daughters-in-law are forbidden

to speak to each other. THE Cottonwood Church, Kun., we s

WAIT AWHILE.

"All things come to those who wait," Yet be patient; unto thee Fuiler, deeper joy sha For the waiting Still go o Crowns not easily are won; Be thou ho; eful; thy reward Lies within the afterward. Still ge on,

resent want for health most sure. Navor was so strong a part But gave place to qu Never was so long a night
But was ranqui-hed by the light;
Never was so deep a sorrow But bright thankfulness to-morre

Take the sunshine that may be In the skies spread over thee: Take the little hursts of bliss sible in words like this; Take with songs of grateful praise, Love that blesses any days. These are puris of one great whole; But for that which fills the seul,

If this sorthly life were all. Then our spirits were in thrall; But there is another home. And we nearer to it come Where is so much sacred leisure We shall know not passing pleasure; Everything will grow and last, Wait awhile

They shall never hunger more Who have gained that shining sh Every fear shall there he stilled. Every longing wish follified; All communion close and le Sighs exchanged for praceful song, Friends at home whem naught shall sever, Perfect joy that lasts for ever! Wait swhile

-Christian World.

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bi ble characteristics which entitle them to b regarded as churches of Jesus Christ. D. B. RAY, Affirms

1 W STILL Denies

D. B. RAY'S SEVENTH APPERMATIVE. WILEN we made an objection to the Tunker church claims, we prompt ly introduced the proofs from the Tun kers themselves. But Mr. Stein wilfully accused Baptist churches with granting 'legal license" to do the "the works of the flesh;" he charged that Baptist churches "held that we may do evil, fight and kill;" he charged that Baptist churches are guilty of the crime of perjury," and he charged Baptist churches with justifying the "rapacions, cruel and fiendish," "nabridled, carnal lusts and nassions!" We again repeat, that Mr. Stein makes no attempt to prove these scandalous charges !! But he talks about the violation of our rules of debate!!!

We must say that the man that mak these charges without an attempt to prove them, places bimself beyond the pales of honorable controversy. While Baptist churches do not violate the word of God by making laws, forbid ding their ministers to act as soldiers to fulfill God's political ordinance in the punishment of evil doers, they have no fellowship for men that commit the orimes laid to the charge of Baptist churches, in the above. Will he answer Did Mr. Stein commit all these crime as a Baptist? If he did not, then Baptis churches are not guilty. Even if he did they are not guilty, for they did not know that he was guilty.

Mr. Stein seems to depend upon th Emphatic Diaglott, by a modern materi alistic soul sleeper, for his New Testa ment criticisms. He knows, if he knows saything of Greek, that en baptisma is not in the participal form in the Greek,

and to so reader at into English is untrue to the original. "One immersion," is the true rendering. Every translation into English, worthy of the name, which translates en baptisma at all, renders it " This is what Bapwone immersion

tists practice; but Mr. Stein would have us perform three immersions! We mus obey God, rather than men. It is true, that the Tunkers understand baptizing before Son and Holy Spirit, in the com mission. If baptizing is a frequentative in the commission, then according to Mr. S. we must have six or nine immersions

to make one bas tism! He says: If Mr. Ray would say "I write my oams in the book of Matthew, and of Mark, and of Luke," and then write it in Luke only, would be not state two untruths! * * * Accordingly, when he ays, "I baptize you in the unme of the Father, and of the Son. and of the Holy Ghost," using exactly the same construction and the same parts of speech, joined together in the same relation as the foregoing, he should make his word

good by doing what he says. This illustration is full of sophistry If these three books made one, in the sense that what was written by one was qually written by the three men, so that the three parts formed but one book then one writing would place the name in the book of Matthew, and of Mark, and of Luke." There is a book called the Bible written and owned by the Father and the Son and the Holy Spirit. I say; "I waite my came in the book of the Father, and of the Son, and of the Holy Spirit." This requires but one writing; and so the commission requires

but "one baptism." In his blindness, concerning our ex ample from the classic use of baptizo. where it is said that the Carthagentaus "automerged [chaptizon] many of the vessels." of the Romans, Mr. Stein says One submersion is accomplished by repeated dips!" According to this, the ships were submerged and rose again repeatedly!!! No one in his senses believes it. Also, in the cases in Hippocrates, it is evident that the "breast-milk and Egyptian ointment" was a mixture in the same vessel. But if they were in separate vessels, it would not interfere with our position, for the repetition would not be in the word baptize but in the adjunct. Our first fact remains unmoved That no example in classic Greek can

se produced where the Greek verb bap o means more than one submersion. Mr. Stein savs: "I have already adduced one example

in sacred and classic Greek (the case of

Nasman in Septuagint,) where baptize means more than one dip." Let us see, Naamsa dipped [chaptie

tol himself seveo [heptakis] times in Jordan. "2 Kings 5: 14. Now it eboptisato means more than one dip, two or more; then seven times this two or more will be fourteen or more times that Naaman dipped himself! Mr. Stein must surreader his frequentative argument, or immerse six or nine times for "one immersion." What will he do? Our second fact remains unmoved "That no example in sacred Greek can be pro luced where the word paptizo me nore than one submersion.

And the same is true of all our eight facts. Trine immersion was regarded by the church fathers and other critics as a tradition.

In his "History of the Modes" p. 162, Mr. Chrystal says

stand praying on Suodays, and from King. When Moses and Elijah, repre Whitsentide, the trine immersion, and a few other custo. St. Basil, as he is called, regarded

tradition." Chrystal, p. 71. The great Jerome says:

"Many other things, which are obby tradition in the churches, bave acquired the anthority of written law, as for instance, to immerse the head thrice in the laver, & ." Hist. Mides, p. 73. Jerome regarded "trine imm as a "tradition," like "tasting milk and honey, after coming out of the waters of the baptism." This silly tradition was

established by the Greek and Roman Catholics. In his Modes, Mr. Chrystal 88181 ' And that for at least twelve hundred years after Christ all the rubrics of the Greek and Latin churches which en joined soy mode at all, enjoined trine immersion, and nothing else, as the rule

of administration, &c. The miserable twaddle about Euro mins being the author of "single in mension" is too absurd. Why not con tend that Encomius was the author of the New Testament? If Mr. Stein authorities can be believed on this point, Eufomius was the first to originate sin ole immersion in the Catholic Church. Those superstitious writers were not so stupid as to think that Eunomins originated the "one immersion"-the single nmersion of the New Testament. The contention of Catholics on these questions has no bearing upon the subject. The fact remains almost unquestioned

that Baptist churches possess the one immersion of the Bible

We showed, in our last, that Baptist churches possess the "Lord's Supper."

We here introduce: Characteristic IV: " Bapt st church

es possess the New Testament church The kingdom of Christ must be gov

erned by His laws. The traditions of meo are worse than vain in the service of God. Baptists have ever been great sticklers for the Word of God, a "thus said the Lord," for their faith and practice. In his Principles and Practice of Baptists, p. 13.

Dr. Wayland remarks: "The question is frequently asked, What is the creed, and what are the ac-knowledged standards of the Baptist churches of this country? To this the standard answer has always been, 'Our rule of faith and practice is in the New

Testament.' We have no other author ity to which we all profess submission. Also, Joseph Belcher, speaking of the Baptists, says: "It is important, however, that it

should be well understood that nowhere do the churches of this denomination re quire subscription to this or any other human creed as a term of fellowship. They adhere rigidly to the New Testa ment as the sole standard of christianity." Religious denominations, p. 49.

In the first article of the abstract of principles contained in the Encyclope dia of Religious Knowledge, it is affi ed that the Bible is "The supremestandard by which all human conduct, creeks and opinions should be tried" ious Encyc., p. 191. In fact, it is but the united voice of all Baptists through out the world, that, "We profess to takfor our guide, in all matters of religion belief and practice, the New Testamen New Testament, and noth " "So far as primitive tradition affects but the Ne or Testament," And nothing but the Ne or Testament." Prin. and but the Ne or Testament." Prin. and consists of a few articles, such as to Jeans is our Prophet, Priest and

senting "the law and the prophet," s neared with Christ on the Mount Glory, Peter in his hewilderment wished "trine immersion as derived through to have "three tabernacles" and three tradition." Chrystal, p. 71. behold, a bright cloud overshadowed them; and behold a voice ont of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. The three apostles arose from the

earth, and saw no man save "Jesus on y." Jesus only is our great teacher and lawgiver, in the present dispensation. Some seem to think that because we are "not under the law, but under grace, that we may disregard the commands of Christ with impunity. It is written:
"He that despised Moses' law died

without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covcoant, wherewith he was sanctified an unholy thing, and bath done despite nate the Spirit of grace? For we know him that bath said, vengeauce belongeth uato me, I will recompense saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb.

The punishment for the violation of the law of Christ will be "much sorer" -much more terrible-than for the violation of the law of Moses

Paul sava:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteonsness:

That the man of God may be perfect, thoroughly furnished unto all good

works." 2 Tim. 3: 16, 17. Leans says: "He that rejecteth me, and receiveth

not my words, hath one that judgeth him: and the word that I have spoken, the same shall judge him in the last

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should sprak." John 12: 48, 49. The Holy Spirit said:

"For I testify unto every men that heareth the words of the proptecy of this book, If any man shall add unto these things, God shall add unto bim the plagues that are written in this

And if any man shall take from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are

written in this book." Rev. 22: 18, 19. Jesus Christ delivered the rule for personal offenses as follows: Moreover,if thy brother shall tre-pass

sgajast thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy broth-

But if he will not hear thee, ther take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them tell it unto the church; but if he argthee as a heathen man and a publican. Verily I say unto you, what oever ye

shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Mott. 18: 15-18.

In the execution of the laws of Christ,

Baptist churches put great stress on this rule. This shows that a local cherelis the only tribusal in the kingdose for the settlement of difficulties. To have a centralized government so that "in matters of government and discipline each local congregation is subject to the whole body,' is treason against the kingdom of Christ. According to this Popish principle the Tunkers have extablished a "National Conference "to decide matters for which no thus saith the Lord' can be found." No such aborainable institution was known to apostolic churches. It was the local church that expelled the unworthy Paul said.

In the name of our Lord Jesus Christ. when ye are gathered together, and my spirit, with the power of our Lord Je-

To deliver such a one unto Satan for the destruction of the fl-sh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5: 4, 5.

This is the practice of Baptist church It was the local churches that re stored the penitent. Paul said:

Sufficient to such a man is this punishment, which was inflicted of many. So that contratiwise ye ought rathe to forgive him, and comfort him, lest

perhaps such a one should be swollow ed up with overmuch sorrow. 2 Cor. This is the practice of Baptist church

churches. It was the local church that elected its own officers. Acts 6: 4, 5. The "whole multitude" "chose "the des cons to serve the Jerusalem church. It was the 120 original church members at Jerusalem that "gave forth their lowhich elected Matthias to the spostle ship. Baptist churches elect their own officers according to the inspired example. Baptists possess this peculiarity, the Bible church government. Will Mr. S. denv it?

A FEW THOUGHTS ON INFIDELITY

BY B C LHC

HOW can the great tide of skepticism and infidelity, now so prevalent in some form or another, throughout our country be checked or averted? is a question of growing importance, and should have the serious consideration and thoughtful attention of all who place a proper estimation upon good society, and what would the benefits and advantages arising or resulting from a proper administration of laws founded in correspondence with the moral sentiments, the highest and noblest elements

in man's nature? their theories by our legislatures, by having them blended with our common laws-and as these claims and theories are not based upon the principles of morality-but on man's lower and more deprayed nature, society must, of necessity, suffer much in case such enactments were passed. But let us hope that all such efforts may ever prove futile and unavailing.

It can never be detrimental to the prosperity of society, or to any people, appointments of wisdom, the consequenbe governed by just laws that are founded on the principles of benevo- individual who thus perverts God's ar lence and truth. The rights of all must rangement. We cannot with impunity be kept in view so long as their business reject the Creator's arrangement, nor pursuits of whatever description do not with success alter his divine law-, whethinterfere with the rights and priviliges or revealed in his inspired word or written ton the surface of a "new ten in our constitution or nature.

way" come with a petition to Congress sking leniency to, and the purson of those who have been engaged in the pub lication and dissemination of immora literature and obscene pamphlets. Their ery is, "This is a free country and every me should have his rights, and be per mitted to conduct his own business, be protected while engaged therein. Our government and laws are libera nough to grast all this, if the busines s legitimate and honorable, and pursu ed from right motives, and the happi ness of society or individuals is not en dangered, or their rights and privilige are not imposed upon. But when publisher asks to be protected in the publication of base and immoral litera ture-a literature calculated to denray and animalize the youth of our land necessarily the decision of justice and right must be, "you are violating the constitution, by endangering the moral

health of the young, and answerable for the violation as a criminal." There are insane asylums provided for those who may become dangerous to their friends and community by cans of losing their reason, and for the protection of society insune persous not be cared for at these institutions. If an individual engages in stealing or practi e-s fraud in any way, he thereby los his claims for the protection of govern ment, and for the safety of society must be taken into custody, and placed in prison, in order to prevent further vio lation

So in the cases nfore mentioned The safety of society and of individuals demands that he be detained or give se curity for his disobedience to the lay of our land. In case he does not give suitable assurance of ceasing this evil business he is in no wise worthy of firedom

It cannot be reasonably supposed that imprisoning the criminal changes his moral character. It is for the safety of the community, in general, he is imprison ed, by preventing his unlawful ac tions. Other influences must be brought to hear on the man-on his moral character, in order that his moral nature be improved.

If the moral nature of the aforesaid publisher could be awakened, and, with intellect, could gain the predominance over his lower nature, there would be no necessity of detaining him in prison. Society would be in no danger from him, for he could no more sugage in such immoral pursuit—his influence would be thrown on the other side of the scale, and he would then love and praise virtue, honor and truth-

Let all that revere the Bible, and ba It is readily observable from the hope in its glorious promises, all that teachings and demands of freeshinkers, would have the standard of morality that the am is to secure the adoption of raised instead of lowered, and that would shudder at the thought of sinking the state of society below the unthinking brute be unyielding in their defense of truth, and ever hold aloft the standard of morality-not setting aside the lower order of faculties, however, but have them in subordination to our superior being-our intellect and moral nature. These are the claims and teachings of the Gospel, and if we as a race or as individuals, lower the standard or

HINDRANCES TO THE SPREAD OF THE GOSPET.

BY A. B. WOODARD

A MONG the many things that are detrimental to the cause of Chris tianity and the free spread of the Gos pel of Christ which might be remedied is light or trifling talking about those who have been chosen, by the majority of the church, as being the worthiest to fill the responsible, office of the ministry, How often, perhaps on our way from church, do we hear some of the laity making light or trifling remarks about the sermon they have been listening to, and that too in the presence of those who make no profession of rel gion, and who probably were favorably impressed with Perhaps brother A. will make expres

s like thes Well, elder B. got off some of his old fogy notions to day. Who cares for such preaching? Bro. C. cut pretty close. Who was be driving at this time? I wonder if he meant that for me. He is always throwing his darts at some one I wonder if they expect us to swallow all they say, & .

From these uncalled for expressions others, (not the faithful ones) will take up the armon and criticise and find all the fault they can imagine. Thus, in stead of being edified and built up in the faith of the Gospel by the faithful laborof the servants of Christ, they make themselves stumbling stones in the way of others, thus retarding the spread of the Gospel.

Let every brother and sister learn to speak well of their ministers and their preaching, especially to those outside of the church, and we will see a mighty revolution in the church Confidence will be established tove gained minis ters encouraged, sinners converted and the Gospel suread

Panna, Iowa.

SUCCESS IS ALL OF GOD.

ONE of Christ's brief, but significant commands to his disciples, Peter and Andrew, was, "Follow me, and I will make you fishers of men." It is a truth, which, while it humbles the faithful minister, at the same time encourages and animates him in his labor, that is success is all of God. Yet be must labor as if all depended upon his own exertion. The inspired Paul may plant and the eloquent Apollos may water, but the Lord alone will give the increase. The most stupendous miracles the disci ples of Christ ever wrought never converted a single soul. The same divine influence which was effectual when the weakest of their contemporaries were preachers, was just as nece seary for then success as for that of any other. And at this time, when the most able and faithful minister on earth is made an instrument of saving grace to mankind, we know that "the excellency of the power is of God, and not of man." Yet in the Gospel, as well as in the natural world. there is an adaptation, as well as a connection, between means and ends; a connection which is neither capricions nor blindly accidental. The minister of the Gospel is God's messenger appointed for bringing men to the knowledge and love of himself, and which he has promised ces must be Festful to society, or to the to bless. And the more Christ like he is, humble, simple, pure, and earnestly persevering, the larger, in general, the

be antic pated.

"IT IS I, BE NOT AFRAID." ST JOSEPH HOLYOPPI V

WHEN gliding along on the smooth stream of time with apparent unconcern as to what is going on around bim and what others do, the profess-ing Christian seems secure, so long as be meets with a smile of apparent approbation from every species of corrup tion and allows to go unrebuked every form of ain and vice. He seems to en joy the popular good will. As he does ot cross the path of the froward he is not met with his frowns, nor the storms of his ire; but let him awake from his lethargy and notice the destroyer of peace the enemy of souls, and point out bis perfidious work,-let bim begin to remonstrate against sensualism, fashion, vice, or sin in any form, and soon he will bear the barking of Milton's H-li-hounds. the waves of adversity will begin to swell and the billows of persecution will

roll around hon mountain high, and like the disciples in the ship in the midst of a rough sea, his heart will begin to He looks and beholds on his walk ing over the waves, one who has sur mounted victoriously all apposition.here is hope; Jesus isapproching; he well understanding the situation, speaks
the blessed words of assurance; "It is I;

be not afraid"

Emboldened by the familiar voice, the Christiau, Peter like, is ready to brave the dangers of the deep and replies; "Lord, if it be thee, bid me come unto thee on the water". But when he sees the fierceness of the storm and the swell ing of the waves, conrage fails and he begins to doubt and almost wishes be had not put his moral courge to a test so severe and just as he is about to sink beneath the waves of persecution, Jesus stretches forth his hand, rescues him and shows him the great impropriety of entertaining a doubt. Rescued from what seemed imminent destruction, he can, with Moses the faithful servant of tha Lord, exclaim: "The Eternal God is our refuge and underneath are the everlasting arms".

A PRAYER FOR THE TIMES

Lord save me from the sinfulness of my own hears and life! Save me from the false doctrines, false

athorities and bigotries of sectorian

Save me from the ignorance, folly and iniquity of fashionable religiou! Save me from the over-valuation of

any thing because it is popular! Save me from the awfulness of infidelity-from all forms of godlessness and

hopelesanesal Save me to live and die a penitent, faithful, holy and happy Bible Chris

Wicked men stumble over straws in the way to beaven, but climb over mountains in the way to destruction.

THE Scriptures give four names to Christians from the fource dinal graces: saints for their holines; balievers for their faith; brethren for their love; decinles for their knowledge.

Don'r muraur at your lot, though it may be a hard one. Rather buckle to ly, and you will soon be in a better conamount of blessing which, upon every principle of Scripture and teason, may dition. At any rate, it don't belp to be constantly complaining.

The Brethren at Work. PUBLISHED WEEKLY.

ESHELMAN, EDITORS. M. M. ESHELM. S. J. HARRISON J. W. STEIN,

2. Continuorous in order to secure prompt ertion of their articles, will please not include ersonalities and uncourteous language, but p and their views with grace accounts when good be cause, we solvest church news from all parts be irotherhood. We want soon one in each or regulton to keep us supplied. In the briefest we vive as ALL the facts, and we will put them coper slappe. Always write with black ink.

BRETHREN AT WORK, Langra, Carroll Co., 11L.

LANARK, ILL. . : FEBRUARY 24, 1880

Brother D. B. Gabson has changed his address orne Mo., to Cerro Gordo III. Two address of Brother J. S. Snowberger is changed from Mouticello, Ind., to York, Neb.

EVERY inordinate cup is a curse, and he wh drinks it pave the penalty, principal and inter-

Tuz children are remembered in the "Home and Family" department. Look out for some good things, little triends.

In Bro. S. S. Mohler's communication as given n page seven of No 6, the name C. Horne should have been E Hoover

BROTHER Bashor, like myself, is at home of the sick list. When will some of us learn that God took six days to do what he might have done in that many minutes?

Bro. J. C. Miller spent some time in the Lord's work in Warren, Mahaska, Powesheik and Iowa counties, Iowa. We rejoice to learn of God's ministers being at work.

BROTHER John Forney is out in the mission field, and expects to remain from home about a When last heard from he was preach ing in the town of Remington, Kan-

TS in certain quarters indicate that the Pope of Rome will establish his residence at Jerusalem. His advisers have declared that this is the only step that will bring Romanism

WHEN you are lost in darkness, and son one offers you a lantern, do you stop and ask what kind it is? Does it make any difference to you whether it he round, octangular or snuare? Is it not the light you need, no differnce about the shape of the lantern?

BROTHER M. A. Eisenhour, Plymouth, Ind. desires to change his location. He is a wagon derives to change his location. He is a wagon manufacturer. Any one knowing of a good lo-cation should correspond with him. He is a minister, and might be of good service to those who are willing to help him hear the burdens.

A MAN passing along the public road for a mere of paper which contained a part of the Stein and Ray Delate, and he sent it to us de-Stem and Kay Delvate, and he sent it to us de-siring to know whether we are publishing a paper in defence of our principles. We send him specimen copies of the B ar W with the hope that he may learn more of God's eternal

Says the predestineram, "If I am to be say-cel, I will be sayed; if I am to be damned! will be be damned." Mr. Predestinarian, why do you not go to your store and say, "Well, if they goods are to be sold, they will be sold; if they are not to be sold bey word be sold." You can reason better than that on things temporal, but

llowing is how Dr. Ray appears rough The Christian's spectacles:
"In this issue of the Baptist Flag, Feb. 11, Turns some of the Beptis Fine, Feb. 11, considerable some is decoded to The Christian, "Campbellies," and "Campbellies." It is to own aid drift for one change to be desent to touch. Please excuss us, Dr. Ray. We shall not go down after you. Too much mud und filth there. It is not the road to heaven, and ... chall travel number may.

THE SPHERE OF THE CHURCH.

I T is our purpose in this article to show from the Bible what the church of Christ as such may do and what it may not do. Harm is always a result of not doing that which we should do, or doing that which we should not It would be difficult to say which do the gre harm, but each do an untold amount

We learn from Col. 1; 18 that "Christ is the head of the hody, the church." This sentence omprehended, enforced and obeyed, and we have truly the "church of God," because over it reigns the government of God.

The head, (mind) and body are very closely connected. The one cannot exist without the other. No head, no body; no groom, no bride; no vine, no branches; no Savior, no saved,

The head never does the work of the body the greem, of the bride; the vine of the branch es, the Savier of the church. To illustrate: at the command of our mind our hand holds and moves a pen which writes the words you not read. This order never can be reversed, that is the mind write and the hand command. So with Christ and the church: Christ commands

and the church obeys, and this con never be Christ obey. Here we see two powers, viz: a mental and a

physical, a communiting and an obeying or a legislative and an executive. While these poware distinct and unlike, neither one is suprior to, or independent of, the other. They are dissimilar in kind and cannot therefore differ in degree, because only things that are slike can e compared, and since superior implies an in ferior with which it is compared, and since there is no similarity between a legislative and an executive power, between Christ and the church, it cannot be said that one is superio to the other. However, it is generally said that that which commands is superior to that which is commanded. For example; an engineer on a railroad is said to be superior to the engine which he controls; but they are dissimilar is kind and cannot therefore be compared to obtain degrees of difference. Then it would be no nors impossible for the engine to do the work of the engineer than it would for the angineer to do the work of the engine. In 1 Cor. 11: 11 Paul teaches this idea in what he says about man and woman. Man as man is different from woman as woman, not in degree, but in

nisa to be man thisa it would for man to be woman, and man is no more independent of momen they memor is of man. Therefore it cannot be true that one is superior to the other. owever, it may be there is a greater demand for the power of the one than the other, and taking demand for a basis of estimation, the one would be said to be superior to the other In this way the conclusion is reached that Christ is superior to the church, beca man Christ is needed more than the church, but to God, the universal Father, both are equally

kind. It would be no more impossible for we

Between the mind on the body and its men ers, on account of nearness of relation exists the greatest sympathy. This sympathy is so good that it is often difficult for each to act a it is designed. It is hard for the left hand to sever the right, because the welfare of the one is equally important to the other. Especially is this true of the mind and body. Weaken or and you weaken the other. Either without the other is alike both powerless and useless. This same nearness of relation exists between Christ and the church. They are bound togeth or by the strongest ties of sympathy, and are ery solicitous for the welfare of each other. They long to be together. Witness the sor rows, trials, mockings, abuses and persecution Christ endured that man might be redere from the curse of a broken law and restored to

the prophete and stonest them which are sent unto thee, how often would I have gathered thy children together even as a Len gathereth her chickens under her wings but ye would not." Matt. 23: 3. On the other hand was the up wavering, unflinching devotion of the church. Nothing could separate it or turn it aside from the great object for which it was created. Ob-

condition of Jerusalean

hear that devoted apostle, Paul, when reviewing, no doubt, what followers of the Lamb of God were enduring, exclaim in that hercenly cloquence which has been the admiration of the toricians alike of believers and unbelievers.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or per evution or famine, nakedness, or peril, word? As it is written for thy sake are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us: for I am persuaded that neither angels, nor death, nor life, nor princi alities, nor powers, nor things present, nor things to come, nor heights nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 35-39. Hut while Christ has great sympathy, teaches us to "weep with th ho weep," he also on the other hand teaches if thy right eye offeed thee, pluck it out, and cast it from thee, " " and if thy right band offend thee, cut it off sud cast it from thee : for it is profitable for thee that one of thy members should perish and not that thy whole hody should be cast into hell." Matt. 5: 20-31. The body is only perfect when it has all ste

parte and is then capable of doing a greater work than when some are lacking less, an incomplete body, without an eye or arm, can do something while a perished body can do nothing. It is also true that in the prof severing a limb from the body that blood from the sound part is lost. So it is in the church of God. It needs all its members: hut if they become offensive it is better to cut them off * * for it is more profitable that "one" should perish than that all "should be cust in to hell." But when a member is But when a member is severed from the church, there is more of a loss than just supply that member, he takes with him the influence of a part of the church.

As the mind directs and controls the physical hody is man, so Christ directs and contr his body, the church. When it is necessary to change the mind, it is mind that does the work. So when it is necessary to change the body, it is the body which does that. How ab think of the hand chapping the mind but still that not more so than to think of the mind doing the actual work of changing the body. Could you imagine a man who had ascertain that gangrene had taken place in his right hand, so uttely destitute of common sense as "to cut it off" with an instrument he was attempting to wield with his mind?

The man is not an executive of the hody, but its legislator. On the other band the body possesses no legislative powers, but all its powers are executive. So in the body, the church mit does not possess any legislative powers whatever, but it possesses executive power pertaining to itself religiously. The church has no choice about what it should do. Could more insulting impudence be manifested to God than to act uside his laws to substitute in lieu thereof our own? It is practically saying to God, You are not our head, you do not know us well as we, what our wants are, and do not know therefore, so well as we, how to supply them. What the church is told to do, it should evert all its power to do, and what it is not told to do, it should forever leave undone

But sometimes the church and individuals cannot agree as to what it is really commanded to do. Now which is to decide? which is to ubmit? It cometimes happens that the church has to submit, the whole, to a part; but that is neither right nor natural. It is mathematically board, for the whole is always greater than any of its parts. Then for the church-the orenter—to submit to its part—the less—is unnatural and therefore unlawful. It is impossible for any organization, religious or political, unded upon the principle of equality, to exist when the few shall arbitrarily rule the many Can we possibly have "Individual rights" and favor and friendship with God. Hear the wall Church rights"? Are not the rights of one the of his despairing soul as he contemplates the rights of the other? Can a church prosper if its members do not? Is it not the members that make the church? Then must not the church be what its members make it? or is not the church just what its members are?

> have separate interests and rights? The sphere of the church then is to see that withdraw from all them that walk disorderly.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BRETHREN OR GERMAN BAPTISTS .- IV.

BAPTISTS.—IV.
The Unjust Belance Detected.—"Tries Immermercism Wighed in the Balances and Found
Worked in the Balances and Found
Worthap," Reversel, Prop. 11.
Worthap, "Is such acto is desired useler the Intuitional
"The such acto is desired useler the Intuitional
"The such acto is desired useler the Intuitional
"The such actor is built in the Intuition of the
canal. Therefore bath the curse derouged the
same. Therefore bath the curse derouged the
central nat buy that dwell therein are dissolute:
therefore the inhabitonate of the earth are hursed
actor, and they then 2 set, 6.

"Go ye into all the world, and preach the ; to every creature. He that believeth and is fixed, shall be saved; but he that believet shall be dammed."—Mark 16: 16, 16.

THE DESIGN OF CHRISTIAN BAPTISM

ESUS says "except a man be born of water and of the spirit he cannot enter in to the kingdom of heaven." - John III: 5. Here we differ from those who hold haptism alone to be the new birth and those who hold it to be the mere sign of the new birth. As in this life the body cannot be born of the spirit, so the spirit cannot be born of the water, and as man is composed of body and spirit, both of which have been engaged in sin, the body (which Christ redeemed to glorify God, as well as the pirit (Cor.vg: 20,) must be given to him in bap-

tiam, while the intelligent part must be renewed by the Holy Spirit. This done "a man" is "born "born of water and of the spirit, Without which Christ says "He cannot enter into the kingdom of Heaven." Shall we say he can? Can one be born of water without b sm? or be pardoned without being horn again

But some tell us that "spiritual regeneration is independent of, and obvistes the necessity of baptism." I could believe this if it was in God's word. There is such a thing as a counterfeit regeneration-a begetting by the word and traditions of men, which pervert the truth and lead men to death. If "horn of God" we bave yollen by the incorruptible" seed-"the word of God."-(Pet. 1: 22, Jas. 1: 18.) which requires baptism as a part of the evangel word of God's holy embassadors,—(Matt. xxviii: 19. Mark. xvi: 18. Acts. ii: 38). If that seed abides in us we do not transgress (John. iii: 9, v: 18) The sprit that teaches men not to b

taptized, is not of God.—(John. xiv: 28; Hob. v: 9; John. ii: 3, 4. Some sek us whether we baptize one before he loves God or after he loves him? We answer after he loves him. Just a rue citizenship is consummated after a foreigner becomes attached to a government, and as true marriage is effected after the parties love ruch other, in which cases however peither the at achment nor love are perfected and unreservedly lavished, until the rites of allegiance and marriage are celebrated. They then remind us that John says "every one that loveth is born (yegeneciai, has been begotten) of God."-(John : 7.) I answer John also says "who so keepeth bis word, in him verily is the love of God perfected: hereby know we that we are in him." -(John, ii, 5) "This is the love of God that we keep his commandments; and his commandments are not grievous." v. 3. The Sa viour says "He that hath my commandments and keepeth them, he it is that lovath me John xiv: 21. Hut John also says "whosoever believeth that Jesus is the Christ is born gensertai, has been begotten) of God." (John But remember, John is writing to those who have overcome the wicked one", John ii

12-14-who "keeps his commandmente" who do righteousness iii: 7-10. Now, if the passage they quote must mean that all who merely form an attachment to, and reverence for God before that love is perfected by obedi ence, (which is supposition here) are born so as to be children and heirs of God, must not the quotation which I addoced mean that all who give the mere as ent of their understanding to the proposition that Jesus is the Christ, before they rely on him in holy submission, he born so as to be children and heirs of God also? But what would such a conclusion do for as? Were Peter's hearers at Pentecost who evidently cred sted his testimony of Christ, when they cried are mutual, how then can we conclude they "Men and Brethren what must we do?" only been partly begetten by the word? Were all its members present their "bodies a living their spiritual characters developed as yet into sacrifice, hely and acceptable unto God, and the distinctividate and heirship? Are your unconverted children, friends and neighbors

"regeneration," "experimen "conversion," tal religion," etc., but a special, miraculous im partation of the gift of prophecy and tongues like that at Pentecost, Acts. ii: 2, 17, 18; x: 46 xi: 15, which things are for a sign, 1 Cor. xiv were doubtless bestowed to convince not only Peter, but the brethren of the circumcision generally, that the Christian dispensation was for Gentiles as well as Jews. Acts. x; 34

one who has been engaged in rebellion, but who

may nevertheless, never be born into the govern-

ment neither fully love or trust it, on account

of neglecting the required rite of allegiance, and

hence loses citizenship, with all its immunities

But some tell me that because Cornelius and his

friends received the Holy Spirit before baptism.

that thereupon they were born again, pardoned

the Holy Spirit was not what is commonly call-

rithout it. We answer, this gift of

UNION ON FEET-WASHING. I.

BY B. H. MILLER Introductory.

OUR purpose in writing this is two-fold. First to defend our Annual Meeting in the course is has pursued, and the decisions it has made on the subject of feet-washing. We feel this should be done because some have thought on this subject, while others have thought it not liberal enough; and we believe a fair investigation of the matter will show that Annual Meeting has done the hest that could have been done under the circumstances, and the truth of the gospel has not been violated by any of its decisi

Second, we feel that there has been too much excitement on the subject,-in some parts of our brotherhood, -that extreme views or prejudice has grown up to mar the feelings of brothreu, peace and union destroyed, that should way by putting the feet in the water. The abound everywhere in the church.

To allay this feeling that has grown so strong, et of our writing. Believing that a full understanding of the subject will have a tendency to produce forbearance in all metters of difference and tend to union and harmony we write for that purpose. It is sometimes the case that only a partial investigation or knowledge of a subject tends to prejudice, while a full knowledge of it tends to union and harmony.

With this view we propose to examine care fully every part of it and search for the true sessing and import of every important word. and circumstances connected with it. This we think has not yet been done as it should have heen done. And we want to notice the design and object of this ordinance; how that is the ground on which the decisions of Annual Meet-ing may be defended. Our object is not to feet-washing to be an ordinance of the church; that we have tried to do in another work, but to make an investigation for the purpose of producing more union and forbearance than is found in some places among our breth-

After having studied this subject for years and discussed it frequently with those who are opposed to the ordinance, and at our Annual Meeting we feel like doing something yet, if possible, give more light, and get a more pefect auderstanding of the subject among our brethren. We write this entirely on our o sponsibility, not willing that the church or any one also shall be held responsible for the views and sentiments here given

Our Avenments

The first point on this subject deresving no tice is the common error in speaking of it which tends to a missuderstanding of the truth concerning it,—that is, it has been frequently said and published in our papers, that v two or even three modes of feet-washing in our church, and all sanctioned by Annual Meeting. Now if that is not true it is a pity to have it published before the world, for it misrepresents the brotherhood and the Annual Meeting We believe it is not true as a fair investigation will

What does it require to make two or thr modes of feet-washing? What does it requ to make two or three modes of baptism? one by immersion, another by pouring, another by sprinkling. That would be three modes of bapsm. Then how would we get three modes of feet-washing? One by putting the feet iato the water, another by pouring the water on them, another by sprinkling the water upon them. This would be three modes. But how to get three modes of washing without applying the water in three ways, I cannot see. Sur ly we never had anything like these three modes of feet-washing in our Brotherhood; we never had but one mode in any case, that is to put the teet into the water and we presume that no one has ever seen any other mode in our shough. Then if the only way over practiced in the church is to wash feet by putting then into the water, it cannot be justice in the case to say we have three or even two modes of feetwashing. To intimate that Annual Meeting has sanctioned three modes is not to be sustained the facts; for if it should come up at Annual Meeting to pour the water on the feet, or any other mode than putting them into the water, we doubt not the Annual Meeting would table such questions without any hesitation.

But to make this matter plainer if possible appose a minister would take one person down into the water and haptize him by trine immersion; another minister takes three or four persons and haptize them by trine immersion Certainly no one would say that makes two modes of haptism, because one baptized one only, while the other haptized three or four in the same way. Then if one brother washes the Sent of one other by putting them into the water, another washes the feet of three or four by putting them into the water in precisely the

fect the mode any more than the matter of who shall haptize effects the mode of hapti As there is some difference about who shall

ash the feet of a brother—not about the mode of doing the washing-we feel that when breth ren write or speak on the subject, they should be careful to say nothing inconsistent with the plain facts. The Angual Meeting does allow ome liberty as to who shall do the washing; it allows a brother to wash the feet of one or of two or more, but all the time the same mode as in baptism. It allows the minister to bap tize one or two or more, but the same mode in every case; but it no more allows two modes in feet-washing than it does haptism. Then in speaking of this matter do not say the Ani Meeting and the Brethren have two modes of Sect-washing, but say they have given liberty to brothren who do the work to wash the feet of one only, or of more; that will give the truth in the case.

But there is a little matter shout the mode of feet-weshing that needs to be noticed here; not about putting the feet into the water to wash them, for all are acreed in that, but some would ruh the feet as though the object was to cleaus them from filth or dirt. As the Savior con pares the washing of feet to haptism, which we will note hereafter, this comparison shows that there is not any more need of rubbing in feet washing than in haptism. The design of the washing in both cases being spiritual, feet rashing as well as baptism is to represent : spiritual cleausing. Simply putting the feet into the water and taking them out again is the mode of feet-washing, as it is the mode o aptism. There is this difference; in the commission a triune action is required, while in Sect-washing there is no formula requiring repeated action. We would have feet-washing like all other washings for religious pur simply by putting them into the water and taking them out again, like the Jewish washing for eligious cleansing. They were commanded to bathe their bodies in water. Nasmau dipped himself in Jordan In the New Testament the spostle says they were "busied in baptism and raised up egain." He says their hodies were "washed with pure water." No rubbing in any of these cases to put away the fifth of the firsh but simply a going into the water and coming out again to represent a spiritual cleansin. hence our reason for the seme mode in feet washing, because it too represents a spiritual

sing. We wish to remark before advancing any further with our subject, that we also have but me mode of washing, though we may have some difference as to who shall do the wining The thing being done the same way in all eases makes it the same mode, and the difference a to who shall do the wiping does not effect the made, and could not, unless the work, was done in a different way, yet in this matter the Anual Meeting has allowed some liberty as it be done in many other things. And we feel that it is vight in allowing liberty when the liberty does not involve any violation of the gospel pake trouble in the church. The work of the Annual Meeting is to keep the great essential truths of the gospel astablished in the Brother hood, and yet allow liberty when these truths are not to be infringed upon. This will be shown further before we are done.

(To be conti

The Progress ire Christian has changed hand Brother J. W. Beer stepping down, and Brother Howard Miller going into the sanc-We wish Brother Miller shundant sucess in his new field.

ELO Abraham Stamy, of Dry Creek Church, Linn Co., Iowa, has been stricken down with a kind of neuralgiac rheumatism about all Winter. He is fast ripening for the barrest of death. May God austain and cheer bim during

by politing than in the tweeter is precisely the case way, certainly there is no near resonal continued to consider the two modes of the tweshing than the tweeter two modes of the system of the tweeter two modes of the tweeter twe

(finneh Mistoru.

NUMBER VI. First Century Death of James the Son of Alpheus, A. B. 63.

AMES the son of Alphens, or brother of the Lord was ordained an apostle by Christ and sent to the Jews. After the acception of Christ, he was regarded as one of the pillars of the church, (Mark 16: 15). The church at Jesalem appointed him as its first deacon, and he faithfully performed his duties for all He was a true Nazarite is esting thirty years. and drinking, as well as in his drace. It is eaid he prayed daily for the success of the church and the people in his community. He is the anthor of an epistle in the New Testament, which was ordnized to the twelve tribes that were "scattered abroad." He began his letter, thus: "My brethren, count it all joy when ys fall into divers temptations." Pious and geatls as he was the unbelieving Jews could not endure his teaching, so Annaias, the high priest, had him brought before the council, hoping thereby to frighten him so that he would coase teaching the people the way of life. But he steadfastly refused to renounce Christ, hence the Scribes, Pharines and high priest took him up on the pinnacle of the temple during the masover, and there again besought him to deny Christ before all the people. He would not eay Christ, but with great frankness preached that Christ was the promised Messiah, the Son of God, and that he was now sitting at God's right hand and would again come in the cloude of heaven, to judge the quick and the dead, When he had thus spoken, the indignant rulers cried out. "Oh this righteons one has also doceived you! Let us put him away; for he is a worthless fellow." Upon this they pushed him from the pinnacie, and he fell to the ground. hat not being killed they went about to stone him, and after having stoned him awhile, and perceiving that there was still life in him, they struck him with a fuller's club and broke his skull. After he had fallen from the pinnacle and broken some of his bones, he rested on his knees and prayed for his enemies. When they heard this they cried out, "This righteous man is praying for us; ceese stoning him," and then se who had a club struck and killed him. Thru died one of the purest of men in defense of the truth which we now enjoy. He was sixty-aine ears old at his death. It is said the skin on his knees was quite thick and hard on account of kneeling so much in prayer. O what devce tion to God this boly man exhibited.

Barnalus dragged out of the city of Salamis

and burnt. A. D. 64. This devont man was for some time the com-anion of Paul. He is also called Barsabas surpamed Joseph or Joses or Justus. He was orn on the Island of Cyprus where he was billed. He was called the son of consolation and to the poor saints was a devoted friend .-Acts xi: 24, vi: 36. He brought Saul, after his enversion, to the spostles, (Acts 9: 27) and declared to them how the Lord had turned Stul fo serve bim. During the famine, which was predicted by Agabus, he collected money for the poor saints at Jerusalem. On his return to Antioch he and Paul were sent out by the Holy Ghost to preach the Gospel in many ountries. He was a man of elequence, convincing in his manner, so that the Lyca-onians said he was a god and called him Jupiter. colors and the wax pot and called his Jupice. And when the protect brought care, and gas-and broil, they said. Sire, why do ye these many lates and broil, they said. Sire, why do ye the property of the protection of the protecti before the judge, but foarmy the judge would not condem him in his innoemer, but less him, they shamefully treated him, put a cord around his next, drugged him not of the city and then hurnt him. Thus fell along in deast him had along the cord and would be the start him. Thus fell along in deast him had along the start had been along the start ds, love your wives. Wives, submit you

A PLEA.

- Be not idle, noble brother, Be not idle, noble brother, There is work enough to do— Work for heart and wind and muscle, O't be brave and strong and true! Wealth nast pride attil walk together, Vice and exime are blighting still; But press onward, firm and f-sa less, You can enquer if you will.
- You can e nauer if you will.
 All around you, fainting, dying,
 See the sons of surrow lie,
 With their jac, cod, plenting faces
 Turned in sudners to the sky.
 You can aid them, you can other them.
 You can call them, you can other them.
 And with horarize rule with straigle
 Till they gain the envied prize.
- Tender little babes are weer
- Tender little tables are weeping—
 Faiters, mothers in the grave—
 Homseless, friendless little nesthings—
 You can shold them, you can save.
 All along little regged publica;
 Stecking not the world's applance;
 Pieud on; plead for rinth and wittin,
 Pieud on; plead for rinth and wittin,
- Sow pare seels of love and kindness
- In the hearts of such men:
 "Cast your bread upon the waters And it will return again ther, thus I bid you labor. By the love you bear our Lord!
 - e will aid you, he will blees you. And in heaven your tolls reward.

SHNBEAMS

[For the Little Ones]

DO you know that the short words are the bright gens in speich? Not a few mer would have more force if they would use shor ords in place of the long, hard ones. Bu with the hand ones, they are so much like valves of a "gni" through which all the steam goe-out; there is much noise, but no place left to

move the train.
"Think not that strongth lies in the big round word, Or that the brief col pain needs be weak, To whom can they be true who care has heard

To whom can this be true who cateches heard. The ary for help, the tompre that all man speak, These want or wer or fear is in the threat. So the took word gaspel out is like a shrick Pressed from the sech ever, or a stunge wild no Sung by some fee or fead."

Song by same for or food."
... D : not my "He faild drawn on the grass,"
but "he lay on the grass." "The book does not
lay on the table; "t lies there." Do not say, "I
have no doubt bat he will come," but say, "I
have no doubt that be will come." Say "I

ve," not "I have g-t."

. A seard is one thing; its meaning another We can see the word, but not what it means A gold dollar is not its value; the dollar we can A gold dollar is not its value; the dollar we can see, but not its value. We see a man; what we see of him dec. That part of a man which we cannot see, never dies. The flower lives only a little while, but the law that governs it, never httle while, but the taw that governs it, never dies. We see the arm that moves, but not the will that moves it. The boy who cats his to cannot see the pain; he feels it. You cannot faste or smell sound, but you can hear it. You mot see wind, but feel it. You cannot cannot see wind, nut yees it. You earnot an anything without manner. Hose to do, and do ing are two things. You plant corn, but hose do you plant? Why do you plant? "Prove all

. "Spannors and force are modes of nower ... "Struktorii and force are modes of power," A wagon cannot certef power, sor has it power of itself to more something else. It is nimply a mechanic lithe bands of man to carry other things. You have power to walk, but exanot walk unless you will. We cannot age power will unless you will use cannot get power over things, but we may get things into our power, You caused get power over the rabbit, but you may get the rabbit into your power—if wou set the term right. you set the trap right.

you set the trap right.
... Now dear children, on this cold Christmas
day, 1879, I feel happy in writing to you. Mahy of you, no doubt, had a "good time" to-day
and may you more and more study to do good to your loving parents who have done so m for you. If I live I shall talk to you again. UNCLE MATE

HOE-HANDLE MEDICINE

N a bright, ple-count sommer morning a young man, with a silk muffler around his throat, and a wee-begone look in his pale his throat, and a wee begone look in his pate! "Oh, when we see very cots, we creep under-face, plied the big knocker upon the doctor's the quilt, and I put my arms around Tommy, dwelling. A lady snawered the summons, and and Tommy puts his arms around me, and we

informed the applicant that the doctor was in the garden at work. To the garden the young

ong up d in horing his sweet corn.
"Well, sir, and what is the matter?" the doctor asked, when the applicant had stated that he hid come for mydeat advice and assistance. "Well, doctor," with a luguistions face, and chining, n feel poorly all onning tone, "i through. My head was spells of sching; my

appetite is poor; my food does not set well; sud lam very weak. Really I need help."
"Yes, I ree. Let me look at your longue.

Ahl yas. Now your puise."

The pulse was felt, and after due deliberation

said the ductors said the ductor:
"Look you, young mao, you do certainly
need help. Now, see; I must attend an insportant case at 10 o'clock, and I must have this
corn hoed before I go. So while I am gove,
you take my line and go on with my work here.
You know how to use a hoe."
"Yes sir. My father was a farmer; but I

haven't worked on a farm since he died."
"And you haven't worked much anywl

ler. I take in," the doctor threw in pleasantly
"No sir, I am not obliged to."
"Very well. I'll warrant you the work hers con't hurt you; so go on with it until I come

With that the doctor trudged off, and ti oneg man went at the work of hoeing. He noed to the end of the row, and there removes the light nuffler from his neck. Then he wer at it agoin. Half way down the second row he topped and looked up, but no doctor were At the end of that row, as the absent not yet appeared, he putled off his cont.

The third row he hard more slowly, stooning times before the end was resched; but finished, and, after a good rest, attacked the fourth row. There was but one more row affourtn row. There was not one more row at-ter this, and the fancy seized him to have it done before the old man got back. It would be a surprise to him. It quickened his pulses and ga e him renewed vim. He had just comdeted the last hill of the last row when the

doctor came back.

debter come. "Well, self, my young transa"Well, self, my young transaleading transa"Well, self, my young transa"Well,

"I thought not. Let me feel your pulse again." He held the young man's wrist for a

brief space, and then-"It has worked to a charm. Now, sir, do you go home, and repeat the dose twice a day. every morning and atternoon; do it faithfully, and be honest with your duet; don't use token co, and if that doesn't work a cure come and let me know. My fee cir, is one deliar."
"Oue-dellar?" gasped the astonished youti "That is all I charge when patients call at

my door. "But, sir, in mercy's name what is it for? Where is your prescription? What have I ta-

on of yours?

"My prescription, my dear young friend, I gave you before I left you here with my hoe; the medicine you have been taking in my place salth-portion which I should have enjoyed had I not given it up to you. And now, dear will tell you fraukly, you are rusting out, literally tumbling to pieces for want of exerise of both body and mind. That is all, sir.

You can follow my prescription and be cured, or you can take your own way."

The young man paid the dollar and went his way. Not then could be be cheerful; but af way. Not then come no se entered the fair play, terward, when he had allowed reason fair play,

and had come to prove the life-saving and th new life-giving wirturs of the doctor's prescript-ion he came and thanked him.

OUR FATHER.

A GOOD woman, searching out the children of want, one cold day lest Winter tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pul the string up high! Pull the string up high! She looked up and naw a string, which, on be-ing pulled, lifted a latch; and she opened the door upon two buit naked children, all alone Very cold and pitiful they looked. "Do you take care of yourselves, little ones?

esked the good wom asked the good woman.
"Goo takes care of us," said the oldest.
"And are you not very cold? No fire on a
day tike this!"
"Oh, when we are very cold, we creep under

say, 'Now I hay me;' then we get warm," said

"And what have you to sat, pray? "When Granny comes home, see fetch

onething Grammy says God has got enough ranny cells as God's sparrows; and we say 'Our Father' and 'daily bread' every day. G. d.

Tears came into the good woman's eyes. She had a matrasting spirit herelt; but these two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and

WEALTH DOES NOT BRING HAP-PINESS.

THE troubles between the Caur of Russia and Ilis wife, have long been a matter of pub-lic meteriety, and some time ugo the Caurus went to Cannes, France, occusionly for the benefit of ker health, but really because she could no longer live with ker husband. An effort is now being mude to patch up the diffi-culty between the royal pair, and if it is suc-eradul, the Czarina will appear at the celebration of the 25th anniversary of the Czar's secession to the throne, which is soon to occur.
We are apt to think that in the homes of the rick and great, peace and harmony prevail, but if we could only enter these gild-d palaces, we would find that the name call passions are at work that are sometimes found in the havels of the poor. Wealth and honor are good thu to have, but if they are not sanct fied by the to mare, not it they are not somethed by the grace of God, they can go but a little way to-ward true buppiness. No houses are so full of real poses as those where the religion of our Levil Jenniel British in silled the hearts of t, one who make up the family earlie.

DONTDANDLE

(3 8 Advoces)
The word "dandle" is easis to waste time, to trifle. When a boy does a thing in a poky, lasy way, he "davidles" over it. It is a bod thing to fall into a dawdlin

it. It helps to make a boy unmouly and a girl unwomanly. The daudler's life is apt to be a failure. He does little for bimself or others. In

hand and patient heart, always.

If you have an hour in which to do a half If you have so noter in write to do a note hour, back, do it in that half hour. Get thro' on time, then play with briskuess and spirkling cajoyment. Do your errands promptly, Brosh your hair with a lively hand. Sweep your room with decision in every motion of the broom. Don't dawdle.

Announcements.

Notices about the brief, and written on paper separate

The meeting of the Northern District of fa-diana will be held in the Union Church, Mar-skall Co., Ind., April 15th, 1898. A. H. POTERBAUGH, Clerk.

The general District Meeting of District o. 2, Virginia, will beheld on the 8th and 9th of April, 1880, with the brethren at the brick meeting-house, Middle River District, Augusta Co., Va. A full representation is greatly desir-LEVI GARBER

The District Meeting of Southern Ind, wil be held in Clinton Co., in the old Middle Fork Church, March 24th, Brethren coming by Railroad wall come on the L. M. and B. R. R. to Mulberry the day before and they will be met and conveyed to place of me eting. Isaac Bilhimer.

The District Meeting of Northern Iowa and Minnesota will be held on the 19th day of March in the Brethren's meeting-house in Greene, Butler Co., Iowa, on the Burlington Cedar Rapids and Northern R E to which w extend an invitation to all to be present, and especially do we desire delegates from all the churches within the district J. F. EIERNBEREY.

Please announce that the District Meeting for southern Nebraska, Colorado and Northern Kansus will be held at the residence of brother Names will be held at the re-define of incores. John Humbarger, four miles south-rest of Ab-ilene, Dickinson Co, Kan., on the 10th of May. 1880. Lovefeast to be held on the 8 h and 9th For further information correspond with the S. A. SULTER

One Budgef.

The less men think, the more they talk. -Daunkard must be taught to look to Jess for help, and to work out their own ssivace

Twenvelaundred different kinds of thread are ande by the Williamantie, Count. Thread Company. -Many a sweetly fushioned mouth has been disfigured and made hideous by the very tongue

within -A WEAR mind is like a microscope, which magnifies trilling things, but cannot receive

-XEARLY forty hodies have been recovered from the water at the fital bridge of the Frith of Tuy, Scotland.

- Paus religiou shows itself in every purt of our conduct; it is like the sup of the fiving tree which penetrates the most distant houghs.

-A Christian prays not the the may bend the without G at according to his own with but in or-der that he may shape his will according to

-Turne is but one printed Turcoman book u Bible translated from the Russian. So that it seems that the Russians have done more for Central Asia than the English have.

-Entire religious liberty has lately been so ured to threece through the efforts of the Eu glish Government, at the solicitation of the missioneries of the English Presbyterian THE translation of the New Testament into

the Corona language is half done. The Coronis are supposed to number fifteen millions, and

-THERE IS great direcutout in the chief cities of Rossis, and the Government seems unable to put down the agitstors. May be they are becoming Americanzol in Russis, and that a

republic is in the pear future. -HE that both many things to trust to, is in suspense which he should take build of; but where there is but one left, with what greedmess will be closp hold of that. Hod cuts down worldly prope that we may make him our stay

-Let thy conversation with men be sober and super; let thy devotion to God be dutiful and decent; let the one be hearty, and not haugh-by; let the one be humble and not homely; so live with men as if God saw thee; so pr God as if men heard thee.

-"For my own part," says John Newton
"if my pocket was full of stones, I have no
right to throw one at the greatest backslider
upon earth. I have either done as had or worse in he, or I certainly should if the Lord had left me a little to myself, for I am mode of just the same materials; if there be any different as wholly of grace."

-Paivaze prayer is the golden pipe through which the Lord is graceously pleased to convey sparitual blessings to the soul. He knoweth all our wants, and without our swking him, could supply all our wants in the best possible time. But he will be inquired of by the house of Israck, to do for them according to the exceeding great and precious promises he hath given.

-THE American Bible Society, by its pres-ent constitution, can only publish King James' version of the Bible. The recently revised New Testament is to be published by the universaties of Oxford and Cambridge, England, this year, and efforts are being made at the East, to have the British Society so change its constitu es to be able to publish the revised as well as the King James version.

-Old Master Brooks says: "If you only have candlelight, bless God for it, and be will give you starlight; when you have got star-light, praise God for it, and he will give you tight, prace that for it, and ne will give you moonlight; when you have got moonlight, rejoice in it, and he will give you samilght; prices aim still more, and he will make the light of roor aun as the light of seven days, for the Lord himself shall be the light of your spirit. -CHARLES J. FREEMAN, the mun who killed his own little girl in his religious zeal, was

arefully examined by many experts in livesses, and their unanimous conviction is that ne is insane in a zery marked degree. He lonbte the idea himself of his insanity. He looks upon himself as the embodied Christ in his acc-estion was logical and Scriptural, his impress ons are as wild as those of a raving maniso

Our Rible Glass.

the Worth of Truth no Tonque Can Tell. True deportment is designed for saking and a swelling questions, drawn in in the liftle. In a factor amount the Truth, all questions should farlet, and clothed in simple language. We show assign questions to our contributions to saw but this does not exclude any others writing up-the same rough.

Will some one please give none light on the 6th chapter of Revelations? DANIEL W. CHIPE. Reconcile Matt. 5: 1 with Loke 6: 12-20 corner Allen Boyen.

DOGS-CRUMBS-MASTER.

Plene explain Watt. 15: 27; "And she said trut eat of the crass s et the dogs eat o heir master's tak sing the crumbs.

THE Jews were a closen prople—children of God,—and they looked upon all Geutile nations as dogs. (fas. 57: 10; Pail. 3: 2; Matt 15; 26.) Christ himself alluded to the Croansites as dogs, and in 24th verse he says he was not sent to such, but to the Jews only; therefore it was not meant that this bread of life should be given to the Gentiles. This woman ring the cause for which she was about to be rei ct-d, worshipped lum, pleading in the mopathetic manner for the crombs which might fall from the children's table, thereby exercis ing great taith, and it was through faith he C. H. A.

EXALTED AND BROUGHT DOWN Will some one please exulain Matt. 11:23 and 24

Will some one persis explain Matt. 11:23:100227.
"And thou Capername which are excited unto heaven shad to brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say acts you that it shall be more thoreable for the hand of Sedom in the day of jurig-CAPERNAUM was in Upper Galilee, by the sea of Gennesaret. It lay on the great highway between Damascus and the Mediter

See, and was therefore of considerable importance as a commercial point. It was highly favored by the Lord, because he did many wonderful works there. But it seemed the more he showed his power, the less wer the people inclined to receive the truth; beace the Savior beholds the favored city and says,
"Thou Cap resum, which art exalted unto
heaven, which hast been tavored above many neaven, which may been and voice above may other cities, even above So som and Gousorresh, shall be brought down to hell." We think the word "hell" here means, "a hiding place," to put out of sight. This prediction has been literally fulfilled. In the wars between the Jews and Romans, Capernaum was utterly destroyed, and to this day it is not certain where this an-cient city was located. Tous it has been bid -has been brought down to bell, and none can

Sodom was destroyed 1807 years before Christ's incarnation. "It shall be more tolerable" for those who died in sin before Christ's mission, than for those who persistently refu to receive him. The people of Capernaum had every opportunity to be saved, but refused. If the people of Sodom had been given the ic chances, they would have accepted lived. This shows that a sunner who sedfully rejects the truth, is in greater danger than th who know but little or nothing of Jesus. Let us recapitulate. 1. Sodom did wackedly, but was not in possession of saving grace. 2. Shows not in possession of saving grace. 3. Caperna was unto in possession of saving grace. 2. She was destroyed for her wickedness. 3. Caperna um was highly favored—the Trath being in her andst. 4. But the people persistently re-fused it. 5. And for this they were hrought w-destroyed. 6. Of the two cities,

SMYRNA

Smyrns is one of the most uncient and im nt of the cities of Asia Minor. It con tended for the honor of giving hirth to Homer and its title is, by many thought to be the be-The Christian church in Say the Apostle John was communded to address au this time to have been its pastor. The site of Stadium, in which Polycarp is supposed to have suffered martyrdom, is still pointed out. searce unstyrtom, is still pointed out. The private propulation of Sun run is estimated at 100 000. The contains several Greek, Armentan Roman Catholic, and Probestant Churcees, and about briefly mosques. It is less resarriable, however, for the elegatics of its buildings, than for its situation, the ext-nt of its connucree, and the riches of its unbabitants.

FROM PALESTINE

NUMBER XIA

From Damascus to Beirut

(From the "Ordettan Standard" by special Arrangements | HEN we mis unded our horses in Date our, and started westward, I realized for the first time that we were on our way

homeword. We were then further away from home than at any time before; but from that day we could sing, literally "We nightly pitch our moving tent

A day's much nearer he and we did mag it very often.

Instead of following the termonic to Beirut we turned from it to the right in order to visit the ruins of Bailbek and the orders of Lebanon. and on our way to the former place we called at the wonderful fountum which forms the principal source of the river Aha-na. It is found on the northern edge of the same nar-row sorge in the mountain through which we followed the bank of the river in approaching D anssens; but it is some miles higher up than the point at which we struck the river bank We reached it about noon, and spent su hour or two in the dense and delightful shade which ds it. It is really a river bursting up in a nern-u-licular line from the deep howels of the earth, and flowing off with a volume of wa ter which would entitle it to the name of a re-er, even in America. The current rushes up with such force, and from such a depth that the foughtin cause by fithomes. I tried to sink heavy stones in it; but when I would can't in s large as my head, dashing down with all my strength, it would sook only a few feet, erit was drifted seide and ledged on the verge of the well-like opening. Whether its volume of mater is greater or less than that of the spring at Dan, we could not determine with accuracy but the latter is the only other fountain in our trave's at all comparable to it. The wa-ter is very cold, and is as clear as crystal. The Inuntuin was furmerly covered by a small building constructed of massive stones; but the arched roof, and many stones from the walls, have now fallen into the river.

Near by it stands a small heather, terrole in which worship was once paid to the gods who were supposed to preside over the fountain; and certainly the people of Damascus, and of the entire ossis in which it stands owe a vast debt of gratitude on this secount; for were it not for this fountain, that garden of delights would soon be as bare and yellow as the desert sands which now spread around it. The fountain is about ten miles from Damasus, and is called by the natives of F-j-h and is the chief source of the Ab-a-na, supplying two-thirds of its water. It is not the head of the stream. On our way to Baalbek we followed the bed of its upper waters for a few miles, and camped that night at a place called Suk Wady Burada, where our tent were pitched on a narrow ledge with a precipi-tous mountain wall behind them, and in front a deep narrow gorge with almost perpendicular sides, through which the stream flows. Among the high rocky hills beyond this gorge, whos dicular walls are almost hone h-re, is shown an old tomb calls with sepul the tomb of Abel. As he was the second sor of Adam and the victim of the first nurder, we would have paid him our respects by visiting his tomb; but I was quite unwell that evening. and my companions were a little incredulous of to the fact that Abel's bones were really inter-

ern slope of the Auti-Lehanon mountains, we nessed the village of Neb? Shet, or the prophet passed the village of Neb? Shet, or the prophet. Seth, the third-out of Atam mentioned in the Scriptores. Though we had slighted Abel, we took time to call on Seth. We found him in a stone house, one story high, long, low and narrow with a rude plattered done at one end. Through a door near this done we were admitted by the keeper, after we had pulled off our hoots. We found the tomb more than a hun-Its top was sloped like tis of of a house, and it was covered by haneuof dirty and fided calico with broad stripes yellow, red and greec. I suppose those who built the temb and named it after Setls, imagined that he was one of the giants that were in the earth in those days (G-n. vi. 3), and gave his tomb a corresponding length.

After reaching the toot hills we turned mor

After restang the country was without in to the right, and our journey was without in eldents worthy of mention until we reached the vicanity of Basilbek. In approaching that

quarry, which so astonushes all travelers. I was curious to see this famous ruck, not only cause it is the largest one ever quarrie; but b-cause the measurements of its dim-n-nons made by different travelers were quite contradictory. nite contradictory. There was no diffi-alty in recognizing it as soon as we saw it We red-up to it, dismounted, welked about it, climbed over it and measured it. Its length is 68 feet live inches, and its thickness 14 feet 3

suches at one end, and 17 feet 8 inches at the other. It is this varying width which has led to the contradictory ligures above referred to Travelers have measured, some toward one end. nd some toward the other, and each has take but one measurement, not observing or suspecting, that the rock is wider at one end than the other. This immease mass has been detached by cutting away the rock from all around it, and then cutting under it. The under cut is not completed; it extends only one-third of ti way from end to end. The workmen sat moder the rock while making this cut, and they would doubtless have placed props behind them if they

had advanced far enough to need them Many have been puzzled to know how the scients succeeded in moving such rocks. is explained by the parved slabs found in the temples of Niuerah, on which are sculptured representations of the entire process. The great was placed on tracks by means of levers, a large number of strong room were tied to the ruck, a smooth track of heavy timbers was laid, and men in sufficient number to move the mass were hitched to the ropes. Every man would represent about 200 pounds of pulling strength, and the weight which could thus be moved was lunited only by the number of men and ropthat could be employed. Three rocks, quarries in the same place with this large one, and but little inferior to it in size, were actually moved to the great temple of Jupiter, in Badbak, and built into its walls about twenty feet above the i. They are each about ten feet and they measure respectively, 63 feet. 63 feet Sinches, and 64 feet in length. They are the the same wall approach that size, and somof them are fitted so nicely that one can approly see the joints between them. In one part of the wall I saw a stone which aureand to reto be longer than the longest of those above mentioned, and I was about to dismount in or der to measure it, when our guide insisted that

it was two rocks instead of one. I insisted that it was only one, until he showed me the seam by throwing a stone against it.

I will not attempt to describe to describe the rui temples of Baalbek. When I say that the great er of the two temples was a 1,000 feet long an 400 feet wide, and that although I had number of very elaborate descriptions of it. I had turmed nothing like an ad-quate conception of its form and appearance, the reader will readily xcuse me from the attempt. Indeed, nit-r l description, and studying his plan as I went, still failed to understand it in some of its de-A man must visit the spot, ride around taile the exterior, walk among the ruine, sit down here and there, to gaze upon its more imp we features; see the whole by sunlight, by two light, and by mounlight, and allow his mind leisurely to rebuild it and repeople it, ere be can comprehend it. Our camp was pitched in-sole the ruins, and as there happened to be a photographer in the town, sent up from Beirut to take up some views, we obtained a photo-graph of our camp, with a portion of the larger semple, and one entire side of the smaller, the background. I promise the reader, as a substitute for an attempt at description, an engraving from this photograph, in the book which I promise to publish.

From Basilisk we went to the cedars of Leb-Our route led us across the plain which eparates the Anti Lebanon mountains, at the stern foot of which Baalbok is situated, from the Lebanon; and thence over the snow-capped ridge of the Lebauon, to an extensive basin on the western slope of this ridge.

There we found the largest remnant vet existing of the famous groves from which Solo mon obtained the tomber for his temple, and from which Surgest and other kings of Assyria rangeported the long beams for the malares of Nicevals. The orders are grouped close togeth-When you first come in signt of them, at a dis-tance of two or three miles, they appear not much larger than ordinary evergreens in a gen-tieman's yard. But as you approach them they to the right why and our journey without in the third with the probability of the right which was a second to the results of the results of the results of the right with the right was a second to the right with the right was a second to the right was a

approach to exactness. Most of them are from one to three feet in thickness, but there are ning which are so much larget, and so nearly of one size, that they evidently belong to a very dis-tunct period. We measured seven of these and found the smallest 20 feet six inches in circumference, while the largest was 38 feet 2 inches.
These older trees have breaches near the ground, and their tops have a low spreading growth. while the trunks of those much youngor grow straight and tall. A stone chapel of the Greek church stands in the middle of the grove, and in a little depression near by is a but, in which lives a native whose had incest it is to guard the trees against injury at the hands of travels rs. On leaving the cedars we evoided the toil-

On leaving one scanes we avoided the toll-some journey across the mountains to Beirut, which is followed by most of the few travelers who visit this region, and returned to the val-ley of the Beken. Following this valley to near its southern extremity, we struck the tornpike again, about half way between Domascue and British, and followed it to the latter cuty Found the turnpake one of the arouthest and hest constructed roads that we have over seen. It was built some twelve or fourteen years ago, by a French company which still owns and oprates it. Its length is seventy-five miles. stage drawn by six horses, three abreast, passes over it holds ways every day, and a smaller stage does the same every night. It is also traversed by ten or twelve freight frame, such composed of twelve wagons drawn by three mules each. The three mules are driven tandem, the one at

the which being in shafts.

By these trains the imported merchandise of Damascus is brought from Borrut, and her exports are sent to the seashore, while innuble trains of donkeys, mules and camels do the carrying trade for the villages of the adjacent ountry We reached Beirut on the morning of July 3rd, and unmediately called at the con sulate to get letters from home. We found me awaiting us, and we found the consul, Mr Edgar, a genial, whole-hearted gentleman, of Edgar, a genual, whole-hearted gentleman, of Kentucky birth and education, who takes de-hight in making all Americans feel at home in his office. He bestowed on us a number of fin-wors during our stay in Beirut, for which he our thanks.

Beirut is a city of modern growth. It has a population of about 80,000, mide up of Syrians, Purks, Arabs and Europeans. Much of the business of the place, including all the banking and shipping, is done by Europeans, but Amercans have the lead in educational and mi ary enterprises. The American Syrian College, under the presidency of Dr. Bliss, has buildings and grounds that have cost more than 6200,000; it has about 149 students in its classical department, and a good attendance in its medical dspartment. All these students are natives, and they belong to the Greek church. They are all required to study the Scriptures in Arabio, and many of them learn the English Laguage. It was in the college that Ass ad, our dregon received his knowledge of English, and his respectable stamments in the elementary bran spectace managers.

se of education. Great good, must inevitably result from its work, Dr Biiss kindly showed me through the buildings, and gave me full information in regard to the history, condition and prospects of the college, all of which are

tents, horses and muleteers. The muleteers, five in number, were a quarrelsome set, often raising an uprost in the camp by their loud ontentions, but they performed their part in other respects with a reasonable degree of fidel. They had a strange notion that our horses would catch cold at night if stripped of the sal lies; and counsequently our saidles were pote er taken off, day or night, except when the horses were to be curried or their sore backs to be bathed. We did our best to convince them that the soldies ought to be taken off as soon as we dismounted; but all our arguments amounted to nothing. Our way might do for American horses, but these were Syrian horses,

On arriving at Beirut, we hade farewell to

and this was the end of the argumer Our dragoman's home was in Beirut. He visited us frequently at our hotel, and when we were about to sail be went with us to our ship We parted from him with regret. For 82 days he had been our companion, our guide, our interpreter, and the ruler of our camp, and in ev ery capacity he was competent and faithful. I think that any future travelers in Pulestine will be fortunate, who obtain the services of Assec Smart.

One more letter, briefly sketching my explorations in A in Minor, and my journey bon will close this series, and relieve the patience both editors and readers.

J. W. McGarvey

FROM THE CHURCHES.

Curreyville.

Brother Minzer visited the Clover Cree Church recently and presched the word. Two young men renounced the darkness, came to the light and were received into fellowship by immersion. Brother Calvert was expected but immersion. Brother Calvert was expected but did not come; so our home ministers went to work. During these meetings Brother Calvert put in appearance, but was so exhausted that he could only give us a few sermons. But the labor was not in vain, since eight more turned to the Lord to obey his commandments. D. M. D.

VIDGINIA

Greasy Creek

We have had a ceased of rejetcing in our congregation. Our dear proteer Daniel Moomaw came to us on the 31st of January and delivered six sermons. The result was, twelve made application to the church, and many more almost persuaded. May God bless our brother for his zeal in spreading the good work brother for his zeal in spreasure, of converting souls, and may many more of C. D. Hyrron.

McDonalds.

I have just returned from a mission to the congregations of Floyd Co., where I went to assist the brethren in a series of meetings. I was in the field eight days and held fifteen meetings. On account of severe weather the congregations were small, but an excellent spirit prevailed. The dear brethren and sisters worked faithfully through prayer, and the Holy Spirit abundantly blessed us. A goodly num-her made application for membership and others are about persuaded to be Christains. It was a joyous sight to see the ranks of Satan reel and feeble ministry of your frail correspondent. To God be all the glory. To the beloved brethren esteem. My spirit was indeed greatly refreshed, and, like the great Apostle to the Gentiles, I thanked God and took courage. The sweet memories of those precious sessons will be fresh and green long after the myrtle blooms over my

them meat until they are strong. If they she stumble or grow weakly, bear them up gently in your arms of love and prayer. Dear conrts, live near the Lord in faith and prayer .-Suffer not the blandishments and alluremout of a false and fleeting world to entice you from the narrow nath. You will need to deny yourself of many things which are pleasant to the carnal mind, but remember all the sacrifice you make for the dear Jesus who bought you with his blood, will be abundantly repaid when you get to his Father's house. Read the Script you get to his Father's house. Read the Script ures much. They will teach you how to liv and how to die, if you do what it teaches. Thos blessed words will lead your soul to heaven if you follow where it leads. Make the Bible the guide of your life, and your path will be strewn ith the flowers which angels cull. Let the light of your life which you live by faith in the Sou of God, sked its benignant rays on all your sociates and God will bless it as a ministry of love, and richly reward you therefor D. C. MOONAY.

OHIO

Dankirk. We closed our meeting at Eagle Creek yes-We closed our meeting at Lagre Creek yes-terday, resulting in the accession to the church of two by haptism. Interest good; and others promised that they would come soon. I start on the Home Massion to Williams County on norrow. Pray for us in the great labors of vineyard. S T. Bosserman. the vineyard.

Editors of B. at W.: You suggest in a re cent number of your paper, that I be appointed Treasurer of the Children's Fund for the Danish Church, but to the appointment I object,

and my reasons are, 1st. I merely suggested the work for the consideration of all our dear brethren and sis-ters who are parents and guardians, and I favor

feelings of our little ones. I did not seek anointment, nor do I vet.

2nd. I am a minister, as you know, almost constantly from place to place, and the position of Treasurer I could not fill, and ou this account I must ask to be excused. There are others who can fill the place much better than myself and who will do it if saked. I sugthan myself and who will do it if saked. gest no one, as I think that you are best ac-quainted with the work in Denmark, and I leave that to you and those who aircady have the care of the Mission. Should the suggestion meet with favor in our rapidly increasing mem-bership, I have no doubt of the favor from the little ones, if they hear of the want in Denmark and a move is made to collect and forward to Bro. Hops the offerings of innocemey to the cause of salvation. I promise you that I will aid it by presenting the subject wherever I can be allowed to do so. May God bless you, and especially every worker for His cause. LANDON WEST.

INDIANA

Solomon's Creek.

The ark of God is still moving in this church Twenty-five have been received by haptism

tince Christmas Columbia City The members of Columbia City Distric

commenced a meeting the 22ud of January. We called to our assistance Brother Henry Brallier, who eame and labored faithfully in the Muster's cause. He preached eighteen ser mons in all. The result was, nine confessed their sizes and were received into the fold by baptism; others said they would come soon, while others are waiting on their companions. Sinners were made to weep and saints to re-joice. D. A. WORRMAN.

nt of Ohio was instrumental in his hand thought of Ohio was instrumental in his honos in conducting a series of meetings; five made the good confession, and, like the prodigat, concluded to reverse their course in life and direct their steps towards their father's house. direct their steps towards asset of the joy that fills the heart when sinners repent. But it seems in this life every joy is tollowed by sorrow. When I looked over the congregation and saw many under conviction, I was made to feel sad, that intelligent beings and grow ling after the sayrisk blooms ever soy membering resources. Such aspect vides we way would remain in a cold world, having no con-centration when we get cover into the Father's School four will match every the code own-ties. Done between unitsient, resterly and not feat them. If they store, the store of the large match the contract the contract of the contract of the contract of the con-ingly match from matching the contract of the we expect to gather the fruit of his labors many days hence. The church is in a good working condition. We agreed as a church to have those meetings. This is the way it should AARON B. MIGLER.

I am well pleased with what Bro. Landon West wrote in No. 2, Vol. 5 of the B. At W., in regard to building brothren in Denmark a meet inghouse. I believe the money can be raised by the children if a proper effort is made. First. Open a Danish Church Fund. Second, that brother C. P. Rowland of Lanark, Illinois, be general Treasurer. Third, that each State wland all money received for said purpos

have one Treesurer to receive and send to Bro. Fourth, that every agent for our church papers llect the money donated and send to Tressurer, then to brother Rowland, Fifth that a report be given of all money donated for the Danish Church-house every three or fourmonths. Let us try and see what can be done.

D. H. Hrzgs.

Had council meeting on the 14th; held choice for one deacon. The lot fell on Broth-er John Grove. We think it an excellent choice, because he is eminently qualified for that office. May God give him and the helov-ed sister grace and strength sufficient for their cd siste grace and strength sofficient for their actioned daties, in our united peays. Meeting at Ross Church yesteday. One promising brother made the good confession and war re-ceived by baptism. May the Lord hiese him, that his highle example may van his loved companion to a like precious faith, and that others like him may 'find u or rest until they yield obedience." Turnstvo Miller.

Cripe who was expelled from the church about six years ago, and went on preaching, and or-ganized what he called the Reformed or Cougregat onal Church, and being expelled from the church of his organization, he non has applied to be taken into the Brethren Church. As we are informed that there are brethren who will not fellowship him until he makes wao will not fellowship him until he makes satisfaction for some unselfable matter, we have oppointed a church meeting to be held at the Weager church on the first Saturday in March, when and where any Brethren who desire to stow cause why Jacob C. Cripe should not be received into fellowship again, are requested to Purple Cane. received into fellowship because appear, or forever after hold their peace.

D. B. Stunoss.

ILLINOIS

Murrayville. BRETHREN AT WORK, I received your card in which you admonished use to steadfastness in the one faith of the Gospel. I thank you, brethren, for this manifestation of concern to my good and for encouragement which I se much need, having lately cullsted in the cause of my Master, and almost alone in this part of the country. I obeyed the Gospel on the 27th turee years, I became convinced that I had been taught wrong. I am now fitty-three years old, and I feel that I have begun to labor in the vineyard of the Lord at rather a late hour; case only say, "Lost years sleep on, you never one return." I hope, by the grace of God, to con-tinue faithful to the end of the race. Brethren, my Master's will. I was a member of the Odd-fellows for many years but I cheerfully relin-quish all for Christ. C. P. Loxo.

The Lord revived his work again. Oliver Grace Hill. Brother Abraham Wolf, with the rest of the brethren and sisters east of Brighton, were made to relose with the angels over one penimade to rejoue with the angels over one peni-tent sinner who lately came to Christ. Atter brother Wolf prached on baptism we convened at the water which presented a very daugerous appearance by the breaking and floating ice cakes, but all passed off pleasurably and quietly. The prople on the river banks showed much respect to the bushren during the exercises. All the men uncovered their heads while bao tists was being performed. Brother Wolf has been preaching at this place every third Sub-bath in each mouth, and has to travel system miles on horseback or on foot. Bro. Stephen Yoder's wife is in delicate health, and been for several months, but it seems she can bear it patiently. She can well say with one of old, "Many long and wearsome nights are appointed unto use." As brethren Yoder and Wolf are co-Inborers in the ministry, the appointment distance away mostly fall on brother Wolf to fill. HENRY ETTER.

MISSOURI

Brownsville. Reld some meetings near Cambridge this (Saline) county. On the last day of meeting quite a concourse of people gathered on the river bank to witness the immersion of eight precious souls. Two applicants yet. Among those received was a minister of the United Brethren Church. Good prospects of building up a church at that point.

D. L. WILLIAMS.

KANSAS.

We are having a soul-refreshing meetl conducted by our much esteemed hrother, M. T. Bare, from Mapteton, Bourhon Co. He is giving us good doctrinal counsel. There is gen eral good feeling in the meeting and good der which is so very desirable with the children of God. There is some prospect of an ingath-ing into the church. Franc. Sugary.

Bro. Martin Neher came here on the 27th o January and held meeting in the school-housat night, and in the hrethren's houses in day time. The hrethren met in council and dis time. The hrethree met in council and one posed of the business satisfactorily, after which are election was held for a minister. The lo-fell on brother Joseph Paxton. The interes-seemed to increase as the meeting continue. and we were sorry we had to close. We believe that the good seed sown has fallen into good Il very much for the benedit it will confer upon
To the Brethren of the Northern District
and homest tears, and will bring forth fertil by the the Change, Silvane Conference of the Silvane
the Ritch body in Dumark, and also for the of Indiana and all others whom it may come not many days bence. Although no present U. Junction, change can for Linaux, and army
indiance it will marry have upon the investment of the conference of the Silvane

To the Brethren of the Northern District
and homest tears, and will bring forth fertil by the the Change, Silvane Conference of the Silvane
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encouraged to press forward more than even. Let or "Put on the whole armor of God that we may be able to stand against the wiles of the deril," and "do all things without murmurings and disputings, forbearing one another, and forgiving one another, and shove all things, put on charity which is the bond of perfectness." WM. D. THOMASSON.

NEBRASKA.

We are still contending for the "good" old

We are still contending for the "good" one way. The work of the "Western Home Mis-sionary" is begun by the brethren of Northern Kanssa and Southern Netraska. Wish though God speed, and will join you, brethren, if car-rried on according to the Gospel. We need belp bere, and none but those who have been on the frontier, can tell how much good can be done by a mission of this kind. Seeing the great need of more preaching we thought to send for a minister. Brother John H. Fillmore came a minister. Diverge John II. Similar sand preach and labored with us eighteen days and preach twenty-one sermons. The brethren and sixter were strengthened and sinners convinced. truths of the Gospel were ably sot forth. some one else come now and help us more? We feel to thank brother John for his labors of love with us and ask the Lord to guide and prolove with on and ask the Lord to gunde and pro-teet him in his old days. Will renew our call to brethren to come West thinking you can do no batter elsewhere than here. The people are kind and sociable and many calls for presching that can't be filled. So come on, herebren, and help us to carry on the home mission. Will say to brother Garber of Josa, we can get you a place. I would write to you but have lest your address; write again; also any other brother wishing any information. Brethren traveling in the West and passing through Butter Co., will find us two unles south of Binng City. Who will be the first to come and prouch to the people? The prospect is good for a large church at no distant day; only bard work is needed. We have fine land, good water, good markets, two Railroads, one from the South and one from the East, and we think this would suit the brethren in every respect. Our church numbers thirty members, one speaker and two dencous. The labor is great; in fact all the territory to Colorado is open if we could go.

J. P. Mooray.

Guide Post

THE "Colorado Guide l'ost" is a neatly gotten I up Bulletin of information concerning that prosperous State. Bro. Fiery, the author. suited to the wants of the capitalist, stock raiser, farmer, numer, business man, emigrant, laborer, mechanic, &c. Sent by mail for 10 cents a copy by addressing Home Mirror, long mont.

Five Sundays.

I SUPPOSE all have noticed that this present February has fire Sundays, which has not occurred but three times in this the (nineteenth) century. In the next or twentieth century, it will occur four times, namely, 1908, 1936, 1964 and 1669 H H Anwern

Brethren's Hymn Bolte.—blorocco, single capy, paul, 190, per descen, 20,500, per descen, by any 50 00. Araberque, single capy, post paid, 5 300 descen, by express, \$6 50; Sheep, single copy, post p \$ 60; per descen, \$6 50; Sheep, single copy, post p \$ 60; per descen, \$6 50; Tatte, single copy, \$1,10, descen, \$11,00; per descen, by express, \$11,10. BRETHREN AT WORK,
Lamark, Carroll Co., Iti.

Children at Werk.

- 0 - A Marrier printed, Differented weekly for the children. Edited and J. H. Moore, Lanark, Carroll Co., 111

W. U. R. R. TIME TABLE. ers Lanarit. Extendent extrested, as full

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Vol. V.

Lanark, Ill., March 2, 1880.

No 9.

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

& T. Domenton, Bunklick, Ob. Brooth Sky, Leon, NH. D. R. (Shoun, Northester, Me. W. C. Taster, Mt. Morris, Ht. Q. S. Mahler, Lutralia, Mos. John Wise, Multerry Green, P. L. W., Smiller, and

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FIFTH PAUE - The Design and Form of Chris turn Davidson as Taught and Practiced by the Brethren or German B phists; Gallantry; Church History; From C. H. Bale-baugh.

Golden Dew-drops; For Daughters; In Per Ha of Robbers; Our Budget.

SEVENTI PART-Unequal Yokung; Matthew V and Luke VI.; The Passover; From Palestine

Esenvir Paor-Mahoning, Ohio; Goshen; Car Einerut Paors—Stationing, Ohio; Golfmen; Car-roll Connty; Pierceton, Indianas; Union Co; Giard; Pigeon Creek, Illinois; Garrison; Wa-etro, Lovas; Norberen, Missouri; Marjetton; Appuncore; Whitfield; Maple Grove Colony, Kamas; What Mistakee; Danish Mission Re-port; Danish Poor Fami; Southern Kausses Mis-port; Danish Poor Fami; Southern Kausses Mis-

A PLEA FOR THE RIGHTEOUS PRINTER. II.

BY ALEX W. BEESE

AT some point in my former article I intend-ed to say that I was not pecuaisrly inter-ested in any newspaper—either secular or religious. Neither am I pleading any special case ong our denominational sheets—I am simply writing on general principles; occupying a broad Catholic ground which covers the whole subject under discussion. To impress truth, and do impartial justice is the whole object of these sketches

The price of a religious paper is freque red as an objection, and pleaded as an excase for not taking it on the part of those whose moral duty it is to give the paper their support And I am ashamed to confess that this ob-

jection is far more frequently urged by the rich than by the poor. "Why!" says the brother (with a thousand bushels of old corn in his erib) "I did take the paper hast year, but times are now so tight, and moses so scarce" (the thousand hushels being held for a bigger price) that I really an not afford to take the paper this Comment on this is needless. Another says, "The paper is too high—especially con sidering the small size of it! Why, \$1.50 is en tirely too much! I can get the St. Louis Globe-Democrat—the Kepublican—the N. Y. Sun for -larger papers, four times as big as the B. AT W .- P. C. or Gaspel Preacher-full of news of all sorts-market list-and everything that is a going on at home and abroad?

The answer to this objection shall occupy the nainder of this essay

Let us take the St. Louis Globe-Democrat as an illustration of the points we wish to present The City of St. Louis contains a population, in round numbers, of 450,000. We will suppose that the circulation of the daily issue of the above peper, amounts to one-fourth of this population (and we think that a reasonable est;

Such, then, is a brief, but comprehensive souls, pland with you, secre duth God's abili

The Lord loveth the gates of Zion more metel equal to 112 500 daily subscribers. But view of the inside workings of a great Metropity to keep that which he has committed no. then all the dwellings of Jacob.

to be on the safe side we will say 75.000. The clitan Nowspaper establishment. Now I desubscription price of the daily (which is confined chiefly to city subscribers) is thirty cents per week or \$15 00 per annum. This multiplied by 75 000-\$1,125.000 The circulation of the daily is by no means, restricted to the limits of the city. It finds its way into hundreds of suburban homes, and is sold by the thousands all

along the great railway have leading out into the sarrounding country. It is sold by the hundreds here in Warrensburg 218 miles west of St. Louis. It is sold, in immense numbers by every News Dealer, hundreds of miles away

So we may safely add 20,000 more copies of the daily, at five cents percopy, making \$10 000 more for the regular Daily, \$122,500.

Then there is the Sanday Dudy-a speculty of which, perhaps, 30,000 are sold every Sunday at five cents, equal \$15 000, which multiple ed by 52, equal 780 000. Regular Daily equa 1,125,000. Sum Total income from the Daily is sue \$2,127 000,

The Tri-weekly Democrat is mailed to sub The Triarekty Dissocrat is maded to sub-scribers at \$5.00 per sumus. The Semi-week-ly at \$3.00, and the Weekly at \$1.00. Suppose we put the circulation of the Newi-weekly at \$.000 equal \$45.000. The Triarekly at \$5.00 equal \$40.000. The Weekly at \$0.000, equal

The sum would foot up \$75,000 This, wided to the income derived 1,125,000 from the Daily would reach the sum total of the subscription list in the enormous amount of \$2 202,000, or a'most two and a quarter million dollars

Now the chief source of the mcome of a M Now the caset source of the income of a lat-tropolitan seemlar paper is the rereame derived from its advertising columns. Let us glance for a moment, at this—lat the legal advertise-ments, in the shape of sheriff's sales. Admin-istrator's notices—Partitions of estates—fivorce uits-notices of attachments, suits pending in the various courts of record and etc. +tc 2ud. Professional eards,

3rd. The advertisement of wholesale and retail business houses including acction sales,

Hotel, resiaurant, saloon, and the wholesale and retail liquor trade.

5th. The advertisements of quack doctors and quack medicines:

fith. Miscellaneous advertisements, includ-ing whole columns of "Wanted" and "Person-The income derived from these combined re-

sources may daily be put down at one willion more—so that the total income of a great Me-tropolitan sheet will not fall much short of ee millions of dollars. Now the chief expense of such an establish-

ent, after deducting cost of material, etc. is the setting of type. Printing, and folding, etc may be done by steam; but type setting must be the work of human braus and human hands; for no ingenuity of man has yet achieved the tri no ingenuity of man has yet schiered the tri umph of a machine capable of reading Ms. and setting human thought into type. Now it must not be supposed that the Semi-sceekly, Tri-sceekly, and Werkly issues of a

great city New-paper, contains matter out-side of what appears in the Daily. It requires but little additional labor and cost, for such an establishment, to issue these three separate of tions. For example, the Darity Democrat for Monday, Tuesday, and Wednesday constitutes the first number of the Semi-neckly The daily the first number of the Semi-seckly. The daily issues for Physiday, Friday, and Saturday con-stitutes number two of the Semi-seckly. The Daily, for Monday and Tuesday constitutes number one of the Tri seekly—that of Wednesday and Thursday number two of the Tri

trickly, etc.
The Weekly is made up by bunching the sev en issues of the Duily into one Mammoth

But little change is therefore made in th three issues, except to "knock into pi" some of the local items—the hulk of the city adver-tisements, and a few other matters which would be of little interest to country readers.

Such, then, is a brief, but comprehensive

sign to contrast this with the status of a rural, religious sheet: but as I have already trespaned too much upon your columns, and tience of your long suffering readers, I shale defer what I have to say, until some time in the nigh fotore, when I hope to offer some final thoughts upon the subject

Warrenebury, Mo.

MAN'S DUTY TO GOD.

BY NELLIE A. McCOLURP.

"And thou shall love the Lord thy God with all thy beard and with all thy soul, and with all thy parall, and with all thy strength; this is the first commandment. And the second considerant is, Thou shall love thy neighbor as thyself. There is none other communication of general them."— Mark 12:19.3.

THESE words were spoken by our Sari answer to an inquiry from one of the ng with the Saldaces, and perceiving that he had answered well, asked him the question, Which is the first commandment of all? Our Savior thus beautifully sums up the whole law of God in very few words, and from these words examine ourselves, and see if by the light of the word we may have revealed unto us anything in duly life, profession or practice, that would hinder us from saving, Amen. Lord, thy

In the first place we are to love the Lord with all the heart. How many do this? If the heart is the temple in which our Lord deigns to dwell, we think is must be perfectly pure. ours hearts. Often do we hear this testimony from the lips of our brethren and sisters, "I do Then if this is strictly true, God dwells in that heart, and it must be pure. At the same time let me ash that brother or sister, Do you love your neighus as yourself? Are you strictly in everything doing unto others as you would have them do unto you? Does this blood which is applied cleanse your heart from all sin? In our time, money, talents, influence, and example m your every day life wholly in God's hands? Are you willing to bear reproach, and to have your reputation at stake, to have your uame cast out as evil? If these questions can be answered from a tene heart in the affirmative, happy are ye

Every one, saint or sinner, is included in this command. We would think it strange for a man to say, who was living in the United States of America, that he was under no obligations to obey the laws of our country. think every human being is under obligations to obey God's commands, and must do so, or bring down upon his or her head the just wrath of an offended God. I have heard men say that "God was too good to be unkind" and that "they had no faith in future punishment." Yet the same man would say, "If a man com mit murder let the laws of our country be en forced." We know by this, that man's

ressouing is not always consistent. What is it to love the Lord with all the heart? It is to let fore govern all our mot and actions, to be filled with the spirit and mind of Christ our blessed Redeemer. When our hearts are opened and Christ comes in with his energizing power, it is a comparatively easy thing to feel that we can keep this great com-

It is only when doubts come in, and we take me part of our consecration from off the altur and God's holy spirit begins to recede, that we begin to doubt the possibility of our being able to keep this law.

On my triends, let me as one who loves y

to us; but ranew your consecration daily, striving to make it move full and complete, open your hearts, don't reserve any corner for the devil to creep into, but throw open wide the ome in, and reign sopreme to the atter annihition of self, the world and sutur. Oh how easy for the heart thus wholly given up to God, to say "Amen" to all the will of God. It makes on willing to have all of our uncharatable feeling towards others revealed unto a and we welcome all the light, God will let shine upon our ways, that we may "commit "direct our steps," and we are assured that "none of our steps shall slide." Our mini Our mind must also be employed; there suust be a discosition to cultivate our minds to the best of a ability, that we may be the better fitted to "With all our strength." God has blessed us

with strength of body, it seems for some purpose. In what way may we love God with our one, who, when special meetings are in progress, is always at his or her post of duty, "There is no use of wasting your strength in going to church all of time time; you can be a Christian at home, and thus not expose your health." Hold, my brother, my sister, that is use it in his service. "Wos unto you who are at ease in Zinn." This argument is sometimes advanced, we are sorry to say, by those who have taken upon themselves the name of Christ who evince no disposition to do the will of God themselves, and would seek to deter the earnest Christian workers from doing their duty. O wherever you are, in the church or out of it, hereare kew you dare to stand in the way of these "little ongs." It is enough that the world is cursed by your hypocrate al exam ple; it is enough that you are successing in making skentics and infidels, and the wrest thing for you to to do is to get out of the way. The car of salvation will move on in maswer to the prayers of these faithful children of God and you are in danger of being ground to pow der beneath its wheels; "For the truth will triumph over error

The second commandment is, "That we are to love our neighbors as ourselves." My friends, there is a world of meaning in that short sentence. Who is our neighbor? Is it of necessaty the one who lives next door? or the one whose society is most congenial to our refined taste? Is it the one who always suis nits to our ways of thinking, belongs to the same church that we do? Revd the 10th chapter of St. Luke, 30th and 37th verses .nlusave. Find how that "the man went down from Jerusalem to Jericho, and falling among thieves was stripped and left helf dead." The priest who saw him, passed by on the other sole," and likewise the Levite came and looked on him and he too passed by on the other side But how the good Samaritan felt his heart of ove and sympathy, going out to him; he saw in this poor unfortunate a human being, a tellow traveler to the bar of God. In fact he recognized in that poor wounded and fainting man, his neighbor. Methinks I can see him, as he bathed his wounds, his looks of love and sympathy as he poured in the oil and the me, and at the same time he must have realized in his own heart the glow of love divine as he ministered to the wants of this sufferer. We find that the wicked lawyer who was trying to tempt the Savior, had no difficulty in ing to tempt the Savior, and no dimenty in answering when Jesus asked him the question. "Which of the three, thinkest thou, was nega-bor unto him that fell among thieves? The soswer came, "He that showed mercy on him."

Mt. Morris, Ill.

BY & G. MILLER

THE special design of this ordinance of feet-washing needs further no tice here, because on this matter a full understanding very much depends. Every ordinance and command has its sp cial design and object, and the design of all ordinances is for the spiritual beaefit and blessing of the church. The design of baptism is spiritual; so is the bread and cup of communion as well as sieging, prayer, and faith. All have the spiritual design or blessing for the faithful who observe them.

And when we come to feet-washing it is like all the other washings of the old and New Testament: for legal or spiritual cleansing. The Jewish bath ings and washings were for a legal or spiritual, not a literal cleansing. vith baptism; it is to represent a spirit ual cleansing, not putting away the filth of the flesh. And when the Savior con nects the washing of the feet with the washing of baptism in John 13: 10, say ing, "He that is washed, needeth not save to wash his feet"—when the Sa vior says, "He that is washed" (leloumenos) he alludes to baptism, because he uses the same word (louo) used when the apostle says, "wash away thy sins, and "your bodies washed with pure wawashing of regeneration," &... showing that the Savior refers to baptism and when he says, "needeth not save to wash (nipsasthar) his feet. This ashing of feet is here applied as an additional washing to baptism, and to be applied only to those who have been ized, showing its relation to haptism such as to make it a washing of the same nature; and when the Savior adds, "but is clean ever whit, and ye are clean but not all, for he knew who should betray him, therefore said he ye are not all clean." he makes it more evident still that feet washing is designed as a spiritual cleansing, applying only to these who have been baptized. Further, it is a cleansing to the eleven, but not to Judas, because of his uphelief.

Another thing connected with this sub ject to prove that the object of the feetwashing was a spiritual, and uot a liter al cleansing is, that our Savior washed the feet of all the disciples while his own feet were not washed. If the object had been a literal cleansing, the Sa vior's fest would have needed and beer washed the same as the others, but as the object was to represent a spiritual cleansing from sin, the feet of the spostles only needed washing, because they and not the Savior, needed cleansing from sin.

Some have thought the design of the feet washing was to teach bumility; but for two reasons we believe it is not cor rect. First, no washing in the sanctuary is said to teach humility, but always a cleansing. Second, the Savior says noth ing about humility in connection with feet-washing, but speaks of it as a cleaning; and we cannot see how feet-wash ing could teach humility any more than hapsism or any other washing. This idea of feet-washing being designed to teach humility, is adopted by most com mentators because it opens an easy way to set the ordinance aside with this kind of reasoning. First, humility is the ob ject of it; second, the bumility is not mentioned by our Savior in connection with the subject; third, humility is apamones, once no neces and special communed once on the principle for Heaven." He dweltwith becoming fer-heoreting which almost destroyed the whole the feet washing of our Navior been set which we are contending. That it is reney on the importance of casting out burnan species. It traversed the whole

UNION ON FEET-WASHING IL aside entirely by many who have been mistaken in the design of it. How the Savior can teach bumility as the design of this ordinance when he says nothing about it, is something that we cannot

This brings up another feature of this subject deserving our notice. It the design of this ordinance is to hless and ap ply to the one who does the washi then its object may be to teach humility but if the design of it is to apply spec ially to the one who receives the washing, then its design is evidently to rep resent a cleansing. Believing the latter position to be true, we will illustrate and prove it more fully. Under the Jewish law the man bathed or washed himself (Naaman dipped himself), but under the gospel it is not so; one man baptizes another; one breaks the bread to another; one washes the feet of anoth er: that two are engaged in the observ ance of each ordinance, one to adminis ter it, the other to receive it. The ques tion then to be settled is whether the design of the ordinance is to benefit the one who administers it, or the one who receives it; or does its design apply to both. This question must be settled by the Scriptures themselves to place the subject in its true light, In the ordinauce of haptism this sub-

ject is made very plain. Baptism has its special design, that is for the remission of sin, for a cleansing or purification. But this design does not apply to the one who administers the ordinance, but to the one who receives the ordinance. It is not to pardon or cleanse the minister, but the subject of it. The same is true of feet-washing; its cleansing power applies to the one who is washed, not to the one who does the washing.

cannot be a cleaning to him as he is not washed, and it can only apply to bim when he be washed. Again, the bread and cup of communion are designed to heuefit the one who receives and eats it, showing the great truth that those who receive God's mercies and commands in every form, are blessed by all they receive of God, though they he through human agency or nature's laws. And it is because this doctrine is true

Brotherbood are justifiable in the position taken on this subject; that is, every one partaking of the communion must have their feet washed; for that is the ordinance, and like haptism every one must receive it. With this view o the subject, it is not any more essential as to who washes the feet of a brother than it is to who baptizes him. But the extreme view of some brethren that they will not commune unless every one en gages in the washing of another, bas not been sanctioned by the Annual Meeting, because the design of the ordinance is in the receiving of it, not in the administration of it. Upon the truth of this doctrine the sisters receive the communion, but do not administer it.

Another thing to prove our position and to sustain the course of the general Brotherhood is found in the example of our Savior. He washed the feet of all the disciples. Surely they received the blessing of the ordinance, though none of them did the washing; yet they could partake of the communion because they received the washing, not because they had washed the feet of another, for they had not. Had those who hold the ex treme view that they will not commune plied to every act of obedience and unless all engage in the washing, been kindness, hence no need of this special there, we presume they would have

essential that every one receive the or- the auchors, faith, hope, love, and praydinance, but not that every one should er; the necessity of abiding in the ship do the washing. Then when we speak in order to be saved; and the consolation of union on the subject of feet washing, to be found in the fact that not a hair of we mean to unite in the doctrine that their heads should be hurt, but they all must receive it as we unite that all (the members of the Church) should all must receive baptism and the commun-

Another thing which goes to prove that it is essential to receive the washing will be found in the language of our Savior to Peter. When the Savior came to him, Peter said "Thon shalt never wash my feet." Jesus said to him, "if I wash thee not thou bast no part with me." Here the Savior puts the penalty on the matter of not receiving the washing, showing clearly that the essential work in the ordinance is in receiving it; and any one refusing to receive it is condemned by our Savior. But he does not intimate that one should be con demned for not doing the washing at that time, for that would have condemned them all. Then from this example we would at any communiou object to any one who was not washed, but not to one because he had done the washing. It becomes necessary here to notice another feature related to this subject; that is, the relation of the one who is commanded to administer the ordinance. We notice that commands are always given to them, bence the disciples were commanded to preach, and to haptizeto feed the hungry, to clothe the naked to entertain strangers, to wash feet, &c. ig all these cases the commands are give en to one while another receives them and their blessings. The one who does the work fills an official position, not working for himself alone, but for the

Lord and his church. The same is the nature of the blessing be receives for every duty; it is not a blessing to bim alone, but also to the church. As the blessing the minister receives in administering haptism, is in common with the one who is baptized, for be receives the design of the ordinance; his blessing is energel while the other is common like the blessing for any other obedience. The same is true of feet-washing; the disciple is commanded to do the washing, for that obedience he receives a that our Annual Meeting and general blessing it is true, but it is in common with the church like if he would bap

tize or feed the bungry or clothe the n ked. But the blessing be receives for doing those things is not the same as the one who receives them, and cannot he compared with them without destroying the design and object of the ordinance or command. A FINE SERMON "SMASHED." N the Sunday Magazine the follow

ing incident is given, which is illus trative of the modern practice of spirit ualizing texts of Scripture and giving them a meaning foreign to that intend ed by the inspired writer:

A young preacher, a graduate of one of the thelogical schools of the country, preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern and wished for the day." (Acts 16: 20).

Said the young preacher: "The ship represents the Church. The four anchor are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed are the trials to which we are ocident here; and the Island of Melita, where all are escaped safe to land, means

reach shore in safety. The preacher con

cluded by asking one of our aged preach ers, whom he had invited into the pulpit, out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose and placed his hand on the young theologian's head, as if giving him a phrenological examination, and proceeded, in his plain, uneducated style, substantially as follows:

"My young brother, you have preached us a mighty purty discourse to-day; hut I'm afraid you've some awful hig mistakes. You said that the ship meant the Church. If that's so, we haveu't got any Church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. It that's so, we haven't got any faith, hope, love, and prayer in the Church, as they have been cast out. And you say that Christians are the crew, If that's so, they are a mighty bloodthirsty set, for they wanted to kill Paul. You tell us that the Island of Melita meaut Heaven. Well, if that is true, Heaven must be a mighty-naky place, as a snake hit Paul as on as he landed."

It is stated as a historical fact that that young preacher was never known to presch that "purty" discourse again in all that region of country.

HISTORICAL.

BYD P. SAYDUE

HAVE not yet met the man who was familiar with the following history. I have seen some good historians entirely ignorant of it. For the benefit and information of your readers I transcribe it, if not too lengthy for your col-

"The reign of Justinian was marked also by great calamities. The superstitions people were appalled by the appearance of comets of prodigious mag nitude. Earthquakes and pestilence ad ded their real scourges to these terrors. In 526 an earthquake at Antioch destroyed two hundred and fifty thousand persons In 531 the accient and noble city of Berytus was shaken to the earth. Constantinople suffered severely, and a part of the church of St. Sophia was thrown down. In 542, a terrible plague, which originated in Egypt, swept over the whole known world, and continued its ravages more than fifty years. It is said there was not a spot upon the earth, ev-en to the mountain tops, that was not visited by this dreadful scourge. Dor ing three months, the mortality of Constantinople was from 5,000 to 10,000 daily. Many districts in Asia, depopalated by this visitation, bave remained waste to the present day. As this is the most wide spread and destructive pestilence that ever visited the earth, as far as we are able to learn from history, we subjoin the description of it fornished by Procepius, who resided at Constant icople, who was an eye witness to this terrible calamity, and from his connec-

possessed the means of learning all that could be known of its origin, progress, and effects. The account of the is as follows. "At this time (A. D. 542) arose a pesti-

tion with the Byzantine government

of meu, sparing neither sex nor age. diversity of climate, latitude, diet, habits or mode of life obstructed the progres of the pestilence; all varities of maukind fell prostrate before its sweeping march Some countries were ravaged in Summer,

others laid waste in Winter. It first arose to Egypt, among the in habitants of Pelusium, from whence pro ceeding into separate routes, it ravaged Alexandria and the rest of Egypt, on one hand, and on the other extends to Palistine from which country it spread over the entire world, advancing in uniform rapidity throughout the whole of ite progress. It did not suddenly exhaust its venom in any spot, but proceeded with regular steps, and continued in every place along its route a certain space of time, marching thus deliberate ly to the very extremities of the earth as if determined that not the most remote corner of the universe should escape its ravaging search. Not even an island, a cavern, or a mountain was spared. any spot was passed over lightly on its first visit, the pestilence was sure to return, and fall with fatal malignity upon the people whom it first spared, leaving them till it had swept away the full proportion. It always began or the sea coast, and spread into the inte rior.

"In its second year, about the middle

of spring, it reached Constantinople, e I happened to be at that time The plague broke out in this manner Multitudes of diabolical spectres were secu, having the shape of some human figure. Whoever met one of these spectres seemed to be struck on some part of his body, and was on the instant taken sick. At first, the persons who saw these spectres attempted, by prayers and deotions, to free themselves from these attooks; but all in vaia, for the very temples to which they ran for succor; they fell down dead. Then they shut themselves up in their houses, and if their friends called at the door, they refused to see them; not the loudest knocking would be answered, for every one fear ed that some demon was in pursuit of him. Some were attacked in another of infected mothers were sure to die. way; they fancied in their sleep that they beheld these apparitions, or heard voices crying out that they were numhered with the dead, and straightway they were attacked by the pestilence. Others neither saw the spectres nor dreamed of them, but felt the disease approach is a sudden fever on awaking om sleep; some were seized walking others while they were about their oc cupations; they did not change color. nor feel a violent heat or inflammation; but from morning till evening the fever wore so mild a character that neither the patient nor physician was alarmed. But on the first day, or second, or not long after, swellings arose in the abdomen, under the arms, behind the ears and on the thighs. These particulars were common to all who were attacked by the plague; but there were diversities in the action of the disease, owing either to the different habits of body in different individuals, or to the sovereign power of him who sent the calamity.

"Some fell into a heavy lethargy, oth rs were seized with a furious madness In their lethargy, they seemed to have forgotten everything, like persons buried in eternal sleep; and unless attendants were constantly at hand to supply them with food, they died of starvation. In those of their friends were hardly less bor and anxiety of watching over the

miserable patients.

"The disease was not propagated by contagion; for neither physicians nor other persons caught it by toweling the hodies of those infected; and multitudes. who pursed the sick and buried the dead, escaped its attacks, while others, who were in no way exposed, took it

In their delirous ravings, they rolled themselves on the ground, threw themselves from the house-tops, and plunged into the sea, not from thirst, but impelled by an ungovernable prey. Many anattended, perished from hunger. Those who escaped the lathargy and de lerium were carried off by excruciating paius in the swellings.

"The physicians, ignorant of the un

ture of the disorder, imagined the cause to be in the swellings, and therefore dis sected these tumors in the bodies of those who had died, to discover the secret of the malady. They found them to consist of coals, or black lumps, containing so malignant a poison, that many of them died immediately from the effects of it. Some found their hodies covered with black pustules; these died within an hour. Many were killed by sudden vomitings of blood. Some, after living in great extremity, and being given over by their physicians, recovered, to the astonishment of every one; others, who seemed quite safe, and were assured of their recovery unexpectedly died. Hn man skill and human wisdom seemed ut erly at fault, for all things were at con tradiction. If one man was belond by the use of the bath, another was killed by it. If some perished in an extraordinary manner, others escaped as won derfully. No remedy for the disorder no preventive against it, could be found ed by chance; when he escaped, it hap

"The plague prevailed four months at Constantinople, and during three months it raged terribly. At first, the number of deaths was but little above the ordinary proportion; but as the ep idemic grew more active, they increased to 5.000 a day, and afterward to 10.000 a day, and even more. At first, every one buried those of his own household and such dead bodies as were found here and there; but afterward everything was left to chance and disorder; for servants were left without masters, and masters without servants. Houses were left des olste, and the tenants remained unburi

All the tombs in the city being filled with bodies, men, were sent into the fields in the neighborhood to bury the dead there; but the number of th corpes increasing more and more, they ecame tired digging graves, and piled up the bodies in the towers of the city wall, by taking off the roofs and throw ing in the bodies, till the towers were full, when the roofs were replaced. foul sir was thus driven by the winds over the city and added to the infection "No funeral offices were performed over the dead; people thought it suffi-cient, if they were able to carry the bod-

es to the shore, and cast them by loads into the boats, and let the waves transtuer maines, they see or slept, but were Allfactions and disseasion were handsel in the second program of the port them wherever chance might direct

world, attacking all nations and tribes od borrideries, and ran hither and thith ing of of their camities. Vicious and covering. Whoever pleads for what be re, to save themselves by flight. If abandoned mee, struck with borror at longs properly to the sic life, is an energy the selferings of the sick were dreadful the awful death which menaced them, my to the cross of Christ. The church became suddeuly penitent and devont; so, for they were distracted with the la- yet, as the danger passed away, and the fears abated, they returned to their old ways, and surpassed their old deeds in miquity; so that it might be said, and not without truth, that the pestilence, either by chance or the will of Provi dence, had spared the very worst part of mankind.

History of all nations. By S. G. Goodrich, pp. 802, 803. Chapter CCCL-

I send you this historical extract for the information of your read-ers who may not have access to hooks, &c. And for those brethren who are diving so deep into the mysteries of the Book of Revelation, and the prophecies as to venture to explain the deep things of God, to tell me through the B. AT W under what seal, trumpet, vial, or woe, this plague or calamity had its fulfillment. I wish to know. Certainly a plague like this did not escape the notice of the Spirit of prophecy.

If an earthquake, and a plague oneteuth of the magnitude of these here given would now occur, these wisacres who see a sign for the immediate appearing of the Son of man in almost every thing that occurs, would certainly have signs enough in these calamities for his immediate appearing.

THE INNER CHAMBERS OF

BY C. B. BALSBAUGH

To Sister Emily R. Stifler, of Holli-

10 Store Emerg R. Super, of Adagoburg, P.a.

UMAN nature is identical to all not easy fathomed. Rev. 2: 24. The fountain of our own sinfulness is not easy The fearful picture of Paul in Romans first and third chapter, faithfully repre- all things, and desperately wicked: wh sents the tendency of alienated souls, and the law of apostasy and ever deepening shall strip off all habit and conventional degradation. Judicial, moral callosity is the natural sequence of penitent violation of law. Note the word "because" in Rom. 1: 21, and the word "mherefore" in verse 24, and the words "for this cause" in verse 26, as corroborations of the Omniscient, the vital pulse of of this fact. In Ezekiel 8: 10-12, we have thought and consciousness lies ever have the same truth presented in a no less and it is the office of the Holy Ghost to startling form. man is his image, and no worship can Pattern of him whom he represents. John be fit for God to receive, or for man to render save what is "in spirit and in truth" This is the great want of the age. There is ample room in the church for evangelical labor so far as the character of true worship is concerned. There is pressing need of axtending the kingdom of (yod: but more avgent need of deepen ing and spiritualizing the work at home. The very wor! RELIGION has in these days become a mockery. It means, in popular parlance, belonging to a sect observing certain regulations, exhibiting a certain ecclesiastical badge, and uttering as unmeaning shibboleth. The church must be our home, the ordinances of grace must be honored, true discipleship has its divinely appointed criteri and they cannot be dropped from the test-words of Israel. Judges 12: 6. Rut all this we may have, in form, and be the children of the devil. Religion is relation and character. What we are not where we are, is fundamental

Baptism is less than a common bath if it be not "into death." Rom. 6: 3, 4. No sister goes down into that laver with Christ, and rise with him to "walk in

may have no rightiosay what may or what may not be worn; but she has a right to guard the pearly entrance of the Temple, and see that haptism means haptism He that is dead with Christ, buried with him, risen with him in perfect accord of soul with all the self-slaying, and Godassimilating principles of the Cross, will no more hunger for the vanities of the flesh, than an angel will crave the foul ness of their occursed sin-glutted compeers. 1 Cor. 10: 21. The 22nd verse in the same chapter is a profoundly needed study for all who wrap a filthy, sin dallying heart in a lamb's fleece, and for those who make the paraphernalia of the Mother of Hell the symbol holiness. Rev. 17, 4. It is pitiful weakness to say the least, in any one to plead for indulgences which have their root in a feelng, which had Christ admitted into his heart, would have made the incarnation and crucifixion a pullity. The principle which we cannot hop

stly admit as an element in the life of Emmanuel, cannot be allowed as an element of Christian character. Sin is no mistletoe. It is no surface leprosy. The heart first longs for the advancement of the flesh: A pla'n dress, simply put on is not Christian any more than a stylish one. "Hest thou seen what the ancients

of the home of Israel DO IN THE DARK: EVERY MAN IN THE CHAMBERS OF HIS IMAGERY?" Ezek. 8: 12 Now we are at the hottom of the matter Let every reader ! dig a hole in the wall,' and he may see the "abornization of deolation standing where it ought not." Ez.

sounded. "The heart is deceitful above can know it?" Jer. 17: 9. When God ism and pious mimiery, what is the naked reality that shall be revealed to the gaze of an assembled universe? What ever it will be that will count for religion or the want of it. Before the flaming eve 'God is a Spirit, and showns to ourselves, and configure us to the 16:13.14. Self-knowledge, as the counterpart of Emmanuel, is the masterkey that unlocks the mysteries of Deity and hu manity. Unless we know God as an in fleshed verity, the life of our life, the thought of our thought, and the feeling of our feeling, the Alpha and Omega of our aspirations, our religion is no more than a mockery of God, and a fatal imposition on ourselves. If this central truth could be more fully wrought into the life of the church we would have little trouble about the gewgaws of fashion The Cross would be the symbol and power of our new-heing before baptism nd after, and the thoughts of the unils and thorn crown, would constrain us to give head and hands and feet to self-re unneiation. The Cross makes the senaration here and the decision hereafter. That lifts to endless glory, or thrusts to remediless perdition

> WE should accustom ourselves to view those above us without admirstion or envy, and never look upon those be low us with contempt. Little sonls fall

The Brethren at Work. DUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN,

CARBINAL PRINCIPLES

BRETHREN AT WORK, Lauark, Carroll Co., 111

LANADE HALL . . . MARCH 2 1880

Now is the time to send the Bastmasn vi

FATHERS, if you wish to bring up your son in the way they should go, then go yourself in

BROTHER Edmund Forney recently speut veral days with Brethren at Arnold's Grove

From there he went to Hickory Grove. ARRAHAM was a good man: Job a naties

man; David a devout man, and Solomon a wise

THE brighest crowns that are worn in heav-en have been tried, and smelted, and polished and glorified through the furnace of tribula-

We are glad to learn that the wife of Broth-er J. J. Emmert near Mt. Carroll, Illinois is able to be about again after an illness of sever-

WE shall continue to give interesting areti on eastern customs, habits, religion, &c., so that the conclusion of the M. Garvey correspondence will not be the last from the land of the Boble

Docron J. B. Jeter of Richmond, Va., died February 18th. He was one of the ablest de-baters and writers in the Baptist church, and was regarded as a model preacher. He was senior editor of the Religious Herald at his

Tur Brethren in Southern Illinois are puttrug their Orphan Home project into practical shape, and those of Middle Indiana have also made a move towards caring for the home less. Right, brethren; certainly God will not condemn you for such heart work.

Do you want a daily paper during next Aunual Meeting giving a synopsis of spacehes, name, etc.? Then send ninety cents and n name, or two names for the B. AT W. and \$1.50. The paper will be mailed to you each day dur-ing the meeting, and ere your friends return to tell the news, you will know it all.

In taking charge of the Latheran and Mismary, Rev. Dr. Krotel in his introductory editorial made the following remark, applicable alike to the BRETHREN AT WORK.

Our renders know that the editor alone can-

not make the paper a success. If they look for articles fall of instruction, they must hear in mind that the able writers of the Church should mind teat the cole writers of the Church should feel themselves bound to earlieb our columns by their contributions. We entrest them, not only for our sake but for that of the paper, and the Church, to use their pens to instruct and to edify the Church."

We prefer post-office orders, drafts or bank bles each thirty-two feet long, and capable of age stamps. Silver may be sent if placed in paste board so that it cannot more about in the letter. For one subscriber, on ex-cellent way would be to send a one dollar bill -90 cents for the B. AT W. and ten cents for me good teamphlet.

In No. 6 Bro. Howard Miller was made to my he would attend to Railroad husi dividuals. This is all wrong; he meant that he would not be able to attend to such business. But he will make arrangements for those who will attend Aunual Meeting. All such ar-rangements will be published soon, and then each one will know what to do

BROTHER Lemuel Hillery started the 24th ult. for Urbana, Illinois, his future home. We are sorry to see him go from our midst, as sev-eral years' sequaintance has knit us together in the Lord's cause, and such partings touch our very affections. We wish him abundant grace in his new field of labor. Parties wish-ing to address him can do so as above instead of Shannon, Illinois

In the next issue J. W. McGarvey's corr position from the East will close. No doubt many of our readers have been highly enter-tained by his letters, and have received im-portunt information from them. He is engag-ed in putting his travels in book form, which will contain a great deal more information relative to Bible countries than was found in his letters. The book will be kept for sale at this

BROTHER Reese puts the truth together in a sparkling manner. He opens the doors and windows and lets the birds out just as they are, We are glad of it, for many have begun to goz We are glad of it, for many nave negum to gene upon printing institutions as being exceeding-ly corpulent things—sa being little throne-where somebody sits in all aplendor, free of trouble, vexation and carea. Let blind eyes we that too often where imagination beholds
fatness," the very hopes are protruding; and where no troubles seem there they are perhaps

SOMETHING ABOUT THE NEXT ANNUAL MEETING

ANARK, the place at which the next Genaral Conference of the Brethren is to be held, is about one hundred and forly miles due west of Chicago, and eighteen mites east of the Mississippi River. About fifty miles trav-State of Wisconsin. As to the number of people who now live in

Lonark, we, with the rest of mankind, must wait and learn from the census taker, who will pay us a visit during the Summer. Concerning the generosity of its people, the attractions and loveliness of the place we can only say, ome and see next June. From the depot a good view may be had northward to Cherry Grove. The country in that direction is mostly owned by Brethren-old settlers who arguments. through thriff and industry now find then

After alighting from the cars a pleasant walk of one hulf mile down Broad Street will bring you to Brother Issue Rowland's farm where the work of Conference is to be done. orehard by the roadside will afford shade for the weary and serve those who with to engage in ocial conversation an excellent retreat

Only a little distance from the road is a le tiful ravine or rather basin, three sides of which have been admirably fitted by nature for the council tent. The other ade will be put in order by the tent committee who understand the things committed to them. Over this basin a canvas tent (tabernacle form) one hundred feet in diameter will be erected, and seats arranged so that a large number may be accommodated. The sides of the tent will be arranged so as to be opened or closed at pleasure. The Standing Committee will be given seats in the center of the tabernacle, so that the Moderntor and Clerk can be distinctly heard in every part of the tent. The hearding tent or refresh ment room will be made of canvas and lumber. Its dimensions will be 160x62 feet. There

holding 640 persons. On the other eide there will be twenty tables each twenty-two feet in length and will accommodate 440 persons; in ail 1080 guests can be entertained at once. Brtween the tables for maies and females there will be an aisle eight feet wide for the use of

At one end of this tent will be a cook and store room where all food will be prepared and delivered to the waiters. The cook department will be under the control of Abraham Grater. The dining ball will be under the supervision of D. N. Wingert, Benjamin Swing ley and Samuel T. Price of Mt. Morris. This ient will be located a short distance from the council tent, and is designed for members and such as are recommended by them. Every male guest must purchase a ticket for \$1.00 This ticket will admit the holder to all meals during the meeting. Females are permitted to go m and dine free. However if twey wish to ontribute anything towards paying the exenses they can do so on the presentation of ickets to them by the treasurer.

In addition to this dining hall, a lunch tent me hundred feet long will be arected on the sire refreshments at little cost. This is es pecially designed for those who are not mem bers of the Brethren church. Good, substan tial food will be provided at reasonable rotes This department will be under the care of E P. Livengood. No sutoxicating beverages, no tobseco or anything that will siposly serve to gratify the palate, will be sold. The coun will provide no luxuries.

On the whole we anticipate a pleasant socia intercourse with our beloved Brethren wh nay come among us at that time. We shall rejoice if we will be embled to say that love and good will characterized the Annual Meet ing of 1880. May the Lord help us to labor to

ECCLESIASTICAL ASSUMPTION

WRITER quoted in the .Imerican Bapt Fing of February 18, 1880, says, "On the h of November, 1827, Walter Scott bautixed the limit pensions believer for the remission of sins in modern times." This is only one of the ten thousand instances in which men speak confidently of that about which they the Minissippi River. About fifty miles trav-el northward would bring one into the great form the writer that the Brethren (or Tunkers) died years prior to 1827, baptized many thous

ands of penitent believers "for the rem ed in his own country for over a century, may be not possibly be just as ignorant of what has existed in all other countries in all modern times? Such declarations, to say the least, are very presumptive, but become wicked when made the ground of important coelesiastical

CAN YOU HELP?

THE price of printing paper has increased about lifty per cout, and the result is one papers have raised the price of their subscription. This the B. AT W. does not wish to do, hence in another column we offer an apportunity for every one of our subscribers to assist us. Our paper hill will be several hun dred dollars higher then last year, and we be lieve our numerous readers are ready to do their part cheerfully and promptly. We offer you a rare opportunity to do so; and hope that many of the trial subscribers will be retained next year, thus in a measure compensating us for whatever sacrifices we make this year. have not, like most papers, a large income from advertizements but must depend wholly upon subscriptions. We think you appreciate or circumstances and will work accordingly We do not ask you in every issue to work for as; we think you would soon tire of that, but ou in the name of the Lord Jesus to send thousands of Works into ev took and corner of free America. You have

will be treased source on one side for the density fraction, but he considered, you have emploison or children, who will not of making study on the other for the thinking of frauther games will go out at the side side of frauther games will go out the side of the side of frauther games will go out the side of the sid

THE BRETHREN AT WORK. ONLY SEVENTY-FIVE CENTS FOR

NINE MONTHS A BARE CHANCE FOR EVERY ROBY O PROCERE A GOOD PAPER.

A Free Paper Buring Annual Meeting!

NOW IS THE TIME TO WORK!

| ESIRING to increase the unefalness of the BRETHREN AT WORK, we hereby call upon all of our readers to help extend its circu tion, by making this special offer to TRIAL SUBSCRIPERS. The terms are so low that we think up one who sees the size and character of the paper can refuse to "try" it.

It is reasonable to assume that if the paper be beneficial to one family it will be beneficial to any number of families. Each one can de his part, and as a compensation for expense and trouble, we make the following liberal office

1. To any one sending us one subscriber and 90 cents we will send free a Daily Paper during next Annual Meeting containing a symposis of its proceedings, news, etc.

2. Any one sending us face authoribers and \$1.50 will receive a Daily Paper during Augual Meeting, free,

3. Any one sending us fen subscribers and 87.50, will receive the BRETHERN AT WORK tree for nipe months.

4. Subscriptions to begin April 1st, 1880, and end Jonuary 1st, 1881. EXPLANATION.

It takes no more type, no larger press or engine, no more machinery; requires no more labor to prepare "copy," set the type and fasten it on the press; and costs no more for rent and fae! to print 20,000 papers than to print 100. He are you see after we are ready to print the first paper, the only additional expense is for press work, paper, ink, folding, muding, and postage. Then we expect the unjority of those who "try" the paper to become regular subscribers. So all things taken together, we do not, in the and, expect to lose anything, although our rates here are below the actual cost of the paper if culculated on all the sub-Now we hope every reader will try and get

all the trial subscribers he can at 75 cents each, for uine months. This is at the rate of \$1.00 a year. If proper effort be made we think our list can be doubled. We are laboring to make the paper no curnest expeneat of vital Christianity, and hope to place it within the reach of all. Dear reader, a little hard work on your part will tell wonderfully.

PLEASE OBSERVE

WE do not claim that our paper is absolutely Perfect, no paper can be so; but there are a few features of the BRETHERN AT WORK to which we call your attention 1. Its mechanism. We are We are using number

one news paper. The clear type, convenient form, order and neatness of errangement commend themselves. We are trying to put out a 2. Its literary tone. The editors are not only willing to lay their best results before their

renders, but have an able corps of writers to assist them, and "still there's more to follow" assist them, and "sall there's more to ronon. This part of the paper is very promising.

3. Its goaget balance. We sure to give freely the primal doctrine and duties enjoined by the Bible. How to get saved and to keep saved, are

vital questions which the Work v to hold up before all its readers. 4. Its church news. It is not only willing to

weep with those who weep, but also seeks to rejoice with those who rejoice; hence it shall bear the glad tidings of sinners saved to all who love to hear of Zion's increase. "Preach the Gospel to every creature." has lost none of its despel to every creature. As a worker among weetness to the Christian. As a worker among the uneaved and a comforter to the elect God, the Work need not be sshamed. hope its field of usefulness may be very greatly extended by its readers and workers.

CHRISTIAN BAPTISM TAUGHT AND PRACTIC-ED BY THE BRETHREN OR GERMAN BAPTISTS. V.

The Uniont Bulances Detected,-"Trine Is mersion Weighed in the Balances and Found Wanting," Reversed. Prov. 11: L. The earth also is dealed under the inhabitants "The earth amo is dealed under the industrial error; became they have transgressed the law unged the ordinance, inoken the everlatting cov-ing. Therefore hath the curse devenued the th, and they that dwell therein are desolate

mid few men left.-Inn 24: 5, 6 "Go ye into all the world, and preach the gaz to every creature. He that believeth and is be tired, shall be saved; but he that believeth a shall be dammed."—Mark 10: 15, 16.

WE have previously shown that the spirit of God with gifts of prophecy has not always been confined to God's true children, but has sometimes been bestowed by God upowicked men to arrest their course and magnif the divine purposes. Num. 24: 2, 5-9, 17-19. 1 Sam. 19: 20-34; 28: 6, 15, 16, 18; Matt. 7: 22 raculous gifts of prophecy and tongues as were bestowed upon Cornelius and friends the qualifications that men now require before haptism? have like gifts ever been required as prerequisites to baptism? Do those who offer this a an argument against our position ever ma rch qualifications of their applicants? this case avails them nothing. But let us ex-amine the example further. Cornelius previous to his vision was a devout, God-fearing, almsgiving man of prayer, (Acts 10: 2-4.) who many would now take for a recenerate and say ed mun, "whose prayers and alms came up for a vision to him. What for? To tell him be was pardoned?—saved? | Q no, but to tell him to send for Peter (3: 5) "who" (to use the angels own languagess "rehearsed" by Peter [11: 4) "shall tell thee words whereby thou and all thy house shall be saved." Acts 11: 14. "He shall tell thee," said the angel, "what thou oughtest to do." 10: 6. Notice, notwithstand-ing his plety and excellence of character, he had yet to be saved not by being a "hearer only," but also "a dorr of the work." He had to do something. He said to Peter, "Now there fore are we all here present before God, to hear all things that are commanded thee of God. 10; 33. And when a command was issued what was it? "He commanded them to be hip-tized," etc. 10:48. Was this command not s part of God's word to them? Could Cornelius lare been "born sgain" without being begot-ten by "the word of truth?" Jss. 1; 18—the portraptable seed of the word of God? 1 Pet The fact that Christ united faith and aptism in the word to be preached-Matt. 28: 10; Mark 16: 16—that Cornelius and ha friends were saved by the words which Peter preached-that he preached to them haptism as a command from God, shows that they were not saved without haptism. Had haptism not Poter to have said so, but he was one of those old fathers who would nreach hantism for the remission of sins and talk about people being ous were in the writings of the apos tolic fathers lake those of Herman and Barnabas, instead of the secred canon they would be repudiated to-day as hereay.

GALLANTRY

THE river was frozen over at each side, but open in the middle. The ladies were taken on sleight pushed by men over the ice to the open water. The ice was not considered strong enough to put horses on it. Here the ladies erawled out of the sleighs into "boats" and rowed across the open water. After leaving the host each one had to make his way ashor afoot on plank laid on the ice for that purpose There were only three ladies. One was young and sprightly, the other two were aged and

old bare the marks of toil and es As some an the taster ollighted span the plank from the book, a young and approxy phenomenon. Our the 25th silt, we were able to go to the most and totering? Now to the high of available and totering? Now to the high of available and gracethal those—the young hely who was about: in the tracting plant. Was, i.e. in a doubt-darily shit to wait; by benefil and no about a last resting plant. Was, i.e. in a doubt-woord much have preferred to do so, and would not come the contract of the contract of the contract of the traction of the contract of the contract of the contract of the state contract plant of the contract of the contract of the contract of the state contract of the contract of the contract of the contract of the state of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the contract of the contract of the state of the contract of the contract of the contract of the contract of the state of the contract of the state of the contract of the state of the contract of the contrac As soon as the ladies alighted upon the plant

The young was gay and bandsome, too

THE DESIGN AND FORM OF the by standers, as it looked ridiculous to se the young lady assisted and the old neglected and left to plod their way alone. "See that gpose!" said the conductor, "why doesn't belp those old ladies? The old ladies would fee grateful for the attention and the young lads better without it." True gallantry is an element of Christianity, it "maketh not schamed."
It sids where aid is needed. God help all young men never to expose themselves to the just

riticism of a cold and formal world. Soon after we crossed the river two veramiable and modest young ladies came abound the train. They took the same seat; and from their resemblance to each other, we inferred they were sisters, which we soon afterward learned was true. The conductor came along and asked the one next the aisle for her ticket She said her sister had tickets for both, but he should wait just a few moments as their house was near the railroad and they would scon par by, and their parents would be on a porch nex the railroad and they wanted to wave their ps rents good bye from the window of the coach In less time than it has taken to write this w were to the place and passing it. There the fond parents, borne down with the weight o time, stood to answer their danghters. the daughters waved their bandkerchiefs, the father answered with his hat and the mothe with her spron. Tears at once filled the ever and rolled down the cheeks of these tenderhearted girls. They tried hard to dry them up and choke down their sole, but could not. Du-ring this time the conductor stood waiting for tickets, and nithough hardened by a severpublic life tears formed and rolled down his checks. Grief coming from the hearts of the very resebuds of innocence bas a power which cannot easily be resisted. We sometimes droop in sadaese and our spirits sink within as in a saw and desnair as we contemplate the charities of a cold and indefferent world. But here and ere we see examples of pure affection. Pa rents mourn for their children, and children weep at the loss of their parents; the busband meps at the bed-side of a dying wife, and the each one is outwined in the off-otions of all the

rest. When one is happy all are happy After looking at this matter in a personal an restricted way-from the stand point of fine and sense, it then seemed to foreshadow scenes which lie beyond the tomb-scenes far more intense in interest. We thought of the time

Separation to this family was a bitter thought Although these ladies were leaving home for a good purpose, and at the request of their parents they were starting for school. They were learing home to take a course of instruction v would develop their minds, and thus better fit them for their vocation in life, and their pamuts, no doubt, epioved the satisfaction of ing able to supply their daughters there advan taxes and then to know thay were appreciated Who can tell how much trouble some children have caused their parents by manifesting an indisposition and dislike to study,

Although it was the mutual desire of the parents and children that the latter should leave to attend school, still it was bard to be denied each other's company and association and the thought of it toucked the cords of sym pathy, and the mingled emotions of joy and gladuess sought expression in the tears which flowed so conconsly.

paration be so hard when it is for the good o concerned, what will it be when those that are Christ's are separated from those which are not, and the parents at the right beer the awful sentence pronounced to their children "Depart from me?" &c. What will be the emotions when they wave to each other their everlasting farewell? O think of them to see the children home away by the power of eternal might to the regions of outer darkness where there is no light, but all is gloom and sad de-

Church Mistory.

NUMBER VII. First Century

Mark Cruelly Dragged Through the Streets of Alexandria until he Died. A. D. 64. MARK, surnamed John, was a nephew of Barnabas. His mother's name was Mary. She dedicated her house in Jernsalem to Christian wor-hip (Acts 12: 12), and like her on zealously maintained the principles of her Redeemer. Mark labored with Paul and Bar nahas, and finally left them in Pamphylia.

Afterwards Barnabas wished to take him along again, but Paul would not give his consent and the differences being of such a charact as to binder their working together they sepn rated, Barnabas taking Mark and Paul Silas Paul afterwards reconsciended Mark to the Brethren at Colorse, and urged them to vective him as a fellow-worker, (Col. 4: 10). He also requested Timothy to bring this same Mark with him, stating that he could be profitable for the ministry. He converted many to the faith in Aquila, and ordained Hermogenes as bushop of that church before leaving. there he went to Africa, preached in Lybis, Marmorica, Ammonica, and Pentapolis, and at length returned to Alexandra. It is said, "that in the eighth year of Nero, when h preached a sermon at the celebration of Raster commemorative of the sufferings and death of Christ, the beathen priests attacked him in ti midst of the crowd, with hooks and cords and dragged him out of the congregation through the streets, and out of the city, bill the firsh stuck to the stones, and his blood flowed upon the cartb, then be commended his spirit nto the hands of the Lord with the dving words of the Savior.

Peter the Apostle Crucified with his Head ownwards, A. D. 69. He was first called Simon Jonas, after Cephas or Peter. He stood at the head of the apostles, being generally their spokesman Three thousand were converted nuder his preaching on the day of Pentecost. "The calling of the Gentiles was revealed to him in a vision;" and numerous miracles attest the di ine authority of his calling. Being in Rome, Nero decreed he should be crucified; and regarding bimself as being unworthy to suffer in the manner that his Savier did, he requested to be crucified with his head downwards, which was granted him. Thus did this zealous un-linching worker yield up his spirit after thirty seven years of earmest, active labor in

behalf of Christianity Paul Beheaded in Rome. A. D. 69. It is worthy of notice that the two most en sent apostles—the two who had persevered year after year to turn the hearts of the people to Christ should seal their work with th blood the same year in the same place. Paul stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in per-ils in the wilderness, in perils in the sea, in perils among felse bretbreu; in weariness and ainfuluces, in watchings often, in hanger and thirst, in fastings often, in cold and naked-Besides these efflic-2 Cor. 11: 24-27. ous he was thrown amo ing wild heasts at Enhaus, but God delivered him: for his end was not yet. The most nuthentic records say, trat be was beheaded on the road that leads from Rome to Ostia, in the last year of Nero's

Aristarchus, Killed in Rome A. D. 70 This companion of Paul was born in Theore. nics, and was beloved by all who knew his lovely disposition. Paul m his letter to the Collossoms mentions him, and declared that he bould salute them. He was finally imprisond, and, like his fuithful brethren, clain for the witness of Jesus

reign.

Omesiphorus, Tied to a Wild Horse, and Drugged to Deuth. A. D. 70. This disciple of Jesus was torn in Ephesus and early devoted his life to the promulgation of the Gospel. He visited Paul while imprisof the Gospel. He visited Paul while impris-oned in Rome, and uninistered to his wants. may seem good to him. Let us be patient and By some it is said that he was bishop of the rant in our Master.

church at Colophon. He and bis fello serrant Porphyry, were best-u with many stripes at the Helicspont, and "afterwards dragged and torn to death," by the cruel hands of unbelier-

Andrew Crucified at Patras. A. D. 70.

This follower was called to be an apostle shortly after the beginning of Christ's minis-try. After the ascension of his Lord, he visited Byzentinm, Thrace, Macedonia, Achaica and Thessalonica. Finally by order of Aegeas, the Governor, be was ordered to be crucified. He was suspended three days upon the cross and as long as he could speak be taught those who stood around him, and praised God that he was counted worthy to suffer for the truth.

FROM C. H BALSBAUGH

Dear Rev. Exhelmen

YOURS of fifth inst, came duly. A noble
Christian missive. Take good care of the
Temple of the Holy Ghost. When the casket is broken, the immortal occupant is impotent. In this life the Divine is circumscribed by the physical. Take good care of your mortal tab-ernacle. Turn every physical law into a religious institute.
The editorial m No. 7, page 4, 3rd, column

The editorial in No. 7, page 4, 3rd. column, referring to brothez Eby's article, I judge to be from your pen. It has all the beroism of a martyr. So do, and you will have a paper which will have the endorsement of Heaven and all Christ-loving son

TELL your neighbors about the seventy-five

AND what is the law of love? In it the law of Moses? If it be Moses' law why not say the law of love is the law of Moses? Is the law of love the Gospel of Jesus Christ? If so, why not say the Gospel of the Lord, Christ? If the law o reveshed it, and when. If the law of love is of human origin make known by whom and where dopted

ELDER W. A. JARRELL, of the Baptist Church bas written a pamphlet against John 13: 1-17 and 1 Tim. 5: 10 and his ground will be exam and I Tim. 5: 10 and his ground will be exam-ing the B. AT W., commencing April 1st, and running through eight numbers. The papers containing these reviews should be extensively circulated, and we invite all our brethren to make extra efforts to introduce the Wor Elder Jarrell is a "strong mau" among Baptiste doctrine of feet-washing as any man we have read after. The light, however, will be let in on his ground, and then all can see how vain it is for any mon to oppose what has been up by divine authority

THE following should make every inactive member go to work, lest his rightsousness be

and below the one who thus writes us: "I am not a member of any church but I sunt some of your works. I had some of them and they are doing a great deal of good, and I and they are doing a great deal of good, and I keep them moving around, especially Trine Immersion Traced to the Aposties. I do hope the Stein and Ray debate will be put in book form; it is good. Those altern preachers in book form will do a great good if only brought hefore the people. I have of late been confirmed in this thought in my immediate neighborhood. in an anought in my measure negatornood. There have been three different meetings held here. A man professed and was about ready to unite with one of the churches, but he was not satisfied with the subject of feet-weaking, and about the time they bud talked him out of his views I handed him a copy of the B which contained a sermon on feet-washing and it confirmed aim in his belief; therefore I send for some of your works that people may read if they will."

TO CORRESPONDENTS

L. A. KRESE -- L. E. Arner can not "chronicle" until be gets well. You shall bear from him assan if the Lord sermits.

S. E. M.—Railroad arrangements for next Annual Meeting will be published as soon as everything is ready. It will be made so plain that all can understand.

MARGARET A .- Of course it is all wrong to work in the dark, but in due time it will seven itself. The City Mission Board are doing all they can; it will be slow work at the begin-

Home and Family.

Husbands, lore your wives. Wives, subsoit you selves unto your own husbands. Children, ob your parents. Fathers, provoken only or children, wrath, but bring them up in the nurture and a monition of the Lord. Servants, he obedient them that are your masters.—PAUL.

DON'T GO TOWN TO TO-NICHT,

Don't go to town, to night, papa: I'll miss you and not sleep; Besides, when you are gone of nights, Poor mamma does so weep.

Ob, Pa, why is the salons so much More dear than your own home. That its glare and glatter when your feet From me and Ma to roam.

Me sick, and Ma so thin and pale A very ghost she seems!

or M1, her sweet, sad face I see on all
The angels of my dreams.

Don't frown and spit so, Pa, and watch So close the old elock's face; You'll see its hands and hear its tick, tick

row, light there in that same place, Long after these this hands, with the bear Fast "ticking" my life out now. Are laid in a cold and narrow house On the little billock's brow,

I am going soon; I saw Jesus last night.

As I see you, papa; at oh, so glorious to behold, his robes Pinned with many a star; His eyes melting with tenderness, As He looked on me; And His lips dropping balm and dew With their melody.

He told me that He'd come to-night, papa

When the clock struck four, ith the first faint glenn of the sweet daydawn The hilltops o'er.

And take me beens from want and palu,
And long, long nights of wor.
That drip with terrs of mother's and waves,
By drink-hells made to flow.

Dou't, don't go to town to-night, papa;
For Jeans comes, you know,
And He mentn't see you "out of the way"
As I have seen you so.

Be here to welcome Hun, papa, And close these weary eyes; And them—just—just—quit-drink, and seek My home beyond the skies.

COLDEN DEW-DROPS (Fee the Little states)

...O how it rains!

What is rain i Drops of water. "How are they made?"

Well, I must tell you. Have you seen rain clouds? "Yes; often."
These clouds are made up of fine particles of

water-something like fog, which rose from the ground or streams of water. They are warm as they go up, but at last they get up so very high that the cold air takes hold of them. These clonds are made up of millions of little hubbles which the cold air breaks, and then many little bubbles rush together and form a drop of rain, and this you see. It went up in the form of fog, now it comes down in the form of rain; and this it does your after year to make the grain, and grass, and trees, and animals and little folks grow. Some of the rain that comes down to-day will go back to-morrow to get ready for an-What makes it so up?

Water, in the form of vapor or fog is lighter Water, in the form of vapor or fog is lighter than air, heace the air bears it up. This is what makes it go up. God kuer how to ar-range things, and we ought to love him with our whole heart for his kindness. ...One time a chief at the head of his band

in Scotland fell pierced by two balls. His men seeing that their leader had gone down, began to be afraid, and were about to ran when he raised himself upon his elbow and said: "I am not dead, my children: I am looking at you to see if you do your duty." So with Jesus. Al-though he was cut down by wicked hands, he still lives, and is looking to see if his children are doing their duty. Not one of us can "What makes the grains of corn grow?"

Heat and moisture

How does the heat make it grow

Well, you see the grain of ourn is made up of two things, the embryo, and the albumen. The heat and moisture cause the albumen to swell and separate and the embryo sends forth a little shoot, which is fed, first by the albumen and rds by the food that is in the earth,

"How does corn mix!

If you will notice when the corn is tasseling there is a kind of dust falls from it called pollow this falls upon the silk of the ear that is form ing, and by the silk is conveyed to the grains of corn. By means of the pollen, life is conveyed to the grain of corn, so that when it is planted it will produce grain. In this way corn mixes.

There are some large families in the world, and sometimes one or more must go from home, and stay awhile. The one who is gone gets mesick, and a good way to cure him is disc nominate, and a good way to the him.

"Publish a weekly paper and send it to him.

"Publish a paper!"

Yes; let one of the number edit the paper one

Les; let use of the number can be place our week, another the rext, and so on, each doing his part. During the week—every day—let cach one in the family, father and mether too, write the ners of that day in the pages you publish, and at the end of the week send it to your absent brother or sider. You can fill rev er three pages of foolscap every week with good things that way and it will make the one who is from home feel good, and you will feel good too. If you know how, you will get up a

sprightly paper every week. HNOLE MAYS

FOR DAUGHTERS.

S your mother alive? Do you love her? Do you freely and promptly obey her kind commands—her gentle requests? Do you ever peevishly and fretfully say, no, when you ought say yes? Look now at your kind, good mother; see how she toils and labors to make you happy and comfortable. Alt! who could not love such a mother? Size is tired. All day long she worked to have your room look nest and cozy while you—ah, what were you doing? Did not your neighbors see you parading the st with showy dress and minoing walk? Were you not seen in the social dance, in the gay throng, white your good old mother was at home knitting and sewing? Poor mother! Her affections and cares are not shared by you in the days when you can do it; but revely and ent are your chief delights. Know you not that there is more happiness found in ma not that there is more nappuses round in ma-king your dear mother happy, than in show, and dance, and revelry? But soon the shrowd will enclose your mother, the coffin hide her, and the grave receive her, and then you will have no patient, kind, loving and noble-hearter one to provide things for you. Then you will see your follies: bitter tears will dampen your pillow, and the now unconcerned face will tell a different story. You'll think of mother, and my, "O if mother was alive, how differently l would act! I'd never disobey her; I'd love her as I now do. O my mother, my poor mother, why did I not love you then as I do now? Come why did a not love you shell as I do now? Come back, mother; come to our home, and let me press you to my boson and kiss your lips in token of my affection for you. Will you not come, mother? O come, come. Mother cannot pe to our home. She rests; she sleeps; peace Other daughters may learn a bitter life. When she pointed he to her ashes. he to her sales. Other daughters may learn a lesson from my bitter life. When she pointed up, I pointed down, and down I went. When she said, Go to the right, dear child, I went to the left. When she plended in tender tones for me to stay at home with her, I went out. My heart was set on pleasure, and now pleasure can give me no comfort, and my poor mother's good advice burns in my heart for I obeyed her not. O daughters be kind to your mothers! Heed her counsel; give ear to her prayers; let her direct your steps, and then when she is gone, no pangs of regret, no team of sorrow, no tortured nce will be thine

IN PERILS OF ROBBERS.

[From a letter of Rev. J. W. Fickett, superinter dant, dated at Cheyenus, Wyoming, July 21th, o his return from a brief trip to the mussion of the American Home Musicanary Society in the Blace

UST after dark of the day I wrote you from out a passenger. I took the inside for the first ten miles. The night was dark with a few drops of rain. The coachman, Mills, seemed lonely. As I spoke of the jolting I was getting, he said the outside was the place for me to ride I saw he was nervous, and as he was about to pass through the region where all the robberies had been committed, I took to the hox with him for the rest of the night. At midnight I came to the place where the three men were shot, three weeks ago, while he was driving. The horses were very restive at this point. soon came to the spot where Hawley, another driver, had told me of his being shot last season. We passed through "Robber's Roost," and

were within two miles of the station at Old Woman's Fork. The horses were walking up a rather steep elevation, when a voice from the left front said: "Hold up there?" The horses stopped, and six robbers emerged from the thicket, leveling their Winchester rifles direct ly at us. I said immediately, in a full and somewhat pleasant voice: "Gentlemen, you are in poor luck to-night. Only two per hoard—the one a driver and the other n pres

board—the one a driver and the other a preech-er." The response came from the captain; "ed-down from there;" "Which side?" said I. "Nigh side." Latesped down and the robkers came up. As I got down, the water which had best collecting on my hat com-moned running off. I reached up one hand on each side to take off my hat. Tray evidently thought it a move for my pittots, at first, and ointed all the guns upon me. I did not pre end to notice them; but taking off my hat gave it several vigorous shakes. As I put it on, the leader asked: "How much money have you?" I said, "three or four dollars." "Is that all?" "I guess I have about that." reply. Seeing all the rities pointed at me, I said: "I have no fire arms. Never carry any." They then pointed away from me. It was now raining harder, and I said: "Driver, it is raining

so hard that I will not get on the box with yo but will get inside as soon as these gentleman will let us off." At this the leader said; "Get in there!" I thanked him and entered the couch' The robbers then passed to the other side of the coach. The leader reached in and begun to throw out the mail bags. Be touched my valise, and said, quite pleasantly,: "Is this your valise?" "Yes," said 1. "Valise and blanket." "What have you in it?" "Some clother, shirts, and a Bible." It was the last words with me. Humming very low an old tune, I sat half an hour on the middle seat, looking directly down upon the robbers, as they poured out the con-tents of the meil bags upon the ground, kept the registered letters, tore open those sup to have money, put back all they did not use

and randed into the coach the mail bags, which I took and laid down. Taking a batchet from the driver, they broke open the express box, in which they found nothing. Throwing back which they found nothing. Throwing back the boxes, putting in all the bags, the leader and; "Go on?" It took no second command to was a great mystery all along the road how I senned with out being search

Neven part without leving words to think It may be that you will during your absence. It may never meet again in this life.

EVERY day brings it's own duties and carri them along with it; and they are as waves bro-ken on the shore, many like them are coming

Mallen Asleep.

ries should be brief, written on but one side of paper, and separate from all other business.

WELBAUM—In the Solomon's Greek Church, Ind Dec, 12, 1878, Souann: wife of David Welbaum, and daughter of Tobasa and Amsa Kelon, aged 2: years, 7 months and 5 days.

KINGERY.—In the Bachelor Run Compregation Carrioll Ce., Ind., Feb. 11th, 1880, Luita Rilen, on by Saughter of Friend Jacob and sister Mary Aon Kingery, aged a months and 2 days. Puneral services by the brethren from 2 Con. 5: 10.

YODER,—In LaGrange, Ind., Feb. 18, 18-0, Eln abeth, wife of Eli Yoder, aged 21 years month and 24 days. Funoral services from 2 Tita. 4, brethren Peter Long and C. Noffsinger. N. H SHUTT-MARTIN.-In the Wooster Church, Ohio, Feb. 15

So, sister Sarah, wife of brother Emanuel Mur-in, aged 64 years, 11 days. Funeral services by riend Horst used the writer. POHN.—Near Tipton, Cedar Co., Iowa, Ja

FOHN.—Near Tiptoo, Cedar Co., Iowa, Jimsay, 17th. 1800, Edward, son of brother Danel and sis-ter Curoline Spohn, aged 2 years, 7 months and 2 days. The child suffered intensity about a year with a growing timor in his body, which, after his death, was removed and weighed healty sav-

S. MUSHELMAN.
EBBERT.—In the bounds of the Abilene Church,
Kansas, Nov. 7, 18pt, Sister Salile Ebbert, aged 10
years, 8 months, 7 days. Funeral services by the

writer.

SLHGPT:—In the same church, Feb. 9th; 1840, gas-ter Mary Elliott, aged at years. She was a willow eighteen years, cam from Wiscousin to Kha-She was a very consistent member. Function service by P. R. Wrightsman of Indiana, and the writer.

JOHN FORNEY, SEN

One Rudgef.

INDIFFERENT

-MANY are acting thus Ir degrades the whole ma

BECAUSE it deprives him of eternal life - Chaust gave no such example to mankind. -NEITHER should his disciples spread such a

-For every one must give an account to God for his deeds

-Wholesome sentiment is rain, takes the field of daily life fresh and ode

-A NEW Russian Church temple is to be dedicated at Moscow in August next, It was begun in 1833, and will cost over \$13,000,000. —UNITED States pays over \$700,000,000 a year for spiritous and fermented liquore, and \$48,000,000 for religion.

Gop makes the earth bloom with roses that we may not be discontented with our sojourn here. He makes it bear thorns that we may learn to look for something better beyon

A RECENT writer says many peo gard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark

information which leads them to look for a general war in Europe at no distant day. great powers are all ready and only waiting for

-It is a fact not perhaps generally known that Washington drew his last breath in the last hour, of the last day, of the last week, in the last mouth of the year, and in the last year of he last century—Saturday night, twelv clock, December 31, 1799.

-Farsymoon is never so specessful as when she baits her book with truth. No opn futally mislead as as these that are not whelly wrong; as no watches so effectually dece wearer, as those that are sometimes right

-There are a great many people in the world who are bound by the close ties of blood to the man who said that he had laid up tw shillings, one for simself and one for the Lord, but the one he had intended for the Lord had been lost in an unfortunate speculation. -THERE are about 60,000 M-mnonites in merica. They have 500 meeting-houses, one

eighth of that number being in Canada. They abstain from taking the oath, do not inflet punishment, do not accept public office, and never go to law. They are nearly all furmers. - CHRISTOPHER COLUMBUS had no direct male

are now hving Don Diego Colomb, gentleman of the bed-chamber to King Alfenso XII, of Spain; Don Ferdinand Colomb, deputy of Por-to Ricc; and Cristole Colomb de la Ceda, Mar--Sixce 1865 Indians in Texas have killed

407 men, women, and children, wounded 70, carried off 86 women and children, stolen 33, carried off to women and emintren, storen oo, 392 cattle, 20,521 horses and mules, and 2,430 sheep, besides many other depredations. Since 1874 there have been 150 bands of hostile Indions in that State -Ir is stated that the youth who wrote a

—It is stated that the youth who wrote a threatening letter to the Queen of Sweden has, by the orders of the King, been liberated, and his Mujesty, returning good for evil, is going to charge himself with the lad's farther education, as he alleged that it was want of means to con-tinue his studies which led to his crime. -THE population of our Globe, estim

out thirteen hundred millions, is ruled by 12 Emperors, 25 Kings, 47 Princes, 17 Sultans, 19 Khans, 6 Grand Dukes, 6 Dukes, 1 Vice-king 1 Nisas, 1 Radsi, 1 Iman, 1 Bey, and 28 Pres-idents, besides a large number of Chiefs of wild tribes. Of the Republics, nineteen are found on American soil, leaving only nine for the rest of -WHAT awful punishments are inflicted in

—War awful punishments associated in Russia for small observed. An archithche and two bishops, whose sain crims war connections configurated in a first size of the sain crims are connections and a first size in the Province of Vladimir between 1s and 50 years. The architecture of the sain principle of the sain and the sain and the sain and the sain architecture of the sain architecture of the sain and sain architecture of the sain and sain architecture of the sain

One Rible Glass.

'The Worth of Truth no Tonque Can Tell.

This department is designed for asking and a swering questions, drawn from the little. In ofer to promet the Truth, all questions should it brief, and clotted in single jacquage. We should arrise questions to our contributors to snaw but this does not exclude any others writing up-the same topic.

Will some one please give some light on the 6th impter of Revelations? DANIEL W. CRIPE. Tell as something about Gen. 5:15, which reads as follows: "And I will put eamily lathreen thee oud the woman, and between thy seed and he seed; it shall bruise thy he ol, and thou shalt bruise

UNEQUAL YOKING.

"He ye not unequally yoked to gether with unbe flevers, for what fellowship hath rightousness with unrighteousness, and what communion bath light with darkness ?"2 Cor. 0 14. Does this have refer-ence to the church or marriage relation. thon? Sarau McS-ELMAN.

MY opinion is that it has relation to every-thing in life. (Deut 7, 2, 3; 1 Cor. 5; 6). But if it so happens that a believing husband has an unhelieving wife, let him not put her away because of her unbelief. "For the unaway because of her unbelief. "For the un-believing husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. (1 Cor. 7: 14.) C. H. A.

MATTHEW V. AND LUKE VI.

Reconcile Matt. 5: 1 with Lake 5: 12-5 THE Scriptures referred to by our brother do not seem at variance with each other; vet a little examination of them may be profit

In Luke 4: 14 15 it is stated that he taught from the place where he was tempted; and in verse 16 mention is made of his preaching in Naxareth. In verse 31 it is recorded that he "came down to Capernaum" " " and taught them on the Sabbath days." Here are several them on the Sammit mays. In ore are or wreat instances where he preached byfore he deliver-ed his memorable surmon on the mount, as given in Matt. 5, fi and 7; hence his sermon on the mount was not the first.

Luke 6: 12 tells of his going into the moun-trin to pray and of his continuing there all night. The next day he chose twelve apostles: agut. The fact day he choice sweeter squeezer, after this choosing he and his disciples came down and stood on the plain where "a great multitude of people" came to him "to be braided of their discusses." Here now Matt. (5:1) begins his narrative. "Seeing the multitude he went up into a mountlain," while Luke says begans his narrative. "Seeing the untitude he went up into a mountain," while Loke says nothing about going up into the mountain after he had bealed the people, but tells of Christ fifting up his eyes on his dissiples and preaching to them. Matthew omits the heal-ing of the people, but tells of Christ's going into the mountain where he delivered his ser-mon, while fasks tells of the healing, but omits had been asset to be a superior of the healing, but omits had been asset to be a superior of the healing, but the healing had been asset to be a superior of the healing, but the healing had been asset to be mountain. the fact of Jesus going back to the mo This seems clear to us, hence not inharmo-

Let us now turn to Matt. 5:1. It does no Let us now turn to Matt. o. i. It does not say that Jesus spoke while sitting, but that while he was sitting his disciples came unto him. "When he was set his disciples came unto him." Whether he spoke to them in a sitting or a stauding posture this verse not say, but it does say that schen he was set his disciples came unto him. Hence when he saw the multitude and healed the diseased, he stood on the plain, but when he preached on the mount it was to his describes. Luke giving the sermon without telling of the going up ato the mountain from the multitude, say Matthew giving the sermon without saying snything about healing the people on the plain årfore he preached

THE PASSOVER.

BY INDIAN HOES

A S the disciples increased in the early age of the Church there were some who came down from Judea to Antioch, and taught some down from Junea to Autoca, and tagget some things that were not just right; which thing-"troubled the disciples," and they concluded to send their mutter to the brethren at Jeru-

There are likewise, at present, certain disci-bles in Northern Indians, as well as elsewhere, who have been troubled by hearing certain things taught by the disciples which seem to be not just right, and quite likely their m be "sent up to the general council" of the disci-ples; and those disciples also are in trouble and

beseech all the disciples to "pray cornestly," that the "moch disputing" may be diminished at least that it may not result in "the over-moch." A certain one of those concerned in the matter has almost been "swellowed up in of the disciples will be too uncharitable when ancy come to consider of the matter." But an-other disciple feels much encouraged having lately met with a number of disciples which look at such matters like Paul, Barnahas, Peter, and James did when they met in consultation. This disciple, by the permission of his fellow disciples (Eds.) desiras to set forth the matter

for the consideration of all concerned.

The matter is this: Many of the disciples are teaching or rather denying that Christ ate the pursover at the time he gave the commun but those disciples who are in trouble about it say that the Lord ste the passover, and that the Scriptures do so teach. Are there any of our hrethren that can give us "a thus saith the Lord ' in reference to it?

FROM PALESTINE

NUMBER XLIL

Homeward Bound.

ATE in the afternoon of July 7th, we step ped from the pavement in front of our hotel in Beirut, into an Arab row-boat, and were soon on board the Austrian steamer Ettare (Hector), which role at anchor about a mile from the shore. At about So'clock we set sail, full of hope as we looked forward to ur distant homes, and moved with inexpressible thankfulness, as we looked back travels in Palestine. We had seen the land of all lands, and from its hills and plains there all lands, and from its bills and plains there had hear reflected a new light upon the pages of the Book of all books. We had ridden on horseback for eighty-two days under a sun which seldom failed to shine all day, and had slept in tents beneath stars which seldom fuled to shine all night; we had ridden over misins ten thousand feet above the sea and through valleys a thousand feet below the and through valleys a thousand feet below the sea, we had endured much fatigue and expos-ure in many ways; and, although sickness bad many times invaded the comp, and death had once stood at the door of my tent, not a day of the eighty-two had been lost from travel be

conse or secures or accident. We use inguity worshipped together, with reading, singing and prayer, and we had rested from travel every Lord's day. Whenever we could, on Lord's day, we had attended pupile worship in the missionary chapels; and when we could not, had made a chapel of one of our tents. Lord had heard our prayers, and blessed us above what we had dared to hope, and we relied with implicit confidence on the continuance of his protecting case as we turned our faces toward our distant homes

Our ship touched at Larnica, on the island Cypress, the only harhor on that famous island of which is now a seat of commerce, Salamis and Paphos, the two ports visited by Paul, have long since passed into oblivion. Cy-prus appears to be a white elephant in the bands of the British government, drawing much from the treasury, and putting nothing into it; but in a generation or two, if British rule shall continue, a great change for the let-ter must certainly take place. We saw in the harbor boat-loads of watermelons just received

from Joppa, and great piles of them by on the streets. They are grown in great abundance the plain of Sharon The next point at which we touched was the inbrated city and island of Rhodes. We went

on shore to see some of the sucient city, and found it replete with the remains of dwellings calaces and churches, once the property of the anights of St. John. The little harbor, across whose mouth the famous colossus, one of the seven wonders of the ancient world, once stood astride, is now filled up, and the modern har-lier is too shallow for any but the smallest ves-sels. Here we found the first ripe graps of the season, and a few ripe ligs. From Rhodes we sailed along the eastern

From Records we stated along the eastern, showe of the Ligean Sea, with islands famous in Greek history, and often seen by the apostle Paul, continually in risw. Among others, we had a distant view of Patmor, where the visions of the Revelation appeared to the apostle John We sailed over a smooth sea, under a warm son by day, and a bright moon by night,

On Friday, July 11th, at about moon, we steamed into the harbor of Smyrma, having been about three days and a half on the voy-

ferring to spend the time in certain parts of engers from the suburbs were coming and go-Europe which I did not intend to visit, deter-Europe which I did not intend to visit, deter-mined to leave me. But they could not sail till the afternoon of the next day. So they had time to go with me to Epheeus. A rail-road runs from Smyrno to a village near the ruins of Ephesus, which are distant about fifty iles, and then passes on fifty miles further By chartering a special train on this road at an expense of ten dollars each, we were able to go ont, examine the ruins at our leisure, and re-turn before 1 o'clock. It would require an en-tire letter, the length of this, to tell what we saw at Ephesus. The ruins are far more in-teresting and extensive than I had supposed, sany of them baving been brought to the explorations and diggings of Mr. T. J.
Wood, of the British Museum, within the last
few years. Suffice it to say, that I walked
among the broken columns of the tempie of Diana, and through the theater which witnessed the mob of the silver-smiths. I stood on one of the high tiers of scats in the theater and repeated to my companions the speed which the town clerk delivered on that occa-I also pointed out the very spot, now encumhered with broken masses of murisle, where I think the clerk must have stood while deliv-

ering the speeds On our return from Ephesus, my compan-ions returned to the ship, and I was left alone, to find my way, as best I could, in a country of which I knew but little, and of which I found that the English and American resident found that the English and American residents of Smyrna Know almost as little as I did. But I succeeded in finding a Grack dragoman, by the name of George Fodrox, who, though but partially acquainted with the places I propos-ed to visit, wax a bold, enterprising fellow, with a fair knowledge of English, and able to converse with Turks as well as Greeks. With him as a companion and helper, I accomplished my purpose; but in doing so, I passed through an experience more varied and trying in many respects, than I had seen in the pre-

vious part of my journey. 1 regret that I not bring this almost unknown and unexplorof region, possessing an absorbing interest. both to the classical and Biblical student, he fore my present readers. The best that I can promise them is a general description of the country, and a particular account of the sites of the seven churches of Asia in my forthcoming volume. On Monday afternoon, July 21, I went on

hoard an Egyptian steamer, bound for Constan tinople. This vessel and its crew were strikingly illustrative of the chaos which now reigns in Egypt. It belonged to the Khedive, but it ilt in Scotland. Its captain was an Aus trian, its chief engineer an Englishman, its doctor a Russian, its steward an Italian, its crew Egyptian Arabs, and its passengers a mixed multitude of Turks, Jews, Negroes Italians, Grocks, French, English, Germans and one American. Noise and confusion were the order of the day. The captain stormed at his crew, the subordinate officers at each other, and when a group of seamen were at work. moving freight or farling sails, every man was

giving orders. I was constantly reminded by contrast of the perfect order and discipline which prevailed on the Pennsylvania, under Captian Harris. One of the enricatities on board was the ba-

rem of some Turkish officers returning from Abyzsinia. The women might have been seen by other men than their husbands, had they been allowed to occupy rooms below deck; so to prevent such a calamnity, their heds were prend on the deck, a piece of sail cloth abou eight feet wide was hung around them, and the two lealous husbands of half a dozen or more women stood watching to prevent any man from getting a prep behind the curtain. I felt that they might have spared their pains, so fas es I was concerned; for unless the women had fairer to look upon than any Turkish blood that I had seen, I would not have troub

ed them much by gazing.

It revived strange memories of my early readings, and gave me a better realization some events in recent history, to sail through the Dardanelles and the sea of Marmora, the nouth of the Bosphorus, with Scutari on my right hand and Stamboul on my left, and then to turn westward into the Golden Horn, where our ship cast anchor in the very midst of the great city of Constantinople. The Golden Hora steamed into the harbor of Smyran, having greateney of Constantinopia. The toolen liter, been about three days and a half on the vory-was remorably the hipping; the great laridy age from Beiret. Here I had determined to stop, in order to visit the sites of the serve crouded with an almost sold mass of human characters of Asia, while my companions, pre-beings; small steamboats crowded with pass-

by the large vessels, was alive with row boats transporting persons and baggage fr

I remained two days in Constantinople, during which I saw the principal monuments of her antiquity and of her modern splender. I rode on horsehack all over the city, and almost around its walls; sailed up and down the Bos phorus; made a pleasant visit to our minister istor. Mr. Maynard, of Tennessee; saw the Sultan and many of his chief officers, including the Pashas Osmen and Hobert; and obtained full information concerning the American Bible Publishing House, and Robert College, Ilearned enough of the religiou, condition and prosed accough of the religiou, condition and pros-putes of the city to activity me that Brother Shinshmannau's chosen field of labor us a good one, and that the hirethree may support it with the confident searcance of good results. At sumset on the 26th, which was Priday, I set said out the Austrian stamme Hungaris, for a transfer.

red, in the hurhor of Syra (a city and red, in the michier or Syra (a city and measure which is a meeting and crossing pluse for the various lines of ships in these waters), to a smaller vassel which plus between this port and that of Athens. My new ressel was not to sail thi S P. M., so I spent the whole of Snoday sail till 8 P. M. so I spent the wrose of Supany in port. I went on shore, and walked shout the clean and brantiful town, but I found no place of worship, except in Greek and Latin churches. J. W. McGasver.

ORPHANS' HOME

A T the District Meeting of Southern Illinois, there was a Board appointed to take measures to erect a home for orphan children of deceased members, and other poor and infirm. The Secretary of the Board was author-

firm. The Secretary of the Bond was subscribed to appoint a meeting, which was held at Garro Gordeo on the 1001 of February, 1805. March 2004 of February, 1805. March 2004 of February, 1805. March 2004 of February 1805. March 2005. March 2005

following was suspected by present:
Whereas the District Meeting of South
Hilmosh having appointed a Board of Mana
for the purpose of adopting measures for
section of an "Orphan Home" or Asylum
the orphan children of poor deceased brett
and sisters and other poor and infirm, we
said Board, adopt the following

JEAN.

JEAN. outhern

1. The Board shall appoint three solicitors to visit the different congregations in Southern Illinois District, and receive domations, an free-will offerings from all who may favor the enterprise, which found shall be applied in the purchase of a farm or tract of land with unitarity behalf and the state of the shall be addings for the above purpose. The said farm or tract of land shall not be less than

farm or trivil of land shall 'not' be less than
gothy area.

The property of the profit of the shall be under the control of five brothern of good studying a Trastew, whose daily shall be to enpertype of the shall be shall be appointed by
shall had their office one year.

So The said Trusteer shall be appointed by
shall had their office one year.

More than the shall be appointed by
and their office one year.

The shall be appointed by
the District Metring of Southern Hillson's, and
shall had their office one year.

The shall be appointed by
Trustees, one the initive one of the said

Trustees, one to the initive of the said

Trustees.

5. We appoint Bro. David Kuns of Millsaine.
Piatt Co., Illinois, Treasurer for this Board, who
shall receive and take care of all the contributions for this enterprise until a purchase shall
be made.

toms for the enterprise must a purchase shall be a sufficient succur shall be collected, this Beard shall apoptint a committee of the beard shall apoptint a committee of the beard shall apoptint a committee settled a suitable piace, purchase property, and settled a suitable piace, purchase property, and with a suitable piace, purchase property, and "I. The Bond apoptined John Margar, John Wise and James R. Gith solicitors. So Resolved that the above proceedings be published in the Bantranex at Woux and I. I was thought proper to answer the follow-

It was thought proper to answer the follow-

It was bought people to answer the fallering quantitative to condition by paid?

He was bought people to answer the property of the people of

FROM THE CHURCHES.

And they that be wise shall shine as the ightness of the irrnament; and they that turn y to rightesusne.—Dan. 12: 3.

attta

Mahoning. Four mude the good confession and were buptized. There is joy in this church and in REL

West Cairo As I am surrounded with almost every class

of people of which not a few do evil, and to be honest I must say with Paul, I am chief, but I have made a resolve this morning to amend my ways. I am not a church member, and when I am it will not be in a popular church. Ca almost every railroad train we hear people of almost every denomination and sect railing out on Ingersoll, and I firmly believe popular Christianity is no better. I would sooner hear men deny Christ and his word in their speaking than in their actions. The former is bud but the latter is worse. There are a great many things that are evil, little things of every day urrence, so small they can scarcely he detected; but sh! the meaning a little word or action if not done in the right spirit, may seal our fate. I am a constant reader of your valuable paper, and one scarcely wait until it comes. I like to read the debate. I like your paper because it is clean. I heard a man say a few days ago that he likes the Dunkard Church because it is a clean church, and I don't think he could have assigned a better reason, and I hope, dear friends, you will keep it so. The dress question is receiving considerable attention, perhaps to much; better let good enough alone. Too much controversy in the church is not so good. think if the spirit of God directed the news o some writers they would not say, "Let us dress in popular style," Of course they do not say so, but their actions appear so to me. Ingersoll is abused by every one, but a great many are following along in his tracks, howling thief," and they have the sheep and Bob th is. Better pull your own harque to shore and then call for Ingersoll.

Goshen.

The members of Rock Run Church, or ed by brother Benjamin Leer beld some meet-ings beginning Feb. 6th, and closing the 15th. Three were aided unto the church, and we indeed had a season of joy together. JENNIE R. MYERS.

Carroll County.

Garrell Goanty.

Had useting in Lower Deer Creek Church
from the 7th of February to the evening of the
15th, The meeting was conducted by brother
Samuel Uiery. Had large congregations and Samuel Ulery. Had large congregations and the very hest of order. The results were, ten were added to the church by haptism. May God who giveth the increase bless the labor. DAVID BLICKENSTAFP.

Pierceton

This church (the Spring Creek), is in love and union and is moving onward in the good osuse; struggling manfully for the advancement of bleeding Zion. We have meeting reg ularly and our ministers hold up a bleeding Savior in his most beautiful form. We have not had many accessions during the past year, hut we hope the time is not far distant when we will have a general ingathering.

Our Dustrict Meeting is past and we had a very pleasant meeting. Among other good very pleasant meeting. Among other good things done, was laying the foundation for son Grphan's Home, where poor members and members' children can be cared for. This, I think, is a move in the right direction. The matter was pretty well discussed, both pro and con, and the htethren showed much sympathy con, and the hrethren showed much sympathy for the cause. Many tears were shed while relating the circumstance which made it neces-sary for such a Home. There was out little opposition to the casse manifested. Of course this Home is not yet an established institution, no indeed, but the brethren heve said that they will make an effort to establish a Home for the needy. May God help them to make a grand success of the matter. Yours in Christ, E. Miller.

Union County. Arrived here yesterday. Expect to begin the Master's cause this evening (Feb. 7th.) the Master's cause this evening (ren. 1911).
Shall remain a week or ten days, and look us the scattered "sheep." Heard there are ten or twelve here who are as sheep without a shepherd. It is claimed that the Brethren who first settled on Illinois soil, lived in this county, and

yet there is no organization here. By the help of the Lord there shall be one before many years. How it would expend the minds of some who live in wealthy churches, if they were to spend a few years in God's work in place like this! Daniel Vaniman.

I just returned from oburch council where we had a pleasant meeting together and were encouraged in the Master's cause. Let us endeavor to forget those things, (works of the flesh), which are behind, and reach forth unto those which are before. Let us be en-gaged in the fruit of the spirit, which is "love by, peace, long-suffering, gentleness, goodness ith, meekness, temperance, against such there no law." The third chapter of Colossinus was read and some remarks made thereon, and in re-reading this chapter to-night we feel as it it contained more than any other, referring us to the duties of wives and husbands, of children who may be under our care. Let us not put too much stress on one passage of Scripture, fo able for doctrine, for reproof, for correction, for instruction in right-councers, that the man of God may be perfect." Suppose a man had two too may be perfect." Suppore a man had two sons and he would respect one more than the other, don't you see that he would get into trouble? But should one go astray he would be engaged both night and day for the welfare

Sunday night we were at meeting at the Ur ion church house. I dare not say union church, for there is but one union church on church, for there is hit one union church or this curth, for the minister had an applicant for membership and received her by pouring water on her head for baptism; and in the presence of a large assembly, denied the water haptism of the Savior, partook of what he called the sup-per and communion of our Lord at 19 o'clock had collection after service, also one to-night. Has plea is, "They that preach the Gospel shall live of the Gospel," and the laborer is worthy of his reward." Now let us hear Paul. "What my roward then? Verily that when I prend in my roudes since; verify that union I preciain the Gospel I may make the Gospel of Christ without charge that I abuse not my power in the Gospel. For though I he free from all men yet have I mode myself servant unto all that I might gain the more."—I Cor. 9: 18, 19. Now let us hear St. John 10: 13; "The thireling fieeth because he is a hireling and careth not for

I think here at the Union house is ing for Gospel preaching. Oh, will you not come, brethren? The doors are open and there are precious souis attending meeting night of ter night and Sunday after Sunday, and we think there are some convicted but not converted. May God bless us all,

SAMUEL BRANTS.

Pigeon Creek Church

Brother C. S. Holsinger commenced a ries of meetings in this church on the 17th of

January and preached eleven sermons. Three were added to the church by paptism and one more made application. The place where he preached was a new one, and the doctrine was new. He had a work to perform which took labor, but the brother did it with a will, and gained for himself the respect of all as a Ch can man laboring for the good of souls. May the Lord help him still to continue to labor in the cause of the Master. I heard that some said be presched the truth, and I think there are good prospects for members here. Six have united with us since brother Holsinger moved

emong us, so you see, by the assisting grace of God, the work is still moving along. Let us, press on toward the mark for the prize of our high calling as it is in Christ Jesus our Lord. H C Love

IOW 4

Spiritual health in this church good. One applicant for haptism yesterday and good prospects for more in the future. An excellent worker came among us a few months ago, and his labors are being appreciated. O for more JOHN B. LEHMAN, such workers!

Waterlee.
The meeting of Bible School workers in S.

Waterloo church, Iowa, 20th and 21st ult., Waterioo charch, fowa, 20th and 21st ult, passed off pleasantly. The exercises were both interesting and instructive. With a law excep-tions, nothing was said which could in the least be regarded as radical or "fast." In fact there was no hitterness there; but love, peace, and brotherly kindness prevailed. It was the desire heotherly kindness prevailed. It was the desire of this meeting that nothing should be done that is not in keeping with the principles of the Brotherhood. All seemed to want to work with the church and not against it, to build it p and not to pull it down

The hrethren and sisters came together sim ply to compare views on the various questions which come within the sphere of those who which come within the sphere of those who beach the Scriptures, and to devise ways and means best adapted to promote union in thet important work. Certainly it is much better for brethren and sisters to come together and for bretaren and sisters to come together and talk in love over the great question of how they may "teach all nations" * * * "teaching them to observe all things," "preach the goops! to every creature," than to to take the same time in visiting, in neighborhood gossip, or by grat-ifying the lusts of the flesh by the "flesh-pots of Egypt."

MISSOURI

I and family are just on the point of leav-ing for our new home in Illinois. Held meet-ings a few evenings previous to our farewell meeting. Baptum yesterday, and last night, (Feb. 22nd,) hade adicu to my beloved herthren D. B. GHISON

Appanonse.

Have good news for your columns. M. T. Baer, one of our evangelists for the southern district of Kansas, come to us January 30th, and remained in our congregation two weeks, preached sixteen sermons in all at diller-ent places. His labors were mostly at one places. Four were received by baptism and the charcle much encouraged. He has been out since January 1st, and will, if health permits, be out till April. F. B. St

On the 11th inst. Bro. Geo. W. Thomas of Peubody, came to us; remained until the 18th, and preached nine sermons. Seven souls were made to feel the weight of sin and flee to Christ for refuge and were haptized. Two more applicants. We expect brother Basiman to come and water the seed which has been sown. Calls for preaching are increasing, and more laborers are wanted to feed the starving souls.
J. J. TRONEL.

Meetings closed in Lyon Co., on the even ing of Feb. 22nd. I am now on my way home. The cause of my quitting the mission field, to which I had been called by the Board of Dire tors, will be made known at our next District Meeting. A full representation at that meeting is very much desired.

Maple Grove Colony. We have glorious news to tell youthat made the angels rejoice. We closed a series of meetings on Sanday evening, Feb. 15th and that night will long be remembered with joy and thanksgiving. Our dear elder having spoken on the ordinances of the house of God so practiced by the Bretaren, in the forencon the services at night were held more especially for the benefit of the little folks, and after instructive addresses to parents and children, an invitation was extended and twelve precious souls yielded to the wooing influences of our hearenly Father. We have now sixteen applicants for baptism, and there are three more that will apply soon. Our only son is one who has declared that he would serve the Lord, so you see the Lord is calling those of the tender age o twelve to three-score years. O, what a rejoicing among the saints here! Fathers were made glad to see their dear companions and children, and mothers their children and their hasbands turn sway from sin and unto the Lord. We com menced our meeting on the evening of the 7th. nenced our meeting on the evening of the 7th, and our home ministers worked nody to defend the Gospel in its primitive parity. Our elder the Gospel in its primitive parity. Our elder the control of the What Mintaken!

AUGHABLE, mortifying, droll and serious.

1 wonder whether 1 am responsible for all that occur in my articles? Sometimes the sense is so completely de-

Sometimes the sense is so completely us-stroyed that it is atterly beyond my power to supply the correction, as in No. 6, page 8, in the letter entitled, "Giving as God Gives," le No. 7, last page, 2nd column, last line, a word has been introduced that must doubtless seem queer to the reader. For interesting read UNITWISTING. Then it will not only make some, but faraish a significant ligure.

Danish Mission Re ort.

C. H. Balsmand

Pekiu, Illinois, .50
Two brethren, Franklin Co., Va., 200
B. Sheides, Rushville, Ohio
Bethel Church, Ruison, Ill
Urbana, Ilhaois,
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Little Swatsra, Pa.,

C. P. ROWLAND, Treasurer. Danish Poor Fund.

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Southern Kansas Mission Report,

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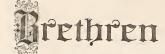
Children at Work.

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W. U. R. R. TIME TABLE.

Trains loose Labors, Sundays excepted, as follows	
WEST DOUND.	
Day Express ,	
	10:06 A.
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Accommodation.	
Tickets are sold for above trains only. Emerger trains	

1935 P. Mirrati so the five minutes as here they need wait but five minutes as case, Mriwanices and St. Paul passenger thus reach Checago at 7245 the same svereach Lanark Iron Chicago; go to Ft. W pot, take the Chicago, Milwaukes and wait in the evening: run North: pot, take the Chicago, Marware train at five in the evening; run U. Junction, change cars for La here at 1:57 in the morning.







Vol. V.

Lanark, Ill., March 9, 1880.

No 10.

GENERAL AGENTS

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D. B. Monter, Waynesbern, Yu. Daniel Vacionae, Viróws, Ed. J. S. Pirry, Leagment, Colo. John Metager, Cerr Gordo, H. John, Reedrick B. D. Srower, Salem, Oregon.

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A PLEA FOR THE RIGHTEOUS PRINTER, III.

BY ALEX W. REESE.

THE thoughtful reader will perceive that the great Metropolitan sheet, devoted exclusively to secular interests, has a tremendous adte over the rural print issued as a detender of the faith, and whose circulation is alr or entirely limited to the membership of the

The religious paper is excluded from the profits of edvertising patrons. Here an immense reve-nue is cut off. And this "aching void" must he regularly filled with solid reading matter. And this is constantly to be supplied. The religious press has no "Dailies" to rehash for the benefit of country subscribers. Each succeeding week its columns are to be filled with "bran new goods." The bricks have to be made, whether there is straw or not; and its subscription list is the sole source of income of the weekly church paper. And this list-how beggarly it looks heside the princely columns of paying names found on the books of the Man-moth City paper!! No wonder the Big Secular Weekly is put at \$1.00 per year, for it would puy at 25 cents a year, while the church paper ould starve at \$1.00

But let us look at this question aside from its financial aspects. Let us examine it from a oral standpoint, and see which of the two is the more deserving of patronage by those who profess to be the followers of Christ, and whose duty it is to "shun every appearance of avil."

What is the literary character of the great leading, secular prints of the present day? Look over their columns, and what sort of reading matter do we find? We find them full of the criminal transactions of the times! It is a long, black, sickening chronicle of crime. Murde seductions, rapes, suicides, larcenies, embezelments, forgeries, elopements, incendiarisms, burglaries, drunkenness, debauctery, letchery, profligacy, brutality and lust; these form the great holk of the reading matter found in the olumns of the Great City Weekly!

"What a dainty dish to set before the Queen" of the domestic circle, and to feed the tender

minds of the "rising generation"! And observe what feeble and discusting trash is also served up in the stories and tale: that diversify the above mentioned batch of -thus engendering and pander ing to a sickly, wishy-washy sentimentalism unworthy of the dignity of a normal intellectual

And even the advertising columns are made el of imposture, immore and vice. Look at the brazen assurance of the quacks, palming their vile and worthless core ounds upon the credulous and unsuspecting children of affliction-thus robbing them of their money and the dregs of remaining health!

Look at the bold and unblushing cards of thinly disguised abortionists, with their "Female Pills," and shameless bids to "the unfortunate -to allure them to their dens of infamy and erime! Look at the vile, old hags who profess, in the public prints, to consult the stars-practice sorcery, witchcraft, and tell the hidden so crets of the future, for money! Look at the doutful "Personals"—the suspicious "wants"— and the not doubtful "Medical Retreats" "where skillful treatment and careful nursing-with en tire privacy" are guaranteed to all" who may favor them with a call." What are all these but the outcropping of the moral rottennesss, and foul

putndity that seethe and fester beneath the surface of Metropolitau life! Why should "the children of a King" breat! these foul eructations; these putrid exhalta-tions, rising like deadly missin, from a loathse cess-pool of moral pollution and fifth; these

rottenness and corruption? Why should our children he polluted and corrupted by the loathsome details of the "Bercher" nestiness, and the thousand vile scenes of that ilk depicted with such minuteness in the daily prints? Why should the youthful mind he tainted by the stinking discharges poured from these vinducts of si-

Why should these disgusting ulcers-the hideous leprous spots upon the hody, politic be exposed to public view? Why seek to open up the sceret sins of Sedom and Gomerrah? Shall the spotless vesture of the soul not be stained and sullied by these spatterings of mud from the passing wheels of guilt and shame? 'Can a man take fire in his bosom and not he

Listen to the solemn warning of Holy Writ; "Bril communications corrupt good manners!" Familiarity with these shocking pictures of crime gradually, but surely, corrupt even the purest mind.

burned?"

"Vice is a monster of such hidacon w That to be hated meets but to be seen; Yet seen too oft-familiar with her face We lirst endure, then pity, then embrace.

Let us beware, then, of impure reading, even though it come under the guise of "the latest news." Let us have a high, and a pure moral literature which, by Gods's blessing and grace, shall exert an emobling and smactifying in-fluence upon the home circle, and upon the bearts of our fellow men. As followers of the "meek and lowly Jesus, as the defenders of "that form of doctrine ouce delivered to the sainte;" as parents and as lovers of our kind. there is a high moral obligation resting upon us to encourage the hearts of our brethren who are engaged in the great work of supplying the church and the world with a pure and holy literature from week to week

Their's is an ardnous and responsible work It is heset with many cares and noxisties of which we scarcely think. Help them with your sympathies and your prayers. If God has given you intellectual ability help them by your pen, and lend them material aid, even if it does cost you fifty cents a year more than the great Secular, Dollar, Mammoth Sheet! Finis!!

THOUGHTS ON THE WORD

BY NELLIE A. MCCOUNE.

"If ye were of the world, the world would love
its own, but because ye are not of the world, but
I have chosen you out of the world, therefore the

DHUS speaks Jesus to his disciples in the fif teenth chapter of St. John, 19th verse words which none but the Son of God bad : right to speak. "If ye were of the world, the world would love his own, but ye are not of What a privilege, to be chosen of ous, and this did not only refer to the twelve, but it applies to every disciple of Christ, o whatever name or nation. Jesus speaks to those alone who have "come out of the world

The professed Christian of our day, unless he bears in his body the marks of the Lord Jesus. is not the one who is chosen of Jesus. Let uc worldly-minded professor, no matter how loud the profession, flatter himself that becau escape the condemnation of Christ. "Ye are my friends if ye do whatsoever I command you,

Let up review a few of the absolute a of the word of God. "Love not the world, neith-er the things that are in the world. If any man love the world, the love of the Father is not in "For all that is in the world, the last of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world." "Whosoever abuleth in him sinneth not; whosoever singeth, both not seen him, neither Legony "In this the children of God are manifest. and the children of the devil." "Whosoever mephitic gases belched from this dead sea of doeth not righteousness is not of God, neither he that leveth not his brother.

Hundreds of professed Christians of to-day do not acf as though they believed the Bible was true. They say they make no pretensions to a mure (ife: forgetting that it is nonlinely accurre go that they "be not conformed to this world:" remembering that "the servant is not greater than his Lord." "They who live godly in Christ

was shall suffer persecution. How many of the above named class are ering for righteousness sake? Do they not through this world, within the pelse of the visible church, as it were "on flowery beds of ease;" dress like the world, act like the world, talk lik the world, rushing eargerly with the world into places of worldly amusement, their Bibles at home gathering dust for want of use? when Sabhath comes, this spirit by force of the will and kubit, is subdued for the time being, and the profession is put on, and they are often gratified by hearing the popular preachers. Thank God for the way in which he is leading his people. On, we need ministers who are not of to face the congregation and the world, and tear off the musk of hypocrisy, and expo the hidden sin-men who will dare to preach the word of God in its purity, and who will not forbear, but will cry aloud and spare not, re gardless of popularity or perket book.

We know what it is to be "hated of the world." When we say this, we mean the a whether in the church or out of it. And I think that the humble followers of Christ will bear ma out in saying, that the persecution, in the main, comes from professors of religion. A godly life cannot full to bring into condemnation, those who "have the form, but deny the poster;" it is onstant reproach to suc

"If I had not come and spoken unto them they had not had sin, but sow they have no for their am

It is every professed Christian's prinilege to he able to live, so that his or her life will be the searching light of the Bible; and it is the only satisfactory way of living, and the only way to heaven. Let us see to it that we are following the foot-tens of our Master; and the way is altogether too norrow to take any part of the world sloop.

"Lot us lay uside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking nto Jesus the author and finisher of our faith.

ANNUAL MEETING CHANGE.

THE remons for changing the time for holding the next Annual Meeting have already heen set forth in former mumbers of most of our papers, and we hope our coming Annual Meeting will be none the less interest

ing and probtable to our beloved Brotherhood, because of the change; for I am forced to be e when the reasons set forth by Brother J H. Moore, our secretary, are prayerfully cousulered it will not evil affect the minds of any or our dear brethress and sisters so they can not come and enjoy the meeting. We are as much erdded to our old time-honored custom of holding our Annual Meeting on Whitsuutide as perhaps any brother in the Brotherhood.

It may be said, however, that we violate a desion of Aunual Meeting, which says no chauge See Minutes of 1857, Art. 31. We think not if we understand the Art. referred to, for that asks for a permanent change. In order to meet such an emergency as the present, we do not ask that; I for one would be much opposed to it but being present at the meeting in Northern Itrinois in 1856 when some suffered much because of the cold and rain, and also in West Maryland, in 1857, and after hearing the deliberations, pro. and con., I feel confident that if the query would only have asked the privilege to change when the Annual Meeting is in our cold north-west climate, and Ponterout now you than the first of June, there would have been no objection. From the above consideration we felt that we were violating no decision of Apneal Meeting, for we do not feel to lay down any such precedent.

But there is another point I wish to call : tension to. Some one should see at the several District Meetings that each delegate as well as all the members be duly notified of the time as well as the place of Annual Meeting; otherwise our time-honored custom might, and would likely bring many together on Whitsuntide; for there are many members, and even churches who do not get the paper, hence informed of the change; but through the District Meetings they can all be reached. I knew a brother a few years ago who went to the wrong State to Annual Moeting, simply because he took the wrong Minutes for reference. It is important that our members, especially delegates, be properly informed when changes are made

ome Christians are just what all who profi godliness should be. They are "steads movable, slways abounding in the work of the Lord." This quality of steadfastness is something admirable in every church of Christ there are some who possess this noble quality. They are the burden hearers. They stand to their nost. especially when everything is sad, trying, and

THE manner in which the truth is presented often has much to do in determining whether it will be eccepted or rejected. All who labor in the great came of reform should study to beome efficient workmen, that they may ac plish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. All the vigor of a caltivated intellect and a well-developed body is called for to do justice to the work of God. Men of narnow minds, who feel no necessity of becoming efficient workmen need to have this truth npon them

DIFFCED HEARTS

WHAT if our hands unwillingly A thorn; and driven to its core, The kees and dreadful dart:

Nor feel it writhe, our cruel hands, That herdless hold the wounded thing, Until the lips grow mute and white And from the eye the light takes wing

Then, for each wasted, scarlet drop Of life, what useless tears we shed And eraye to have within our own The wound of which the poor heart bleed.

Mine once to burt - ne'er mine to heal, Nor breathe my soul's deep penitence Mine, zorrow's keenest edge to feel But make no worthier recompense.

The God of love for Christ's dear sake scents some ministry from me. My prayers some freight from heaven's gate the silence bear to three.

And silently for him I hind Hurt that thy lips are faint to kiss; Thy hands to other hurt they find May minister as mine to this.

For ah, not one, but myriad hearts Under the great world's seeming calm Writhe, pierced by myrisd poisoned darts, With none to hind nor bring them balm. Heart, of the world, with ancient would

tiathering anew its weight of pain, To break at last—wouldst thou be whole Of pain, of sin, of scar, of stain? Behold the Lamb of God! Behold Life's fountain gushing from his side

Thy hurt, thy stain, though ages old; Though thou art dying, faint and cold-Though thou art dying, faint and cold-Though thou art dead a hundred-fold, Life, health, are in that crimson tide

UNION ON FEET-WASHING. ILL.

WE now want to look at another feature of this subject no less important in settling this matter. That is the command given by our Savior when he says; "ye also ought to wash one another's feet." If this command to "wash one enother's feet" means that the disciples shall wash the feet of one only, then stop and let snother do the same, that should be the only practice in our Brotherhood. But if the language "one another" means that one disciple shall wash the feet of more than one, that may be the general order of the Brotherhood. The meaning of this language then has much to do if not altogether in settling this matter.

Here we propose to get if possible the precise meaning of the language used by our Savior; we will see pronominal ad jectives, "each other," and "one the oth er" is used when the action or relation including two only, one subject and one object, and the pronominal adjective "one another" is used when the action or relation includes more than two, one subject and two or more objects. If we learn this then the Savior does not in this language teach the disciple to wash the feet of one only. We purpose then to refer to grammar, to the Scriptures, and to the Greek, in order to get the true meaning of these expressions.

Brown, in his grammar,page 164 says The reciprocal expression, one and ther, should not be applied to two objects nor each other, or one the other, to more than two; because reciprocity between two is some act or relation of each or one to the other, an object definite, and not of one an other, which is indefinite; but reciprocity among three or more is of one, each, or every one, not to pressions in the Greek Allicion, the alone. The same with prayer; we are one other solely, or the other definitely, word rendered one another occurs one commanded to pray by the word allies taken indefinitely and implying this tament. It is plural in sense in every to pray for one brother when circumplurality. Here we have one of our best case except one, and it may be even in stances require it. We might refer to ample that ye should do as I have done authors on grammar, giving the express: that; that is, the action has two or more but these are enough to about that to you. This language by some is

of more than two, while the expression to prove this. "Ye ought to wash one the other includes two only. If the another's" (alleelon) feet (... would give a relation or act between two lute one another (allee'ous with an holy ouly, proving what has been called the kiss;" "be ye kind one to snother" used to express an action or relation to a plural number of two or more, hence it cannot mean the single number in

We will now look to the common use commanded to love one another. Here the meaning evidently is that more than one is the object of the love commanded. It does not give the idea of loving one only. Again, they are commanded to exhort one another. In this an indefi-

pite plural number of more than two is included. "Greet one another with a holy kiss;" here we have the indefinite plural of more than two. "Pray for one another" is of the same import, and the language in all these cases like the command to wash one another's feet, includes more than the single action or re lation between two; it means an action to a plural number, not to one only.

But another thing to be noted here is that while one another means an indefinite plural, it includes, of course, the single in it; hence the latitude or liberty granted in all these cases For white the holy kiss is commanded in a form that expresses the plural number, we all admit that there is no wrong in observ ing that ordinance on the "single mode" as it is called, where only two are in cluded. And the same on exhortation though commanded in that plursl form one another; it would not be wrong for one brother to exhort one person only. On the other hand, those who are conscientious on what is called the "single mode" of feet washing, practice all the other ordinances and commands given in the language one another, or the double or plural mode, "greet one snother." They do not apply the single number only to that ordinance, but practice it on the double mode. "Exort one another;" they will obey that

on the double mode; so with "love one another," and with "pray for one anoth er." If, then, all these can be observed on what is termed the double mode why not accept feet washing on the same mode when it is commanded precisely in the same way, with "one an-

Here it would be in place to examine the Scripture meaning of the expression "one the other," and we will find it used exclusively when one object only is refered to. "For either he will hate the one

and love the other, or else he will hold to the one and despise the other." Two sons, "the one on the right hand the other on the left;" two thieves "one on the right hand the other on his left the one a Pharisee, the other publicau. Here we ace the expression, "the other specifies one object only, showing that the Sriptures use these pronominal adjectives in the same sense given in our grammars, "one the other" baving but one definite object when "one another"

Now let us look at the use of these exhundred and four times in the New Tes- lou (for one another), yet it is permitted

ion one another, as including a plurality more objects. We will cite general cases while the general Brotherhood have (alleelon) feet (John Savior had commanded the disciples to 13:14). That ye love one another wash one the other's feet the meaning (alleetous); as I have loved you that yo would be different; for that expression also love one another" (alleelous). "Sa

But one another is always lecous) (Eph. 4: 32); "exhort one an other (alleelos). More might be given but these are enough to show that al lectous in all these expresses an action referring to a plural number of more than one, and never means an action to of the expression one another as found one object only. Hence the language in the Scriptures. The disciples are of our Savior in giving the command of feet washing as well as these other commands does not in any sense restrict

them, or any one of them, to what is termed the eingle mode. The Greek word allos means other, or another when it is not connected with the adjective one. It occurs about one hundred and fifty times and is often ren-

dered another, but not one another. All los simply means one other or others and not reciprocal, while alleel n means one another and is reciprocal implying a plurality of more than two.

There is another Greek word deserving notice here because of its definite meaning; it is heteras; used to denote one only, or a definite number of more than one, as "seven others;" "other fifty;" "other seventy." This word occurs shout one hundred times, and is used when the object is definite: in administering it. Hence there is no as "hate the one and love the other" (tou heteran:) or "hold to the one and despise the other" (tou heteran)-Matt. 6: 24. "Two men went up to pray; one a Pharisee, the other (a heteras) a publiesn)-Luke 18: 10." "One part Sadnsees the other (heteran) Pharisee"; "Seven others (heteros)-Matt. 12: 45; And the other (beteros) fifty-Luke 7: 41; appointed other (heterous) seventy, Luke 10: 1.

This is enough to prove that Greek term heteros denotes a definita number of objects, and is used when one ly. only is the object of the action. Hence we conclude that if the Savior had intended that a disciple should wash the feet of one only, he would have used the word heteros instead of the word alleel as, because tou heteros means something done to one only, while alleelou never does. If the Savior had said, "ye also ought to wash one the other (tou heteros) feet," then it would be plain that we should wash the feet of one only, and there could be no dispute as to the meaning. But when the Savior uses the Greek term alleelou (one another) which is not applied to one object only, we cannot see how it is possible for those to be well founded who say they will not commune unless the order is to wash a single number.

Now on the other hand see how the Annual Meeting and the general Broth erhood stands in the liberty they have allowed. Feet-washing is commanded by alleelou (one another) and it has been allowed to practice that on the single number on one object slone. salutation commanded by alleelou (one another), and that is practiced by the single number as it is passed round the communion table and on many other oo bas an indefinite plural of two or more casions. So with exhortation it is commanded with alleelou (one another), yet it is not wrong to exhort one broth

held the meaning of "one another" in sll these cases to teach no obligation to all, given in the plural indefinite form, yet in each of them it has allowed them to be observed in the single number. If the Brotherhood has been liberal, it has been consistent; for it has allowed the same liberty in all commands given by alleelou. We would be glad if all our brethren would be as consistent, and while they practice all the other commands given by alleelou on what they call the "double mode," they might also practice feet washing in the same way; for it is commanded by the same word. And we would say the same to those, if there be any, who cannot conscientiously wash feet on the "eingle mode" as it is termed. You practice all the other ordinances on the "so-called single mode;" you will salute one brother only; you will exhortone only; you help one only; you will pray for one only; all these you will do on the "single mode" or single number when circumstances require Then can you not with as much propriety wash feet on the single number when circumstances require? For all these are commanded in the same way with alleelou; and there would be no more inconsistency in practicing one in

the single number than the other The reason why this is true is because all the virtue, the design of the ordinance, is in receiving the washing, not word used requiring the single number on rotation in administering the ordinance. If the Savior and used a word requiring them to wash the feet of one only, it would have been inconsistent with his own example; for he washed the feet of more than one. And the word alleelou, one another, is the only form of giving the command consistent with his example; and we feel that his example and the sense of that word shows clearly that he did not require

the disciples to wash the feet of one on-There is another thing in regard to this command which deserves notice in order that the course of the general Brotherhood be sustained. That is the command itself When our Savior sava

"If I your Lord and Master have wash ed your feet ye also ought to wash one another's feet." Here the command embraces the washing and no more. The command does not say, "ye also ought to pour the water, gird with the towel, wash the feet and wipe them. The command is not given so as to include all this; yet some treat the subject as though it did. The command is, "ye ought to wash one another's feet." fore-going language shows this to be all that is included in the ordinance. "If I your Lord and Master have washed your feet;" nothing about pouring, girdog or wiping, but the washing only; because the design of the ordinance in it. . Then we have good reason to conclude that the command and the or-dinance is in the washing. There is no principle of law or of fair interpretation that would make the command embrace more than is expressed or implied in it. And this language does not express more than the washing; how it implies

Other language may be added to give more, but this language does not; and we must be careful to know that if more is added by other language it must be done on fair and just rules of interpretation. "For I have given you an example that ye should do as I have done

more we cannot see.

thought to eojoin more than the wash-That might even be true, and yet not make it a part of the ordinance. Some think because it speaks of his example, it includes the pouring water, the girding, the wiping of feet. If it does we are not willing to admit that it erament, it would become so weak and makes them a part of the ordinance for feeble that the world would mold them to First, the design and object of the ordinance is in the washing, to represent cleansing or purificson. Second, the command only in cludes the washing, and it is always doubtful and dangerous to put more in any command than the inspired writers themelvs have done. Third, the pouring of the water, the girding with a towel, and wiping the feet are only contingent or ssary circumstances attending the ordinance, and not a part of it. Like preparing the candidate for baptism. oing down into the water, the coming up out of the water, and even more are necessary circumstances attending the ordinance of baptism, but not a part of it. We should not put these attending circumstances on equality with the or-

From this view it is reasonable that the Annual Meeting should allow some liberty in these attending circumstances because they do not constitute the ordinance. I believe we can agree in the important design of the ordinance to represent a spiritual cleansing. agree that all must receive the washing. We can agree too that the ordinance consists in the washing; and when we speak of union on the subject of feetwashing we mean a union on these es sential truths in the ordinance itself, and forbearance in the attending circumstances that will prevent the extreme view on either side that will keep breth rea from communing nuless their own opinions of these circumstances prevail.

The important duties of Annual Meet-

ing in reference to this subject, and many others like it, is to keep such union and harmony in the Brotherhood that all may worship together as brethren. It is sometimes difficult to prevent the different views of brethren from causing trouble in the churches, and even from becoming the parent of di- Not so with the Spirit, not so with vision, and the lead of a party-all the work of preventing these troubles often falls on Annual Meeting; for they are all together there for settlement; and it is not reasonable to expect that any settlement will suit all For this resson many times the Annual Meeting is complained of when it has done the best that could have been done

When all these important question mes before the Annual Meeting and it must decide them, we believe the Brotherhood should regard its decisions, and not let the opinion of individuals have more weight than the counsels of the whole Brotherhood. The controlling power of Annual Meeting has held our church for more than a century, and we are constrained to believe it is God's appointed plan of church government. If all our brethrea could fully appreciate the difficulties attending the labor of Annual Meeting and more fully appreciate the great object for which it works, the union and harmony of the Brotherhood, we believe they would be more inclined to surrender individual opinion for general counsel, and work more for the great object of union in all essential truths and forbearance in mere matters of opinion that have not been condemned in the council of Annual Meeting.

If each brother or church should do-

cace of Annual Meeting were gone and each church set up its independent govthe popular religions of the age as it has done the few parties who have denied the authority of the general Brotherhood. Union is power, pesce and victory; division is weakness, trouble, and

THE HOLY GHOST. BT C. S BALSBAUGE WONDERFUL, above all thinking of man or angel, is the nature of God, and the economy of Redemption, A poor lifeless, joyless, religion must that be which finds its truest expression in the Ephesian acknowledgment, "we have not so much as heard whether there be any Holy Ghost." Acts 19: 2. Many might be pertinently asked, "unto what then were ye haptized?" It is a most blessed possibility that our religion may be better than our theology Were it not so, I would be constrained to entertain but poor faith for some or our speakers and writers who theoretically anaul not only the agency but the personal existence of the Holy Spirit. They represent the Paraclete as a mythi cal something, or nothing, somehow inwoven with the literal message of Revelation, and not the living embodiment of the Eternal I AM, who as a Person expresses the will of Father and Son in all that pertains to human salvation. When the Word was made flesh he assumed our nature in its reality, just as we have it, yet without sin, but not without the liabilities consequent on sin. So also he employed our alphabet, in all respects using letters as we use them, only making them vehicles of higher truth. What he said of the flesh by its elf, is equally true of the letter. John 6 63. 'It is the SPIRIT that quickeneth, Any other characters, conventionally es tablished, would serve the same end Emmanuel. "One Body, One Spirit One Lord, One Faith, One Baptism, One God and Father of all." These central realities stand in units. There cannot be two of each, "The Lord is that Spin it." 2 Cor. 3: 17. No Holy Ghost apart from the Divine Personality. He is the Gift and Representative of Father and Son. John 15: 26, 16: 7. His office still is to testify of Jesus; to "reprove the world of sin, righteousness, and judg ment;" "to bear witness with our spirit that we are the children of God." John 16; 8. Rom. 8: 16. This witness is immediate, coascious, personal. The letter tells us about God, but it cannot communicate the knowledge of God "Ye have an unction from the Holy One and ye know all things." "The anoint ing which ye have received of Him abideth in you, and ye need not that sny man teach you." 1 John 3:20, 27. This is more than the letter. It is but a rep-etition, on a minor scale of Acts 10: 38. "God anointed Jesus of Nazareth with the Holy Ghost and with power." To Him He "gave the Spirit without meas ure." John 3: 34. He was God of God abiding peace, or support with the anteand consequently "in Him dwelt all the past of an inheritance that fadeth not fulness of the Godhead bodily." Col. 2: 9, To us He gives "according to our several ability" Matt. 25: 15. There are di-

versities of gifts, but the same spirit,"
"Differences of administration," "diver

rule instead of the council of Annual edge, faith, miracles, tongues, discerning absolute. Ye must, "Not of blood, no The imbosal of the control of Abbana (1975), which marked the control of the cont ery man severary as the with. Dut seed, but of food, which liveth and ahideth. Not to every man to profit withh." I Cor. paper, parchment, and ink. "His Name 12: 4-11. There are no plurality of is called the Woun or Gon." Rev. 19: Holy Ghosts. One person needs but 13. In Him was Life." John 1: 4. one soul, and one God needs but one "Born of water and of the Spirit:" genspirit. With the letter we can deal all erated by the Everlasting Father, and our lifetime and be neither wiser nor ushered into "the household of faith" better. But no one can become familiar by "the Bride, the Lamb's wife." The with himself without finding the Spirit contact between the Holy Ghost and the in advance of him, ready to sharpen his soul in regeneration is as direct and pervision for deeper introspection, and a personal, saving acquaintance with Jesus, "He shall take of mine, and shall shew it unto you." In this way is Je- Him not at all in a saving sense. In the sus glorified in us by the Holy Ghost. John 16: 13, 14. This is the "unction from the Holy Ooe." This is to know God, and His Archangel or chief sent John 17:3. This is to be a temple of the Holy Ghost, a reservoir whence flows a river of water of life clear as crystal. 1 Cor.6:19. John 7:38,39, Without a Personal Spiritual Agent, the letter has no more power to quicken and renew than an almanac. But the Omnicient heart searcher can manifest. His power through the braying of an ass, or the crowing of a cock. As a Reconcil er Jesus is the Servant of the Holy Ghost. As a Comforter and Dispenser of Grace, the Holy Ghost is the Servant of Jesus. "By the word were all things made, and without Him was not any thing made that was made;" and all things were so made as to be capable of demoastrating the Divine sovereignty. There is nothing that the Holy Ghost cannot employ for the illumination and conversion of souls. But in all He tifies of Jesus," and "glorifies Him." There is no excuse for a single soul on earth. Rom. 1: 19 30. If Christ is not ia us we are reprobates; and "no man can say that Jesus is the Lord, but by the Holy Ghost." 2 Cor 13:5. 1 Cor. Were not the Spirit a Person 12:3. endowed with Omniscience. He could not possibly represent the King of kings ispensing the fulness of Deity in the manifold necessities of all saiats and sinners in the church and in the world over the entire areas of redemption. And yet this is His mission. Christ's personal ministry on earth was local. "I sm not ent but unto the lost sheep of the house of Israel," Therefore it was "expedithe Majesty on high, so that an invisible Agent may take His place capable of ubiquity of Jehovan. Now no longer to Israelouly, but "go into all the world, and preach the Gospel to every crea-ture." "Lo, I am with you alway." "He shall testify of me." He shall draw upon my fulness, in all His ministrations. He cannot touch saint or sinner with the faintest breath of comfort or reproof without "receiving of mine and showing it uato you." In Him you have my Without the personal transpresence action of the Holy Ghost with our souls we can never know Jesus as the indwelling Emmanuel, our Savior, God in our flesh Without Jesus the Holy Ghost would have nothing to tell us, nothing to reveal, nothing to communicate, that uld imbreathe a new life, or inspire

What more momentons question than this: "Have ye received the Holy Ghost termine that his own views or opinion "Differences of administration," "diveron every thing should be his law ur sities of operations," "wisdom, knowlmust be born again." Here is a case tradency to that disease.

sonal, as between flesh and flesh in untural propagation. 1 Cor. 6: 16: 17. He that knows not the Lord thus, knows matter of self-duplication, the word know involves the deepest elements of personality. Gen. 4: 1. John 17: 3. Only those who are born of the Spirit understand this lest passage. The knowledge of God which means salvation is the actual incoming, and instaying of the Holy Ghost, "Ye know Him. for He dwelleth with you, and shall be in you." John 14: 17. This is the sound Spirit that engendered Emmanuel, suatained Him through his eatire mundance ministry, and is His and ours forever-This at once strikes at the root THORSE of undue dependence on external things whether ordsined of God or man. This gives baptism its true position and relations, and settles the dress question forever. This shows what God thinks of

belly worship whether in the form of law sheltered carnality, or inordinate table indulgence, or the foul habit of tohsco defilement. If we wish to know what kind of characters issue from the generation of the Holy Ghost, let us contemplate the stream of glory and purity that rolls between Nazareth and Golgothia. "Benous the Man"! No tobacco in the mouth of Duity. No conscience-trampling, soul-cindering greed for" filthy lucre." No flesh lust that calcines the higher life into the ashes of ball. No hankering after the flesh-pampering, pride gratifying fashions of the world. He was the first born among many brethren"-all like Him. He is "the brightness of the Father's glory, and the brightness of his Person." because moulded out of the very essence of Divinity. Heb. 1: 3. All the after-born are patterned after the same lineaments of eternal purity and beauty. Rom. 8: cut" that He withdrew, and take His 29. O how wofully disappointed will seat as Medistor at the right hand of not a few of us be, conservatives and not a few of us be, conservatives and progressives, when He shall reappear to judge the quick and dead," an ecumenical ministry, having all the Name we professed and whose charac-ubiquity of Jehnyah. Now no longer ter we shamed "If Christ he is you ter we shamed. "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. Rom. 8: 10. Blessed are they who have an honest, God-accredited smen to this glorious truth. Let us all strive share the one matrix of holiness, so that we may be "builded together for a habitation of God through the spirit." Eph 9 . 00

> Ministers should stand erect, and speak slowly, firmly, and distinctly, letag the voice go down deep, taking a full inspiration of air at every senten and throwing out the words by exercis-ing the abdominal muscles. The cheat will thus become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers' hecoming consumptives through speaking.

The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN.

CARDINAL PRINCIPLES

BRETHREN AT WORK, Lauark, Carrell Co., III.

LANARK, ILL., . . . MARCH 9, 1880.

Eveny worker to his post; STRIKE while the iron is hot!

THE best preventives of jealousy are truth

BELIEVERS are frequently humbled because they are not humble

Norming can be love to God which does not shape itself into obedience.

To APPRAR just as we are is far better than stempt to appear what we are not

BROTHER D. ELMER WOLF is publishing : very usest and instructive monthly at Bagers-lows, Md. Price 50 cents per, annum.

THE man who covers himself with costly apparel and neglects his mind, is like a man who illuminates the outside of his house and sits within in the dark.

THEY are miserably cheated who take laughing, shouting and rejoicing for true j y. True happiness is serene and soher, and denial of the spasmodic and intermittent

THE Holy Spirit gave the human Limity a system of religion which is complete and

Tue debate came too late for its accustomed place on pages two and three, and being too lengthy for first page it must go over until the next some. We hope it will reach us regularly

BROTHER W. H. ROBEN of Pietce Co., Wis., is lying in the Rome, N. J. Bospital, afflicted with center. He has had a portion of his nose and face removed, and now is hopeful of a

A JAPANESE publisher recently printed in his nalive country an edition of the book of Gen aris in the Chinese longuage the first publi ent in the Uninese language—the into passe-cation of any portion of the Scriptures ever allowed by the Japanese government. A RUSSIAN physician named M Malarovaky,

has satisfied himself, by experiments with fifty per-one, that if books were printed in white tuk on black paper, the strain upon reader's

DIPTHERIA, in its most malignant form, is reging in Waterion, Iowa, and surrounding appear, on his table and no one knows how they country. These who take it die within face or get there. Every means take been taken a wiseless to it, and when it once table shoul, it is if it is supposed that in old face failed and could provide the surface of the supposed that its Nilstifa-tare every strong, and too there is to check it.

In the upper surface and the surface is the surface failed to the surface of the surface of the surface failed to the surface of the

Tue editor of the Gospel Banner recently visited his brethren-(Mennonites) in Caunda and they gave him \$3252.77 for their publish og bouse at Goshen, Indiana

A GENUENS Mormon colony has been d ed on the Big Sandy river, Kentucky, with about fifty members, and two young men preach-ing the doctrines of the Latter day Saints.

Baother David Brower of Salem, Oregon writes: "The Lord bless you in your noble work May the readers be much benefitted, and vin ners brought to a sense of their duty. eting last Sunday one soul made application

We believe in "much water" in this part of the country, but not enough to have five wells for the use of the A. M., as stated in No. 2 of the Primitive Christian. We presume it was a slip of the type. Our committee intends to

Bno. D. N. WORKMAN has been conducting a meeting for several weeks in the Wooster Church. When last heard from upwards of twenty had confessed Christ, with a good inter-Church. est prevailing. The meetings are renorted as heing well attended by heethren and others.—

A corr of "Shaker Theology," by Elder H L. Eads, is before us. It is the best exponent of Shakerism we have yet seen. The Edd. give a chapter or "Indidel Mistakes" which we pro-nounce "sound." The hook may be had by addressing Shaker Manifesto, Shakers, New York.

Marriew 5: 44 puts Christians under obliga tions to do four things. First, to lose; second, to bless; third, to do yood; fourth, to pray. The resson assigned is, that they may be the chil-dren of our "Father which is in heaven." These ommands are sure guide-boards to oterna

Oun esteemed brother Enoch Eby reached Ripon, Wisconsin, the 28th ult., and at last unts was having interesting meetings. Bro Jesse Calvert was expected to reach the sam e the 3rd inst. and help in the work. The City Mission Board has ordered this field to be worked, Hope great good may be done in be-hulf of many in that city.

THERE is great distress in Ireland and Sil sia at this time. Fundine is storing many in the face; but America, which has been so richly blessed the past year, is sending great quant ties of food and money to the perishing. This is right: let none of us say we "are intreased in goods and have need of nothing," for we, too, may be humbled for our boasting and arrogs

FROM the Brethren's Advocate, we learn that the wife of Dr. G. W. Boteler of Wayner Pa, died February 21st. We sympathize with beloved brother in this his deep afflicti-May the Lord bless his bereavement to the good of the ones who yet remain on earth. We learned to love the doctor and his family when we visited the pleasant city where he resides, never regretted the acquaintance there formed.

PERSECUTION in Bohemia continue long ago thirty-one persons were fixed \$1.50 each for being at a Bible service, and the leader was fined \$12.50. No one is allowed to attend any religious meeting except the State Church. A neighbor days not visit another and read the Bible with him. In this country where we can go when and where we please, even some "good Christiams" think it quite a cross to attend ser-vices 'regalarly. If 'they were compelled by law to stay at home, they would feel very much liberty-inclined. Let us praise God for the priv flanes we enjoy.

Russia is in a terrible ferment just now accret party called Nihilists are aprending cir-culars and books overywhere, demanding re-form; and the Czar refuses to be driven. Repeated attempts have been made to kill him. A railroad train was blown to pieces, the Nihilists supposing the Car was on it, but he hap neved to be on the next train which followed tently a part of his winter palace was terri bly shattered with dynamite at the time be and his family were to pass through one of the rooms, but being a little late were spared, but six soldiers were killed and forty-five wounded. Letters and circulars threatening his life appear on his table and no one knows how they

DISCUSSION WANTED

AM informed that Mr. Thomas Black, o Auburn, Illinois, is boosting of the many bich he says he has confounded and hold me on the commission, accuses me to others unparalleled dishonesty, etc.; says he has chal lenged me repeatedly, etc., etc. I do not know Mr Black, have had no discussion with him, neither do I accept challenges from unknown parties. I have never accepted a challenge except from parties known, and when I felt thu my time justified it and my brethren requested it at my hands. I supposed Mr. Black was Bantist and hence when he filed objections to certain points in toe debate I requested him to send his objections to Mr. Ray, let bim bring them out, and then I would have time to discuss them. From his letters it seems he has tried in vain for a good while to get up a disco with different Brethren. My impression is that if he will present testimonials from his church. endorsing himself or some one else of brethrenns a true obristian gentleman and scholar, and present them with his challenge to one of the Brethren Churches, that they will find a man to discuss the analysis of the commission with him fully. Until he pursues such a course, his private abuse, represch and re-viling will meet with what it merits.

J. W. STRIN. Mt. Morris, Feb. 27, 1880.

THE GLORY AND POWER OF UNITY.

BY C. B. BALSBAUGE.

Editors Brethren at Work:-HAD forgotten all about my conjecture relative to your editorial in number fortyof last volume on "Treatment of Con tributors." My known repuenance to some things mentioned therein led me to appropriate

Did we all know ourselves, we low each other, that we could deal as harcontously as the family triumphant. The right hand never nineher the left, neither does one fout tread or kick the other, nor does a per on hox his own ears or plunge a stilette ur his fifth rib. "There is no schism in the body. "The reembers have the same care one for They are under one head, one heart, another." one life; have one sim, exult each others weal learn each others disabilities and sufferings. What a church this typifies! What hearty, grandeur and power in such harmony ! What sympathy and inter-dependence among the members, and what dependence of the whole on the Head! What sermons would be preached, what earays would be written, what lives would be lived, what Divine Glories would b wealed in us and through us; what a revolution of personal habits, what an upsetting of money-tables; the Lord's Treasury never emp the white-robed, light-crowned Bride

always shiping, always beckoning, pleading

laboring, sacrificing for the Glory of the Br de

groom and the rescue of the perishing. We can never understand the pregnant t 'Son of Man," until we get bold of the Major Factor, "Son of God;" and this is the reason we are so self-ignorant, self-deluded, self-consopent and clumay. Self-knowledge is easen tisk to right-being and right-doing; and this is found only in knowing the Infinite Mind, the Infinite Heart. "Our life must be hid with Christ in God," before we can know our place, our espacity, and our dignity. A right mind-ed man is the glory of God, and this is "The Man Christ Jesus," and all who are generated in the same matrix, "Increase in Wisdom, and Stature" under the same tuition and discipline and know no purer joy, no higher sim, no stronger motive, than "EVEN SO FATHER."

WE want all the good news from every church in the Brotherhood. We all have sympathelic natures, and when these have been moulded answ in the matrix of Deity, we need moulded answ in the matrix of Deity, we need the food that holds together and nonrishes.— Paul said to his hrethren, "I' have planted, but God gave the increase." I for. 3: 6. It must have been joy to his bertainen to hear that. he planted, and still greater joy to hear that God many the increase. pranton, and sain greater pay to hear that God gave the increase. So may we rejoice in bear-ing that God increased the number who wor-ship him, increased the members in zeal, love, piety and godliness. This is the kind of news piety and godliness. This is the kind of news one who complies with the conditions we want, and the kind that does no injury.

God, and go forth to the conflict. --Certainly they should; and iffiet .- Baptist Fig. could Will you, Doctor go to Mark 1: 15, "repent and believe the Gospel) then to Matt. S: 19, thence to Rom 16; 16; Luke 22: 19, 20; John 13: 4, 17; Ross. 12: 1, 2 and so on step by step as an obedient child of God? In that way you may soon get on the whole armor of way you may soon get on the whole armor of tied; and being a leader of a tiock, many others might be constrained, by your "good works" to "glorify our Father in heaves." Now, no "mud," Dector, but "come follow" Jesus.

In the 13th chapter of 1st. Corinthians, Paul tells what love will do. First, "suffers long;" second, "as kind; "third, "rejoices in the truth; second," as kind; "third, "rejoices in the truth; fourth, "least all things;" jift, "believes all things;" sixth, "hopes all things; "xeenth, "endures all things." Nine things love will not doe. First, "envise not;" second, "nametch not itselfer its." itself;" Ihird, "is not putfed up;" fourth, "does itself; 'third, ''s not pulled up; 'fourth, 'does not behave itself unseanly;' 'fith, ''reeks not its own;' sirth, ''is not easily provoked;' seruth, ''thinks no evil;' 'righth, ''rejoices not in inquity?' sinth, ''meyer fails.' This is the broad beans of union among Christ's disciples. lifevery one will period in loving according to this rule, all latterness, and wrath, and suger, and malice will be put without every enap-Just before going to press me received the

following from Brother Stein, dated March 2nd. "It has now been about two weeks since my last (7th) negative was sent to the Flay. It has not yet made its apprarance, neither has Mr. Ray's 8th affirmative reached me. Seventh Neg. came the 2nd inst, but too late

for pages two and three. Of course the readers of the Flog will think that Bro. Stein is delaying, when the fact is, the fault is at the Flow office. It appears strange to us that Dr. Ray can not treat an opponent fairly. Why does no not say to bis readers that he is pigeon-boleing Bro. Stein's manuscript two weeks at a time? We again assure our readers that with the exception of one week Bro. Stein has been prompt in sending his manuscript to Dr. Ray. It does not take one tenth as long to reply to the Doctor as he would have his road

GOOD AS GOLD

THE faith of penitent believers is not and never has been in dispute or a matter of subt. The membership of believers is not and never nas breu in doubt or dispute anywhere. Gospel faith is disputed by nobody. The repentance of those who have changed

their life by order of the Gospel is not in doubt or dispute by any one. The membership of him who has strictly changed according to Bi hie rule is questioned by nobody.

The haptism of penitout believers "into the name of the Father, and of the Son, and of the Holy Chost"-once into each name, not once into all the names—is not in doubt or dispute nor never was. All the doubts, disputes, fears and questions have arisen about a baptism not juto the name of the Father, not into the name of the Son, but into the name of the Holy Ghost, separate from the Father and the Son. Here is where the whole controversy sprung up, and to this it is confined. The consciences of those who have been baptized "into the name of the Futher, and of the Sen, and of the Holy Ghost." are at ease. All such have received the quester. because they solved the problem according to the rule. The membership of such is not never has been in doubt or disente. Why should ear one desire a doubtful baptism or membership when the genuine can be had? Now, friends, who is to blame for the dispute, those who practice what has never been in Soubt, or those who are among the uncertain? A penitent believer is not approved in believ-

og ohly, nor in repentance and belief, but when he has reached the point where God promised to auprove of him. The student is not approve ed when he begins to study, nor in studying alone, but when he has studied and recited. Hi anarogal is at the end of his recitation, not at the beginning of study, nor at the end of study, nor at the beginning of recetation, but at the end. So with the penitent believer. He is approved of God, not in faith, nor in faith only, nor in faith and repentance together, nor in the beginning of haptism, but at the end. This is the gold which lies in the treasury of God for every

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTIC-ED BY THE BRETHREN OR GERMAN BAPTISTS, VI

The Unjust Balances Detected,-"Trine Immer rion Weighed in the Balances and Fo

secretion Weighted in the Bulances and France Wantings, Recersed, Prov. 11: 1.

"The earth afte is deliled moder the linabilitant liceocity because they have transgerased the laws changed the ordinance, broken the overlating.cov. canal. Therefore bath the cause devoured the earth, and they that dwell therein me desolute therefore the high the cause devoured the horse of the contract of the carbon are berned therefore the shabilitants of the earth as the berned therefore the inhabilitants of the earth are berned the contract of the carbon are berned to the contract of the carbon are berned to the carbon are the car and few men left.-Isu 24;5

"Go ye into all the world, and peach the geops to every creature. He that believels and is hap thred, shall be saved; but be that believels in shall be dammed."—Mark in: in, in.

DETER said to those at Pentecost who en-quired what they must do? "Repent and he haptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the guft of the Holy Ghoat " Acts 2:38. Do our opponents, when anxious en irers ask what to do, ever answer them as P-ter did? Here two things, repentance and buption are connected together for the same end. The design of one is the design of the other. Our opponents can't tell sometime: whether Peter's hearers wanted to know wha they must do in under to be savid? or what they must do because they were saved? If they say the latter they get me saved before repen tance—have Peter commanding pardoned mex to repent-if the former they admit haptism to order to the remission of sins. Hence they try to separate repentance and baptism by showing that "repent" and "be baptized" have different nominatives, and teen the ellipses (ellipses don't suit them when found in Matt 28: 19, understood in the Greek, is supplied. It may be read "Repent ye and be haptized every of you" therefore "and" don't connect the verbs "repent" and "be baptized." Grant the criticism to be correct, what does it amount to but a sophistical effort to push the truth out of sight? The case remains unaltered. Our position is shorn of none of its strength. "Aud" connects the two similar expressions "Re pent ye" and "be haptized every one of you. together. Both are still required of the s people in answer to the same question. Both are related to remission precisely alike. If one precedes pardon so does the other. If one follows pardon, the other does also. But som think to senurate them by showing that those who were haptived had "gladly received the word." Acts 11: 41. Can they show that any person ever exercised true, gospel repentanc who had not also "gladly received the word? Gospel repentance is not a more state of penance, mostification, regret etc. (Metamelos from metawolowai) such as Judas had when he repeuted (metamelcetheis) and bunc binuself." Matt. 27: 3-5, but a state of perception, convic tion and change (metanoia from meta Hence repentance is not only a change from dead works, or an evil life, but a conversion un to life and living works. Peter evidently re quired this when he said, "Kepent," (metanores-ate). To say that joy and gladness never precede pardon is a mere assumption. Pursuit, prospect and hope certainly afford gladuces, though not to sogreat a degree us possession We must not forcet that the emotional part of man is the same whether stirred by natural or spiritual influence. Are the young man and maiden not glad at their prospects of conjugal relationship? Does not the rebel who sees the sportance of reconciliation to his government aladly receive the word which stipulates conditions of pardon, before he receives the pardon? such more should the awakened sinner be glad at the prespect of pardon? Does not the Savior represent a man rejoicing in the prospest of owning the treasure likened to the kingdom of heaven before it is really his? Matt. 13: 44. This subterfuge on the part of our onponents then is a failure. Peter expresses the denga of repentance and haptism in the same language employed by Mark and Luke to ex press the design of John's baptism. Mark 1: Luke 3: 3, all of which are expressed in the very identical words employed by Jesus (us appears both in our version and the original) to power both in our version and the original to places of drawbances, and we have a solid are special tell state of the shelling of his hold, from because the addressed are my and are well with the objection in the shelling of his hold, from because the addressed are my and are well with the state of the shelling of his hold, for the case the addressed are my and are with the association of the first consistent of the state of the state of the state of the shelling of the shelling of the state of

resulted? Our opponents cannot deny that this language means "in order to the remission of sins." How is it then that they require the e language to have an opposite meas Mark 1: 4. Luke 3: 3. Acts 2: 382

"A men is in a tight place when he does not know when he understands his friends, on whether his friends understand him. When his friends understand him, and he does not understand them, he is (morally speaking) in the lark of the moon. When his friends do not dark of the moon. When his friends do not anderstand him, and he understands them, then they are in the dark of the moon. This is a sor of psychological puzzle. We explain the puzzle by presuming that one party is north and the other south of the counter of on unrevealed truth. One travels by the "right declension" astronomically speaking. The fact is, like the earth revolving upon its axis at an inclination of twenty-three and a half degrees, these two part of have constructed a moral sphere at shout the same inclination, one locating himself at the morth pole and the other at the south pole; and consequently they will never know each other and see by the same light, nutil they meet a the equator of moral honesty and social equality.

REST! REST!!

Belored M. M. Eshelman: AM deeply sorry that you are in the co Suffering is a patural necessity. Can you not, for a month or two, give yourself to mus cular Christianity? You doubtless need mental

ever reign in your mind and heart. I am weal and in constant suffering. C E Diversions

Geographically we are eight hundred mile apart, but in suffering we go in and out at the ame door. Thanks for your willingness to come to me via. Luke 10: 33, 34. Rest! Sweet est! I need then, or better still, thou shoulds: save we, but now I see no open door to get to thee. Poverty would soon claim me an were I to seek thee as I should. Physi Physically 1 am almost a wreck, and very light labor out ers. But with pen in hand, fitteen hours out of twenty-four, I can harely make "both ends meet," though we practice the strictest econ tools? Think ye that Mutt. 25: 40 has on claimant in 18803

Should the Lord give strength and life, Should the Lord give strength and life, I shall endeavor to spend a few months in the East after Annual Meeting. If a way were open, I should be pleased to spend several months at the "Mountain Park Home," near Wernerwille, Pa. But unless some sympathizing soul will arise in his might and lead the way, I cannot. I am as thou art. Thou understandest. In affliction, but hopeful for the crown. Yours in Christ. M. M. E.

TEMPERANCE

TEMPERANCE is an all-absorbing theme of many faithful workers for the good of our But the partial work leaves all in goubt To reform a man in drinking, and leave him still to practice swearing, gambling, and many other sine is only a partial work that reason and experience proves to be a general failure The practice of other evils, soon destroys all the power of temperance virtues, and leads back the reformed to old channels of evil, where one sin begets another; for the weakness of this partial reform in drinking only, the Marphy morement, in blue ribbon societies makes an excitement that dies soon, to be renewed by another when intemperance has taken its 1 The true principle of rewith kindred evils. form does not stop with the evil of intemperance slone, but takes all sin and every appear ance of evil A thorough work in anything i the only assurance of success. If a man has half a dozen scrofnlous sores, to heal one only amounts to little. Cleanse the whole system to make a cortain cure. So in reform, to take one evil only is likely to fail, but cleanie the community from all the evils which att-m places of drankenness, and we have a solid re

DECLINE OF CHRISTIANITY. L.

PHAT the leaders of the great masses who profess allegiance to the Lord Jesus are drifting intoserolationism as promulgated by Darwin, is a fact painful to all lovers of the great principles of Christianity. In Germany the belief in a "annerior element" in the ore of Christianity and the creation of the world, is almost wholly obliterated. The importance o Christianity as a restraining influence is adm ted, but the doctrine of future punishment is no longer promulgated from the pulpit by the leaders. In England the religious drifting fate the same channel though not quite so rapidly. In France there is also an unwill ness to stand by the former things. Need I tel you how it is in this country? Do ant your er hear the sound of the tramping of materialists? Do you not hear the cry of "no hell" theory, an sutgrowth of Darwinism stalking to and fre in the land? That "broad charity" which refuse to place justice on the other and of the scales lass arrogated to itself the right to declare what is, and what is not truth as revealed in the Oracles of God. It has assumed much to itself; and hear the result from a leading writer in one of the most popular journals of the day. "One suggestive circumstance is seen in the

almost total disappearance of the old fushioned doctymal sermons from a large class of our fashionable pulpits. A beather desiring to be the doctrines of Christianity might attend the est of these churches for a whole year and not hear one word of the terments of hell or the anger of an offended Deity, and not enough of the fall of men or the sacrificial sufferings of Christ to offend the most begoted disciple of evolution. Listening and observing for him self, he would infer that the way of salvation onsisted in declaring his faith in a few abstract doctrines which both preacher and bearers seemed quite ready to explain away as far a possible; become a regular attendant at church and church sociables; put comething into the contribution-hox every Sanday, and in every way behave as much as possible like his neigh ore? Why is this? Simply because the demand for doctrinal preaching is dying out. The law of supply and demand in our time controls sermons as well as flour-doctrines as well as ods. Men have ceased to believe in them, but because they have taken the first step toward unbelief by losing their interest in th Their faith is dragging its anchors without Now all this can be accounted for only on

he ground that ministers have been, and are temporizing with the fashionable theory of evolution. Evolution, then, is directly opposed to orthodoxy which teaches that "ma was created in a state of moral perfection." The theory of evolution maintains that man was not created at all—that be is simply "the descendant of on improved race of anes." To this oninion many, who are regarded as wise thinkers ed, until Christianity has almost been swallowed up by the immoral dectrine. The ship is dragging her anchors before the rising gale, and who shall tell how much farther she may be driven?" To the leeward are rocks; to the windward are mountains; meterialism skepticism, evolutionism, atheism, pride, jealousy, strile and every evil work are the rochs among which the old ship is now sailing Among the learned of the world the Star of Belblehem has sunk low down on the horizon and the red glare of the atheistic lantern is shiming hopelessly on the sand agon which the even those which are supposed to he quite 'sound," are annually sending out s young men and women deeply tainted with evolutionism.

There is a tendency to evade the plain fact of revealed truth; and instead of giving the pecple something to believe, their emotional nature Is largely cultivated, so that the foresa within are not justly balanced. Instead of cultivating the whole man, and forming the character with the doctrine, procepts and facts of the Bihie, the emotions are simply wrought upon .-The mind must have something to believe; an as the theologian has not presented the things

gion itself. Under these circumstances is it any won-ler that semi-midshity perrades every nook and corner of the land?

If the present religious system fails, it will not be by attacks from madels, but by the worm of unbelief which is gnawing its very vitals. Evolutionism is rank materialism, and this appears in so many forms that only by the wisdom which is from above, can the Christian hope to keep them out of his tabernacle, the present state of things goes on, even the Sunday-school scholar cannot fail at last to notice the absence of the difference between the doctrines of the catechisms and the acts and feelings of the world." The rewards of the virtuous, the punishment of the wicked, the origin of man, the true nature of right and wrong-all taught in the oracles of God, are rapidly disappearing from the teachings of the great body of professing Christians. Where will this thing stop? To day few can tell what principles are fundamental and what are not. great has been the departure that men dure not ren ask one another questions on funde tals. Let him read who runneth. Few of the wast number really see the terrible abyes over shich they are being led. As a body professing Christianity we need to guard well the precious truths of the Gospel as they have been given us by our Master. We need to watch, for we are near the track of unbelief u. M. E.

RIGHT LIVING

NE friend writes to another, neither of whom is a member of the church:

There has been a series of meetings going at the —church since Just — They have

been held day and night and will continue until to-morrow evening, and perhaps longer. They are conducted by——. I have been attend-ing the meetings quite regularly, but have not de up my mind to choose the "good part." bas made it his business to call on some of us, trying his best to get us to join

urch, but has not succeeded yet. A man that does not make any effort to pay his honest dehts, cannot make much impression on my mind when he talks to me. The Bible says, 'Be truthful, honest and unright in all things.

How frequently do we find a gain saying world able to teach those who profess to "preach the gospel," "more perfectly" the ways

of the Lord. Here is only another example of how futile the efforts of a hypocrite are. But on the other hand, does our friend not realize that in standing in the world he stends with the worse of characters? He certainly

could not join any church whose society is more orropt than that to which he now belongs. Again; these bad characters in the church an never be with the righteous in beaven, but vill be disowned by the Savier; and those who

do not obey Christ will then have to spend an sternity with the very characters whose society they could not endure in the church during their short stay in this world.

SEE last page for special terms. TRUTH should never strike her topsails in supliment to ignorance or soubistry

ery preacher will make his first, last and revery present with make his brat, lest and every appeal to the word of God, his work would be more successful. He may not build so rapidly, but he will hulld more surely. "He that bath an ear, let him hear what the Spirit

TO CORRESPONDENTS

Is and Patch. Thanks for your excellent letter. Learned much from it. Write sgain, said say more about that subject.

SUSANNA B. Dear eister, we can make no reduction in price of B. AT W. because a man is a preacher; it is wrong in principle. man its a presence; it is wrong in principle.

The poor we have ever tried to favor and shall
continue to do all we can for them. It a preacher is poor, then we favor him; not because he
happane to be a preacher, but because he is

Joun G. 1. Yes; every one who sends a sul

Home and Family.

Hushands, love your wives. Wives, submit you selves unto your own husbands. Children, obe your parents. Fathers, porocks net your children it wrath, but bring them up in the nurture and at mentiles of the Leed. Servants, be obedient them that are your masters—FAUL.

BAD HABITS-HINTS TO BOYS.

"My lads, I've something here to say "My lads, I've something here to say To whom it may concern: Please head my earnest words to-day, And priodless wisdom learn. Some faults I've seen in some of yon, Would that they were hat slightly true-

Sometimas have I been much distressed To see our idle toys Spending God's sacred day of rest

In sinful mirth and noise, on God's Holy Sabbath day, member you should never play.

A victor practice, telling lies;
The sinful Londend;
The truth be sure and not disguise
And thus deceive your friend.
You must not think it simple sport
To spread abroad a false report.

"Tis very bad for you to swear! "Tis very bad for you to swear!

It often given me pain
That any child should ever dare
"To take God's name in vain."
They all hour a heavy blame
Who then biaspheme God's holy name

The ricked too for one to strai,
Like some that I have known;
The wealth of others to conceal,
And use it as their own.
Ob boys! I stope you'll deeply feel
What Ged hath said, "Thou shall not steal."

'Tis bad to smoke and worse to chew;

Habits that I deplore; Oh boys! I fondly hope that you Will do these never more. To what I've said give serious heed.

And never use the fithy weed.

SWEET BLOSSOMS.

.... Anna Maria Scharman, a little girl of six ummers, was the hoast and pride of Germany She could cut in paper the prettiest figures, and at eight years she learned, in a few days, to paint the most beautiful flowers. At ten she readily learned to embroider in less than six When she was twelve years old, she showed great powers of memory. Her broth ers would read over their lessons in her presers would read over their sessions in her presence, and after they were done, she could tell all ahout them. She learned to talk and persectly understood German, Low-Dutch, French, English, Latin, Greek, Halion, Hehrew, Syriso, Chaldean, Arabic and Ethiopian languages. She Chaldean, Arancasa Extended an appropriate made a wax figure of herself by the help of a mirror. She was a great musician, and in most of the fine arts had thorough knowledge. But she studied; these things did not jump into her

anno to fle brim ... The little fish called Herring, is found inThe little fish called Mcrybey, is sound in Scotland—hence their name "Scotch Herring." Enough were caught in one year to fill one million barrels besides those used at home. About fourteen hundred millons are caught each year. One would think that there would be none left for "next year," but it seems usany "little ones" are growing up all the time, so they never get all. But man is not the only creature that eats them. Larger fishes, sea birds, and seals, cut many millions of them every year. One female fish lays over thirty sand eggs ut once; so you see they increas thousand aggs at once? so you see tony meriuse very fast. Do you not think the irvers, boys and girls where they live, would soon fill up with these little fashes if they were not used as food for man, birds, scale, tortoises and other fashes? If you do not know what they are, into some grovery and ask for "Scotch Herring," and if you have a penny or two, the storekeeper no doubt will gladly take them for one, and then you can take it home and carefully exam-

I must tell you something about cork in I must tell you sometiming about core in this letter. The cork tree grows in Spain, Por-togal, Italy and Algeria. When the tree is fit-teen years old, the bark is taken off in blocks, and out of these blocks are manufactured cork for various purposes. It is used to close bottles containing liquids; to make life-preservers for those who are driven from vessels by fire o shipwreck. And recently in this country, they are cut into shavings for sleeping purposes.— They are much better than straw for bed-ticks I are rapidly taking its place.

March is the third month in the year.

proverh says: "March horrows three days of ril, and they are ill."
"The first, it shall be wind and weet;

The next it shall be sanw and sleet The third, it shall be like a freeze Sull gar the birds stick to the trees

HINTS TO THE YOUNG

NOTHING can be a greater mark of ill-manners than to remain sitting while your elder is standing before you talking to you. Rise and offer your seat or another, at once; and never loungs on the sofa or take the easiest chair, while there are those in the room whose alo gives them a better claim to them. And always be polite, respectful and modest in your demeanor to every one, especially to your supe riors, remembering also, that there is nothing more disgusting than to see young people as-sume an air of self-importance and disrespect hody and you will never towards any one.

Never stare people in the face. If you are talking with any one, it is proper to look at them—eye to eye—with a cheerful, dignified assurance; but to stare at any one, as if you saw something peculiar about him, is exceedingly rude and impolite.

Do not cultivate clownish or monkeyish nanners. We have seen rude boys, and even is, who seem to take pride in antic gestures foolish jesting, huffconery, or what is styled "drollery," and who took great delight in using odd expressions, thinking that it made them appear interesting to the lookershavior may excite the laughter of the foolish-"for the mouth of fools feedeth on foolishness," hat every sensible person regards such conduct with disgust and abhorrence. And every youth who thus acts the buffoon lowers himself in nion of those with whom he desires to stand high. Be gentle and quiet in your move-

A LITTLE EVERY DAY.

THE longest life is made up of simple daysfew or many; but the days grow into s, and give the measure of our lives at the

The life is at the last what the days have been. Let the children, therefore, look after the days—one day at a time—and put into each one something worth remembering, something worth imitating by those who follow

1. Every day a little knowledge. One fact in day. How small a thing is one fact! Ten years pass by, Three thousand six hundred and fifty facts are not a small thing. 2. Every day a little self-denial. The thing that is difficult to do to-day will be an easy

thing to do three hundred and sixty-five days hence, if each day it shall have been repeated.
What power of self-mastery shall be enjoy who, ooking to God for His grace, seeks every day

looking to tool for His grace, seems every day to practice the grace he prays for!

3. Every day a little hopefulness. We live for the good of others, if our living be in any sease true living. It is not in the great deeds of philanthropy that the only blessing is found.
"In little deals of kindness," of philanthropy that the only bissaing is found.
"In little deals of kindness,"
repeated every day, we find true bappiness. At
home, at school, in the street, in the neighbor's
house, on the play-ground, we shall find oppor-

unities every day for usefulness.

4. Eyery day a little look into the Bibl One chapter a day. What a treasure of Bible

knowledge one may sequire in ten years. Every day a verse committed to momory. What a volume in the mind at the end of twenty-five

TRUE COURTESY

"I BEG your pardon," and with a smile and to an old man, against whom he accidentally stembled, the cane which be had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

ere playing too roughly."
"Not a bit!" said the old man, cheerily. "Boys will be hoys, and it's best they should be. You didn't harm me."

"I'm glad to bear it;" and lifting his bar again, Harry turned to join the player whom he had been frolicking at the time of the "What do you raise your hat, to that old fel-

w for?" asked his companion, Charlie Gray He is only Giles, the buckster.

"That makes no difference," said Harry, the question is not whether he is a gentleman, but whether I am one; and no true gentleman will

streets, instead of sitting in a counting-house. Which was right?

Those who possess kind hearts will treat everybody with the respect that is justly due them. They will not pass beedlessly by the aged and poor to greet the rich and aristo-eratic, nor will they treat those who may be their inferiors with disrespect. It does not cost anything to be polite, and the Bible teaches us to "be courteous." Manners are an index to to "be courteous." Manners are an index to character, and if prople are rough, cold and susprish, they lack that true gentleness and kindness of heart that so beautifully adorns all. Persons who have had the proper t speak to their inferiors in a gentle tone, and if they lack in this respect they are not true tlemen and ladies however fine and gilded their tlemen and ludies however fluo and gilded their external appearance may be. Harry was right, and a boy of his stamp will make a noble man, —one that will be an ornament to society and a hissing to the world. We admire such dig-mity and we should all strive to become more dignified in this respect. Be kind to every-

WEALTHY A. CLARKE.

YOUNG PEOPLE, BE ACTIVE BY SUSAN SALA

ANY young people think an idle life must be a pleasant one, but there are none who enjoy it so little and are such burdens to them-selves as those who have nothing to do; those who are obliged to work hard all day, enjoy their short period of rest and recreation so much that they are upt to think that if their whole life were spent in rest and recreation it would he most pleasant, but this is a sad mistake a they would soon find out, if they made a tria of the life they think so agreeable. One who is never busy can never enjoy rest, for rest im-plies relief from previous labors, and if our whole time were spent in amusing ourselves we should

find it more wearisoms than the hardest day' work. Recreation is only valuable as it un-hends. The idla can know nothing of it. Many people leave off business and settle down to

n life of enjoyment, but they generally find that they are not mearly so happy as they were be-fore, and are often glad to return to their old occupations to escape the miseries of indolence

Here is a good tonic for discouraged miser-able people: The best receipt we know, if you want to be miserable, is to think about yoursels, how much you have lost, how much you have not made, and the poor prospect for the future A brave man with a soul in him gets out of such pitiful ruts and laughs at discouragements. such pittid rots and laughs at discouragements, rolls up his sheres, whistles and sings and makes the best of life. This surth was never intended for a paradies, and a man who rises above his discouragements and keeps his man-hood will only be the stronger and better for his adversities. Many a noble ship has been saved by throwing overboard its most valuable cargo, and many am is better and more ha-mans after be his tool this gold.

Fallen Asleep.

Blamed are the dead which die is the Look,—Ecr.)4 : 10,

rice should be brief, written on but one side of paper, and separate from all other business.

BOWMAN.—Near River Falls, Wisconsin, Dec 19, Tu, sister Juba A. Bowman, aged 88 years re-meeths and 19 days. Funeral occasion Improved by the writer to an attentive solitence. Slater Bowman was a consistent member for many years. She evpressed a willingness to de-part and be with the Master. She leaves a hus-band and six children to moura their loss. S. H, BARER.

STRAYER.—Near Carlton, Nebraska, Feb. 7, 1880 Bro. Ell Strayer, aged 33 years. He called for elders of the church and was annointed. He died in the hope of sternal life. Services by the breth S. R. HOLSINGER. FRE. S. R. HOLSTNOER.

BURKHOLDER.—In the Coon Hiver Congregotion, Iewa, Aug. 26th, '79, Emms C., youngest daughter of brother Cornelius, not sister like bein Burkholder, aged 2 years and 19 days. Disease olighteria. Funeral services by the breth ren

J. D. HACOMPTELIS.

P. C. Please Copy. DARBY —In Marshall Co., Illinois, Feb. 16, 1886 sister Emily, wife of Bro. Solomon Darby. WORKMAN.—In the Danville Church, Knox Co.

WORKMAN.—In the Danville Church, Knox Co, Ohio, Feb 15, 1889, sister Rebecca, daughter of brother Cuthbert and sister Nancy Workman, aged 24 years, 4 months and twelve days Func-ral services by brother Henry Keller and the writerfrom Rev. 14:13.

One Budgef.

SOMETHING about first things -Envelopes were first used in 1839

-THE first air pump was made in 1550.

-ANAESTHESIA was first discovered in 1844.

-Tue first balloon ascent was made in 1783 -THE entire Heb. Bible was printed in 1848 -Twe first iron steamship was built in 1830

Saus were first "copper-bottomed" in 1783 -COACHES were first used in England in 1569 -Tue first horse railroad was builtin 1825-7. Gonn was discovered in Califonia in 1848.

-THE first steamboat plied the Hudson in 1807. -THE first watches were made at Nuremhurg, in 1478.

OMNIBUSES were introduced in New York THE first newspaper advertisement appeared in 1652.

-KEROSENE was first used for lighting purposes in 1826.

THE first telescope was probably used in England in 1608. -Tits first saw-maker's anvil was brought to America in 1819.

THE first use of a locomotive in this country was in 1829.

THE Brit almanac was printed by George VonPurbach in 1460. -Tuy first chimneys were introduced into

Rome from Padua in 1398. The first printing press in the United States was introduced in 1619.

-THE first steam cogine on this continent was brought from England in 1753.

-GLASS windows were first introduced into England in the eighth century.

-The first complete sewing machine was potented by Elias Howe, Jr., in 1846.

-THE first algebra originated with Diophan-tus, in either the fourth or sixth century. THE first society for the promo-Christian knowledge was organized in 1688.

—Gas was first used as an illuminating agent Its first use in New York was in 1827. -Tax first attempt to manufacture plus in this country was made soon after the war of

-GLASS was early discovered. Glass heads

vere found on mummies over three th years old. -THE first glass factory in the United States

we have definite knowledge, was built in 1780. Tile first temperance society in this cour

was organized in Seratoga county, N. Y., in March, 1309. -The first compare was used in France in 1150, though the Chinese are said to have em-

ployed the loadstone earlier. Tue first machine for carding, roving and ing cotton made in the United States, was

manufactured in 1786. -Tex first society for the exclusive purpose of circulating the Bible, was organized in 1805, under the name of "British and Forsign Bible

-The first telegraph instrument was successfully operated by S. F. B. Morre, the inventor, in 1835, though its utility was not demonstra-

ted to the world until 1044!

The first daily newspaper appeared in 1702. The first newspaper in the United States was published at Boston, Supt 28, 1709. The first religious newspaper, the Boston Record, was established in 1815. -THE first Union flag was unfuried on the

1st of January, 1776, over the camp at Cam-bridge! It had fourteen stripes of white and red, and retained the English cross in one cor-

-Director Gould, of the national observatory at Cordovia, Argentine Republic, tele-graphed on the 9th inst that he had discovered a great comet passing the sun to the north-

- "When I was young," said Mrs. Scoldwell to her little girl, "I used to love my dear mam-ma too well to act as you do." "And did she, ma too well to act as you do." "And did she, mamma," replied Bertha, quickly, "used to be all the time telling you what she did when she was a girl?" -THE dining and guard-room of the Winter

-Tist dining and gnard-room of the Visited Palace at St. Petershorg, were blown up by Nibilist conspirators on the 16th inst., by means of a mine placed onder the guard-room. Six soldiers were killed and forty-fire woun-ded. The lives of the imperial family were KELLER.—In Hagerstown, Md., Dec. 16, 70, our dear and much beloved sister Elizabeth Relier, Ared Ti years and 19 days.

A. Coar.

A. Coar.

One Bible Glass.

The Worth of Truth no Tongue Can Tell:

This department is designed for acking and awering questions, drawn from the Bible. In der to promote the Truth, all questions should assign questions to our contributors to assign the total the same point of the same topic to ack the same topic.

PUT ENMITY.

Tell us something about Gen. 3: 16, which reads as follows: "And I will put enmity between thee and the meman, and between thy seed and her seed; it shall broke thy head, and thou shall bruke his heel."

E. M.

THIS is a generic history of the entire contest I for power in the world from the introduc-tion of sin until God's final victory. Serpent and woman, though real beings, are used in this passage metophorically; otherwise the whole passage weald be ridiculous. Six parties are mentioned in this verse

1. The serpent. 2. Serpent's "seed" 2. Woman's "seed." 3. Serpent's "head." 3. "He" (Messials). The serpent and the woman are placed an-tithetic. The serpent's "seed" and the woman's tithetic. The serprint's "seed" and the woman's "seed" are suitibetic. The serprint's "bead" and "He" (Messah) are antithetic, hence we have ranged on one side the serpent, his seed and head, and on the other the woman, her seed and Messiah. The head of the serpent (the devil) stood foremest on the serprint's side. while the Messiah stood foremost on the side of the woman. "He" (Messiah) represents one the woman. power and antithetic to him is Satan who rep resents the other power. The serment repreresents the other power. The serpent repre-sents the false religion introduced by his head, the Devil. The woman represents the true religion introduced by her head, the Lord Christ. "Thy seed" represents the false civil governments, and "her seed" represents true civil government. The scod of the serpent is not the serpent itself, and the seed of the onan is not the woman. Hence each of these stand as representatives of something. The serpent represents false religion, the seed of which is false civil government; the woman represents true religion, out of which springs true civil government. There has been perpetual enmity between true and false religion, between true and false civil polity ever since the fall of mun.

We do not regard "her seed" as meaning We do not regard ner seen as bacazing aue Messish, for in that cose we would have to look for a person descended from a serpeut, an antipode of the Messiah. "He" undoubtedly refers to Christ, as "head" refers to Sazam hut we maintain that. "her seed" also unquestionrefers to true civil government

The Devil's first great scheme being false religion, and the serpent being next to him, it properly represents that religion, and as his something, and this is talse civil governmen ff we true the elementary stages of true religiou and true civil anyornment we will in the time, see them with proper representatives.— Shem stood at the ceal of one, Japheth at the other. Moses stood foremost in one, Aaron in the other. In the building of the temple the representatives of true religion and true government were kept before the people by the two pillars, Jachiu and Bovz. Here I stop until called out again.

MAMMON

Will some one please explain how the manus-unrighteomores can receive as late everlastic bilations? "I say unto you make to yourselve loads of the manutom of minighteomores there you full they may become you into everlastic butations." A. A. ORBALIN.

habitations."

A. A. OBERLES.

THIS passage is found in Luke, 9th chapter
and 16th verse. Mammon is a Chaldee
word signifying riches. Christ scenar to teach
us so to live before the worldly people (or the us so to live hefore the worstly people (or the mamminus of unrighteousbus) that they may receive us into their habitations when our strength fells us, and we ere sunable to take ourse of ourselves. As a general rule, if a man is faithful in his profession and shows no signs of hypocrisy, the same man who derided him in prosperity will be first to belp him in adversity. C. H. A.

Terry who are best acquainted with the sub-jectell us there are over 362 different languages and dialects among the races of minikind. and dilakets among the races of mission. A.1. 2d, after an absence of an upothe to a day. The could fine libit is it ranslated into 200 of there is languages and bits fair in the next decode or two to spack in every dialect of this many longered earth. The congord earth of the cong

FROM PALESTINE

NUMBER ELIT.

RUN of ten hours, the next night brought us into the harbor of Pirmus, the seaport ens, about sunrise Monday morn From the moment that my eye except sight o

the Acropolis, distinctly seen and at once rec-centred before we reached the harbor, objects classical interest gathered so thick me that even to mention them all, in a proper way, would occupy too much of my space. I rode from Pire-us in a carriage, along a beautiful turnpike road shaded by a row of each side, and took a room in the Great Britair Hotel, where my window opened upon the grounds and palece of the King of Greece. Staring out after breakfast, without a guide, I wended my way to Mar's Hill, the most interesting object to me in all Greece. I climbed the very steps, cut in the rock, by which Paul ascended this hill 1800 years ago, and I stood, and sat, for hours on the summit, studying the surrounfor nonrs on the summit, studying the sections ding scenery and meditating upon the events whose remembrance crowded upon me. I had resolved that I would stand on this rock, in the very anot as near as Legald determine it where Paul stood; seat before me, by imagination, the philosophers who constituted his audience and repeat that wonderful speech on the Unknown God. But my heart was too deeply stirred for utterance. When I realized that I actually utterance. When I realized that I actual atood on Mar's Hill, I trembled with emotion and sat down and wept. I had visited no spot

After mending two days in Athens daying which I saw all of its rains, and visited Mar's Hill a second time, I was taken sick with mala-rial fever, from which I suffered continuously for two days. It had been my intention to go from Athens across from Corinth, and thence to Venice: but my sickness made it important that I should get to sea as soon as possible, so I set sail on Friday morning, though I had scarcely strength to get to the ship. During the voyage of six days eround to Venice—two of which were spent in the ports of Brindisi and Bari, on the Italian coast—I graduelly recovered my strength. After one day of sight-seeing in Ven ice, I went on to Milan, where I spent a day; and theore, without other delay, to Paris. Here and theore, without other delay, to Paris. Here I remained from Satursay the 9th of August, till Wednesday, the 13th, when I started for London. I have given a brief account of what I saw at Bro. Delaunay's mission in a separate

in all my journey, which impressed me r

de, and will not here repeat it. After spending two days in London, during which I attended to some business, visited the tower, St. Paul's Cathedral, Westerinster Abbey and the British Museum, I was taken sich again and conlined for the next four days. and just furshed exemining the Alexandrian nanuscript in the library of the Museum, when felt the approach of a chill, and returned to

my hotel. Brother and sister Black and brother Roth Brother and short Black and profiler Rother-man called to see me in my room, but of the other brethren I saw none, and I was not able to go to church on Lord's day. I had made an appointment to visit brother Earl at South-ampton, and brother Moore at Southport, but my sickness compelled me to withdraw both I had barely strength enough to travel Liverpool, whence my ship was to sail on the morning of the 20th. Brother Taylor had moraning of the 2000. Brother Layfor has joined company with me in Longon, to remain with me until I reached home; but Frank had angaged passage on a sbip of the Imman Line, and we parted from him in London. Brother Earl had preceded us all to England, having heen called home by the sickness of one of his

not marked by any stirring incidents. The weather was disagreeably cost and damp, but the sea was nearly smooth, barely rough enough to keep mearly all of the ladies and many of the

men on the sick list.

We landed in Philadelphia about spaset. day, the 31st, after a voyage of eleven days After supper we went up to the church, but found it shut. We went to brother Van Culin's lound it shut. We want to brother Van Culin's and learned that, owing to the temporary ab-sence of brother Lobinger, the night meetings were suppended. After a very pleasant evening with brother and sister Van Culib, to whom we are indebted for many favors, we were off for home on the fast trum of the Pennsylvania rail-I resched home on the morning of Sent. 24, after an absence of six months to a day. Th

excitement for several days, which about took away my powers of thought. I was overwhelm-ed by a sense of the goodness of God and the

good-will of his faithful servants. I am now at work in the College of the Bih and in the pulpit, endeavoring to make good use of the information which I have gothered, and I em devoting every hour that I can com-mand to the preparation of the volume on Bible lands, which is to be published as soon as the manuscript can be completed. It will contain all the matter of permanent value which has eared im my letters, and some of the letters entire. In addition to this, it will contain a complete description of Palistine, systematically arranged and copionally illustrated. I brought

home a large collection of photographs, from which we expect to have original engravings which we expect to have original engraving-executed especially for the work.

To every patient reader, who has followed me through the tedious secount of my long journey which I have given in these letters, I now make my lowest bow, and return my wormest thanks.

J. W. McGARVEY THE CASSEL LIBRARY.

IA BE PERMANENTLY LOCATED AT MT. MORRIS,

BHOTHER A. H. Cassel, hering devoted a large portion of his life to the work of leeting Books, Pamphlets, Manuscripts and rals, now proposes to donate the greater part of his life-work to the Church of the Brethren. In his library are to be found many rere and valuable works, both written and printed, relative to the early history of our Church in America; works that can be found nowhere else, and hence are invaluable to all who desire to learn more of our Holy Brethren who brought to this country the Primitive doc-trine of the Church of Christ. The Library contains nearly twenty-eight thousand Books Pemphiets, Manuscripts and Periodicals, and is especially rich in old and rare works. In it is a copy of the "Uralte Bible," hearing date of 1470 It is printed from wooden blocks, upon which the letters were carved before the invenwaite the testers were carred astore the inven-tion of movable type. The capitals were put in with a pen, after it came from the press. The only other copy of the "Uralte Bible" in Amer-ics, is owned by James Lennox, of New York, and was obtained by him at a cost of 83,000,-There are also many old Manuscripts in relland dated in the 16th and 17th centuries, Luther's Autograph Bible, the first Bible printed in America, by Bro. Christopher Sauer; also Bro. Sauer's Almanecs, the publication of which was begun in 1738, and continued for 40 years s begun in 1738, and continued for 40 years the early literature of our Church, composed All the early htorature of our Church, composed of Books, Pamphlets, Papers, Manuscript letters from Alexander Mack, Manuscript proceedings of our early Annual Meetings, &c., &c. History, Science, Divinity and Art are well represented, Taken all together, this is one of the most vel-uable collections of books owned by any pri-

vate individual in this country. In order that it may be perpetuated in our Brotherhood, brother Cassel will appoint Trus-tees, who shall be members of our Church, and if, at any time, from any cause, eny Trastee shall lose his membership in the Church, his place on the Board of Trusters shall be declared vacant, and his successor shall be oppointed by the remaining Trustees. Upon the death of a Trustee the surviving members of the Board shall appoint his successor, but no person shall be eligible to the office of Trustee unless he shall be a member in good standing, of the Church of the Brethren. By this means the Library will be held in trust for the use of our Church forever.

Brother Cassel desires \$5,000 to be placed on erest to support his declining years. In order to raise this sum it is proposed to sell life-memberships at \$25 each, giving the holders thereof the full benefit of the Library free during their life time, and the privilege of be-questhing it to one of their children. Lifemembers will be allowed the privilege of taking out books to read, except such rare and valuable out hooks to read, extent quelt rure any avanance works of which no duplicate can be obtained. Books can be taken out only under such re-strictions as may be adopted by the Board of Trusters, but only life-members will be allowed to take books out of the Library. The money eived for yearly dues will be used in paying ibrarian, and in defraying incidental expen-

We appeal to all our dear brethren to lend a

They Have Left Us.

HOW dear to our hearts are those friends and associates, especially those who here been so kind and good to us in guiding our footsteps, end in directing us to the Lamb of God; but with all the affections and strong attachments, it becomes necessary som for us to pert. What! shall I say part? Yes, part in body but not in mind. Here I feel to say with the poet:

"Sweet is the dear uniting to That will not let us part; Our bodies may far off remove But still we're joined in hea

Well do these lines evpress our santiments in respect to our dear friends, brother Snowherger and family who have lately moved to Nebraska They were all earnest workers in their Moster's

cause. He was our elder for a number of years; earnestly and faithfully has be labored for us. His zeal and energy in the work of the Lord was untiring; always ready and willing to lahor for his Muster, and calmly and deliner-ately he would submit his will to the will of his Lord and Master. "Thy will, not mine, he done," seems to be the first thought in his mind, for he patiently bears his chastisements and amid his trials and troubles always seemed

thankful. Well may we profit by his exemples, and not only so, but by practicing the precepts that he has stamped upon our minds. and especially those of us who are young, for who among us has be not admonished and instructed? Not one, for he has sown seeds of kindness in every heart. He has stamped his name upon the hearts of his dear brethren and sisters never to be erased. We may wander over hill and valley, through meadous and wildwood, yet will we remember our dear old brother. We never can forget him and we hope that he will remember us, and out of a heart of love will still pray for the little flock at Monticello Pray for us, brother John, for rest assured that our prayers will be in behalf of you and family May God bless us all.

Monticello Ind

Ir there is music of love in your heart, there ill be joy in your face, joy in your words, joy

Annaungements.

Notices about be brief, and written on paper separate

The meeting of the Northern District of In-

shall Co., Ind., April 15th, 1889.

A. H. Purkanaugh, Clerk The general District Meeting of District

Ine general District Meeting of District No. 2, Virginie, will beheld on the 8th and 9th of April, 1880, with the brethren at the brick masting-house, Middle River District, Augusta Co., Va. A full representation is greatly desir-

The District Meeting of Southern Ind., will be held in Clinton Co., in the old Middle Fork Church, March 24th. Brethren coming by Railroad will come on the L. M. and B. R. R. to Mulberry the day before and they and conveyed to place of meeting.

The District Meeting of Northern Iown and Minnesota will be held on the 19th day of March in the Brethren's meeting-house in Greene, Butler Co., Iowa, on the Burlington, Greens, Butter Co., Iovra, on the Buringston, Cedar Rapids and Northera R. R. to which we extend un invitation to all to be present, and especially do we desire delegates from all the churches within the district.

J. F. Erewensupy Please announce that the District Meeting for southern Nebrasks, Colorado and Northern Kansas will be held at the residence of brother

Kansas will be held at the residence of protect John Humbarger, four miles south-east of Ab-lienc, Dickinson Co., Kan, on the 19th of May, ISSO, Lovefeast to be held on the 3th and 8th. For futther information correspond with the writer.

S. A. Surres.

The District Meeting of North Western Dis-We appear to our our other methods on the second of the se

FROM THE CHURCHES

AND they that be wise shall shine as the rightness of the firmament; and they that turn

VIRGINIA

Green Rorest Interesting meetings of the brothren w held at the Mountain Branch school-house du-ring the latter part of Jaquary. Brethren Kendig of Augusta Co., and Crouwhite of East Tennessee were with us. Their sermons reansesse were with us. Their sections were impressive and much good resulted therefrom. One was baptized. The people of this commonity are greatly aroused to a sense of their duty in regard to the salvation of the soul. May the influence our dear brothren exerted in this esighborhood find its way into every heart. We hope we may see many souls come to Christ and help us fight the hattles of the Lord. Hope our brethren may accomplish much good as they sail on the ocean of Time and though storms may come and their spiritual sky he darkened, he who stilled the tempest and walked on the waters, can land them safely on the other shore. Brethren, let us labor more earnestly for the salvation of souls. All around us are souls perishing for the Bread of Life and we should try to rescue them.

J. M. HAYSLETT

OHIO

y. The Board of Evangelism of North-western Chio met at Dunkirk Fah. 26th, and disposed of business in a satisfactory manner. There being sufficient funds in the treasury to meet the demands, the work was arged forward. At present there are six evangelists in the field at work, and calls are coming for more preaching. Apparently, the people are "bungering and thirsting efter righteensness." Though this work is yet in its infancy, the prospects are becoming better as it progresses, and we think the time is not far distant when it will be not the time is not far distant when it will be what it was intended to be by the author.

S. W. LINDOWER.

Milford.

Raymond.

Our meetings commenced on the 7th of February and closed on the 24th, with twenty-three additions. The meetings were conducted by brother D. N. Workman. Quite an interest was munifested by professors and non-professer Workman had delivered a discourse on the Brethren's platform, many were made to acknowledge that it was a sound one, but would excuse themselves by saying that many were not on it. Admitting it to be the case, let us, brethren and sisters, walk clo-ser to the profession that we have made—keep right on the platform and let our light so shine that we may not be stumbling-blocks to the world; that those around as may see our good works and through our influence and the grace of God, many more he persuaded to turn from their ovil ways and unite with the people of

INDIANA

Gur meeting is still going on near this place. We have had tweive accessions, on applicant and two reclaimed. One of these two had been out of the church thirty years. Yesterday I haptised Professor H. S. Bortner, Principal of the Syracuse Normal School. JCHN NICHOLSON.

MICHIGAN

Campbell. The Thornepple Church is in peace and union as far as 1 know. During the last year there were eleven added to our number by baptism and sixteen by letter. On the 14th alt., brother Emanuel Hoover of Miami Co., Ohio, came and preached four sermons, and on the 22nd, brother Gidson Bollinger of Medina Co. Eind, brother tision Bollinger of Medina Co., came and presched its sermons. Bro. B. has visited three churches in Michigan and will visit two more if nothing prevents before he leaves. We have had a very open winter. The past week was Spring-like. Last night we had a beavey thunder shower and to-day it is cold. Health in general, good. J. F. RAIBICH.

was new. Our labors resulted in one being baptized. Another made application but be-cause of poor health was not haptized. D. B. Studanaken.

Chumpaign Co. We have had a soul-refreshing mee this place. Brother J. J. Kindig of Woodford Co., preuched ten sermons for us and gave us good doctrinal counsel. There was quite a good feeling throughout the meeting; also good or der and attendance which is very desirable with the children of God. The people seemed to be very much interested and we think there is a prospect for doing good if we could have regular preaching. The nearest church is sixte away, hence we feel isolated. There are seven members in this vicinity. Ministering brothren when traveling through, please stop and

SARAH CULLUN

VIOLA MILLER

Bro. E. K. Buschly writes: Diptheria has taken away quite a number during the Fall and Winter in and around this place. It hasquite fatal. Middle-aged, youth and children are its victims. "Thus saith the Lord, set thin-house in order, for thou shalt die and not live." 2 Kipgs, 20: 1.

TO 18' 4

Brother Solomon Stamy came here on the 14th of February and held a few meetings. interest was good, and although no present ad-ditions, the brethren and sisters were greatly

encouraged. Waterloa

Brother J. H. Moore labored with the brethren in South Waterloo Church from 22ed ult to evening of 24th. Subject Sunday morn-ing, "The office of the Holy Spirit in reproving ing, "The office of the Holy Spirit in reproving the World," Sueday aftersoon he preached to the little folks. Subject, Sunday evening, "Salvation." Monday evening, "Non conformity of the Heart." Tuesday evening, "The present, interestediate, and final state of man." Being interesciate, and final state of man." Being present at hat two meetings it is only those of which we can give a synopsis. On the "Non-conformity of the heart," Ross. 12: 1, Pros. M. assid one conformity should be from the heart. Non-conformity of the body and not of the heart, is not Goopel; it is not being transformed by the rensering of the saind. If a person's by the renswing of the mind. If a person's body be conformed to this world it shows his heart; and since the heart non-conforms the hody, it is the heart that should be educated and changed, for when the heart is changed it and changed, for when the heart is changed it will change the hody. Bro. M.'s last sermon here was on the three states of man. 1. The first state of man in his existence fr

his birth to his death. 2. The second state is man's condition be

tower death and resummention 3. The third state is man's final existence

after the resurrection. Man in his first state is composed of body

Man in his first state is composed of body and spirit. When Moses died his body was buried in the valley of Moah, and his spirit went to God who gave it. The soul of man is conscious in its second or intermediate state, for Consistences in its second of intermediate state, for Christ talked with Moses on Mr. Herman ma-ny hundred years after Moses' hedy had re-turned to dust and before it had been resurrec-ted, showing Moses was conscious between death and the resurrection.

Again, Christ said to the thief, "To-day shalt thou to with me in paradiss." If the soul of Christ was conscious, so must the thief's have heen, for he was to he where Christ was. Peter If the soul of tells us Christ preached to the spirite in prison, showing their consciousness, and therefore the showing their consenousness, and therefore the consciousness of the soul between death and the resourcetion. Again in Luke 16, Christ, for the first time, lifts the reil which excludes the intermediate state of man from the view of the living. A rich man and a poor man died. This was as far as those who knew them could folwas as far as those who knew them could not low them. But Christ now lifts the reil and late them see what became of them after death. Their bodies were huried. Lazarus was carried by angels to Abraham's bosom. The rich man lifted up his eyes in hell, being in torment, and he saw Lazarus, and he cried to him for a drop of water, thus showing again the consciousnes of the soul between death and the resurrection.

Maple Grove Colony The good work of the Lord is prospering in this part of God's vineyard. Yesterday, Feb. ty-one precious sonly were made happy in received into the church by holy baptism. only were made happy in being may they all rejoice ever more in the love of their dear Savier and hold out faithful unto death! There are two more applicants, and death? There are two more applicants, and others are deeply impressed. We bless the Lord for what we have seen and heard during the past few weeks. We desire the prayers of all God's children that we may all hold out faithful and receive a crown of life S. R. HOLSINGER.

NEBR ISE I

Platte Valley. The members of the Platte Valley Church The members of the Platte Vaney unsure in council unanimously agreed to make further inquiries concerning the "Western Hons Mis-sion." Give us, please, the rules, as we wish to he represented in the work—not as donors, but as a poor, realtered flock, which has but the state of the property of the property of the pro-but as a poor, realtered flock, which has but ister, and he has a large family to look after, hence connot fill near all the calls for preaching. Good prospects have for true reli-Come over into "Macadonia and help Any brother or brethren coming West will please give us a call. Will the Primitise

tion please publish this also? J. P. Moonaw, Rising City, Neb. MES KINZER, ELI BAINGHURST J. M. WINE, J. B. KELLER, Purple Cane, David City,

Certification.

WE, the Massionary Board of Southern Iowa, hereby certify that brother S. A. Garber of Leon, Decatur Co., has been duly appointed as Evangelist, and we heartily rec mend him and his mission to the prayerful consideration of the Brotherhood. missionary labor should be sent to him or the missionary lanor becomes.

Board at Mt. Etua, Iowa.

J. B. Beard

A. F. THOMAS.
J. M. MANSYLELD. A Correction.

THERE is an error in B. AT W. that I wish
you to correct immediately, as it did not I you to correct immediately, as it did not come before my notice until to-night. The essay entitled, "The Wey to be Happy," was selected by me and given as such, (at least thinking I had); now it appears in my own name which is the printer's mistake. In the January number the author has accused me very hard for re-writing his article and giving it as my own, which would be wrong for any

PHESE A. FRANTZ. Watch Him

Beloved Rep. Moore

one to do.

O-DAY there was a man at my house who calls himself John VanDame; he claims to e a doctor and has a good many receipts with him. He said D.—M —gave him one receipt to cure Hog Cholera. He said you know him He claims to be a brother, and says he was to ken into the church at Dutchtown, Ill. He He says he knows a good many up there and tells hard stories about brethree and sisters. He had his back broken and walks vary much bent forward. Do you know such a mae, or is he an impostor? J. Y. SNAVELY. an impostor? Hudson, Ill.

Yes, we know just such a man. He is no member of the church, and our impression is. the lass you have to do with him the better you will be off; at least that is the experience of the people in and around Lanark. He came near people in and around Lanark. He came near making considerable trouble in an adjoining church, and to our knowledge, the people here have no confidence in him whatever. We could tell a good deal, but presume a hint to the wise is sufficient. J. H. Moone.

Rifeacy Nofice.

The leading article in the North Review for March is by ex-Judge Jera S. Black and is entitled "The Third Term," being a re-Expressed: or A. S. Lear and the writer held at series of a recting short eight all received and the recorrections of the series of marting short eight all insecting and the relation of Noconia, Mantagenery Co. in a locality attent all fix and the wished go into evaluation of the received and the relation of the contraction of the received and the relation of the Section of the

lation of a custom that is stronger than any laws or constitutions whatever that would in effect he the end of our R publican mentintions,

and the costallarest of "empire." Hon. E. Stoughton follows Mr. Black, taking pre-Stongarton tollows Mr. Black, taking precisely the contrary view, that not only is a third term not a thing to be depreciated, but that it is em-ineally desirable, especially if, as in General Grant's case, an interval of time has eloped be-Genat's one, an internal of time has elaped between the second term and the third. At times the record there and discriminating income tax is in prove that a discriminating income tax is in growth that a discriminating income tax is in the control of the discriminating income tax is an anisome tax as we slevied in the United States by rate of Cangress in 1885 and succeeding years. The fourth article in by Rev. Dr. Bellows, and treats of Civil Service Reform. The author records what has heave done in Bettown, and treats of Unit Service merous.

The author recomets what has been done in
Britain to reform the civil service of that country, and shows how the experience of British
try, and shows how the experience of British try, and shows how the experience of British stotesman may be turned to advantage by American lawmakers. Professor Simon Newcomb, in an article on "Our Political Dangers," calls attention to the need of some non-political tributal for the determination of contested and the state of the stat ical tribund for the determination of continual checkions. He looks or the presidential strang-gle of three years ago, and the recent excil-sant in Maine, as symptomatic of a diseased political condition which calls for remedies ray different from these which have hidden to the condition of the continual con-lination of the continual con-lination of the continual con-tinuation and the Fried Rece in America." The three of new looks are by Mr. R. L. Dellar.

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Children at Werk.

J. H. Moore, Lanark, Carroll Co., III.

W. U. R. R. TIME TABLE.

Trains inner Lanark, Sundays excepted, or follows Day Ragrem ... Night Ragres .

Day Express Night Express Night Engows.

Thirtness of different mass only Possenger mass may be made to the mass of the mass of







Vol. V.

Lanark, Ill., March 16, 1880.

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

Bonerman, Dankiris, Ozicie, D. S. Merstaer, Wagnessleer, et & By, Lens, III (Gliese, Mechens, Men. J. B. Petry, Lougnain, Victors, S. Chiese, Mechens, Men. Johnson, V. Cohn, M. Kanger, Cerro-Garden, Melder, Cercalle, Mes. John Mestager, Cerca-Garden, Wins, Michigary Cores, III B. Brawer, Bolton, Oreg. J. W. Schrowood. Matchallis, Leide.

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IXTU PAGE—Benutiful Land of Song. Pearl and Roses Put Flown in the Lember Room. To Good to be Lost. Maxima of the Rotischilds Reuling. Assemberats. Fuller Astern, Ou PROF. The Colosseum. Editors and Health Brotherly Love Continue.

Let Brotterly Love Continue.

ETOUTH PAOE—Demonstrate Pa.; Lemorrov
Pa.; Asthami, Ohio; Pline Creek Church, Ir
Downgaic, Mich.; Cerro Gondo, Ill.; Alexand
Mo.; Herman, Kan.; Vancouver, Washington
Pive Similary. Au Impostor. Correction.
Bio Scioul Echèles. Literary Notices.

IN THE REGENERATION

BY D. P. SAYLOR.

"And Jesse said unto them, verily I say anto outhat ye which have followed me, in the regener-tion when the Son of manufall at in the throne you, that ye which have followed me, in the regener ation when the Son of man shall att in the throm of his glory, ye also shall sit upon twelve thromes judging the twelve tribes of Ismel." Ment. 19: 28 REGENERATION means, to generate or produce anew; to form into a new and better state; to reproduce. In theology the word is applied to be spiritually born and become a Christian: to renew the heart, &c. Different views are held by different persons or the application of the word regrueration in the The word occurs only here and in Titus 3: 5, in our English Testament. There can be but one view as to the meaning of the word, as our knowledge of it is derived from the sums standard lexicons. I don't pretend to know any thing of Greek, and I have never heard two men agree on any disputed point where the Greek was referred to, nuless they belong to the same church association. I take our Scriptures as we have them, comparing, if needful, the different translations, and then refer to standand Laricographers for the magning of words The different views on this subject, lie in th

application of the passage. Some punctuate it thus: That ye who have followed me in regeneration. This convers the idea that Christ him self was regenerated. Thus punctuated, no othon can be drawn from it. And this thought is abound and dark not be entertained.

I once heard a good and much loved brother ach from this subject, and he read it under this punctuation. I had my cars set to hear what he would make of it. He said the thought that Christ was regenerated in the sense in which we use the term, was absurd, hence we could not follow him in it, "But," said the dear good brother, "Christ was baptized, and we can follow him in that." Some of us smiled at the brother lifting himself out of one dilemma, to fall into the equally absurd one of haptismal regeneration. Another brother on this subject, said, "Christ must have undergone a kind of regeneration in his conflict with Satan in the wilderness, and his forty days fast, and said by faithfully resisting and over temptation as Christ did we followed Christ." Of the two views this was the better one, but I shall be created, and the soul and body united." think neither correct. All this comes from

the English Testament which I have and as do the German by Luther, the Swis German by Freshone, and the American revised translation.

The application of regeneration here will be the resurrection from the dead, to the time of recreating and renewing of all things, and not to the regeneration of the sinner to spiritual life And this view is perfectly consistent with the whole subject. Peter sand to the Lord, "Behold we have forsuken all and followed thee. The young ruler's departure from the Lord, and his observations upon it led Peter to ask the question, "What shall we have therefore?" There was no spiritual regeneration in them when they followed the Lord. The idea of a emporal greatness occupied their minds. They ould not understand what to converted men now are the simplest Curistian truths. They wanted to sit on his right and on his left hand in his band his kingcahinet. chief men in the in this view things at that time looked glo therefore Peter called the attention of the Lord to the fact that they had forsaken all and followed bim, and having done this, "What shall we have therefore?" A fair and honorable pestion certainly; and Christ auswered the mestion just as fairly as it was asked. "Verily I say unto you, that ye which have followed me, not now, but in the regeneration, when I will make all things new, will recreate you in the resurrection from the dead, and change your vile bodies, when I will sit in the throne of my glory, not as you now think in a temporal kingdom; there you shall have your reward. and that will be, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

had as much to do in perse and is the view sustained by commentators. them as the Gentiles had Scott says, "If we join the expression, in the re peneration, to the preceding clause, it may mean the regenerating work of the Holy Spirit on their hearts, disposing them to obey his call. But it may, and probably should, be oised to the subsequent clause; and then it refers to the time, when the spostles would re ceive their full recompense, even when the Son of man shall sit on the throne of his clory Then he will make all things new; and they will be his associates in judgment; the world and the church will be judged according to heir doctrine; and they will appear distinguish ed in a special manner from all their brethren in Christ. Some reference may perhaps be had to the establishment of the Christian church and the condomnation of the Jewish nation in sequence of their ministry; but the day of judgment seems uudoubtedly intended. Judas, was at this time one of the number- but he had never truly left all and followed Christ. When he by transgression fell, another was appointed in his place, and the number twelve was continued. In the day of great restoration of all things, when the elect shall enter on a new life of unspeakable giory, even that great and dreadful day, when the Son of Man shall sit upon the throne of unjesty, to judge the quick and the dead; then shall ye, my spostles, who are now despicable and mean, have the honor to sit upon several thrones, to second and assist this awful act of final judgments on the rebellions tribes of Israel."

This is a common sense view of the subject

Dr. Clark punctuates the passage thus: "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory." And says "the panetuatoin which lead them to Christ. I have observed here, is that which is followed by the most eminent critics; the regeneration is thus referred to the time when Jesus shall vis on the throne of his glory, and not to the time of following him, which is utterly improper. The regeneration. Some refer this to the time in which the new heavens and the new earth

Matthew Henry, "The date of these however,

punctuating the passage. Punctuate it, That which fixes the time when it should commence, not immediately from the day of the date of these persons. But when the Son of man shall sit u the throne of his glory; and to this some refor that, in the regeneration they will be thus

dignified. Christ's second coming will be a regeneration, when there shall be new heavens, and a new earth, and the restoration of all things. It is certainly to have its full acc plishment at the second coming of Jesus Christ, when the saints in glory shall judge the world and the twelve apostles, especially as associates with Christin the judgment of the great day when all the world shall receive their fina doom, and ratify and applaud the senter I have given the understanding of these three carned men on this subject; but I did not ob tain my understanding from them, but from a common sense view of the Scripture as we have it. First riew. This was a question asked by Peter for the twelve alone, "Behold we have forsakon all," &c. And the answer is to, and for them alone. "Verily I say unto you, that ye which have followed me," &c. This is special to, and for them, none but they will be thus honored and dignified. Second view. To rest it, we that have followed me in the rea makes no sense. The Son of man never being regenerated, it would be abourd to say we follow him in it. And to apply this thrones, &c., to the present time, would be equally absurd. Here the Son of man did not sit in the throne of his glory; all admit that is yet in the future. And the twelve which more as lambs among wolves; made as the fifth and officouring of the earth, a spectacle for the world, for men, and for angels to look at, curtainly did not sit upon twelve thrones, judging the twelve tribes of Israel, which I presume

WILLING WORKERS

BY WEALTHY A. CLARKE

COD accepteth what a man hath, and requestion of the second inguity. On the second inguity of the second inguity of the second in the second i H H says "It is more blessed to give than to rece and this language will apply to our work in the Church as well as in any other department of labor in life. Our earnest dearn should be to try, in some way, to win souls to Christ. If we feel glad that we entered the Kingdom, should we not want others to enjoy the same blessing and privileges? There is a great work to do: all around us souls are perishing, and we who profess to be bright and shining lights, a the ones that should try to rescue them w. cannot sford to fold our arms and rest at "ease in Zion." Jesus says, "My Father worketh hitherto, and I work. His sympathizing hear was moved with compassion towards the lest and he wept over their and condition. His nission in life was to do good unto all ch of society. Not only did the righteous claim His attention, for He says. "I came not to call the righteous, but sinuers to repontance." was pure and undefiled, and yet He associated with sinners that He might do them good. This is a thought we should not overlook. ould never slight those who are ontside the fold, but treat them kindly and endeavor to

Willing workers are needed, and such will labor more successfully. We must feel ready and willing to labor where the Lord directs as True, we cannot do much, but by the blessing of Heaven, we can, perhaps, accomplish a little good, and Inspiration teaches us that "even a cup of cold water, given in the name of a disciple, will not lose its reward." If, then, "Our

He also assures us that if we lack wisdom, He will give and upbraid not. agement we have to work for the Master, and we should labor to faithfully discharge every Christian duty devolving upon us.

No 11.

The Sabbath-school is a vast field of labor, and one in which we can all work. If we have one talent, let us improve it; if five have been committed to our charge, a greater work will he required of us. We need not go to foreign lands to find something to do; here at home is a work that is calling loudly upon us for our assistance. There are little children all around us whose minds are susceptible of great culture and improvement, and they should be enthered in from the streets, and wherever found. must be taught, and to us they look for teach ers. Their bearts are yet untainted with sin, and now is the best time to implant religious. impressions. In this way, if we work dili-gently, we may accomplish a great work for the Church. In a few years the silvery heads will be lying in the silent tomb, and the children of to-day must fill their places in the Church and in society. Now is the time to prepare them for the responsibilities which will fall upon them, and we should not neglect it. Young brethren and sisters, to you the com-nand, "Go, work," applies with force. You

are youthful and strong, and capable of performing acceptable labor. While in the morning of life, he active, diligent and earnest, in all things showing a pattern of good works In this way we can be helps to those who are older and more experienced, and thus, as workers together, can more successfully further the Master's cause. But we must be willing workers. We want teachers to instruct the tender minds who feel the importance of their work, and who are ready to sacrifice their own pleasure for the good of those entrusted to their charge. The agnitude of the work requires es and promptness in those who are teachers, and we must endeavor to win the affections and nfidence of our pupils if we would have our efforts crowned with success. Our influence must be for good if we would impress their minds favorably. Little children are close observers, and they very readily discover whether we we in earnest in our work, and whether we se partiality. We must love them if we would save them love us

Fathers and mothers in Zion, you can help us in this work by your presence in the Sah-hath-school. Your words of encouragement stimulate as who are younger to lahor more diligently, and inspire us with renewed conrage. Then withhold not your sympathy, but ome and help us, and we will try to train the tender lambs for Heaven, and when we are done teaching here below, we may have the pleasure of seeing sheaves we were in in gathering into the garner of the Lord.

"If among the older people, You may not be apt to teach, "Feed my lambs," said Christ the Shepherd,

Place the food within their reach And it may be that the children You have led with trembling hand

Will be found among your jewels. When you Lunark, Ill.

Somerimes the black storms of trouble blot out the bright stars from the sky of enjoyment, and then the faint heart feels the blackness of darkness overwhelming it: but just then the Savior rebukes the wind and hids the waters he still, and faint heart starts anew on ite journey

to the celestial city.

Warn Christ was about to leave the world, he made his will. His soul he committed to his Father; his hody he bequeathed to Joseph, to be docently interred; his clothes fell to the sol-ders; his mother he left to the care of John; but what did he leave to his poor disciples, who had left all for him? Silver and gold he had Father" regards such little acts of love, how had left all for him? Silver and gold be had much more will He aid and these us as workers none, but he left them that which was in in His vineyard if we go forth in His strength! in little better—his peace.

HEAVEN IS MY HOME.

I EAVEN is a place of rest, Heaven is my home; In it the Savior dwells,

Heaven is my home Heaven is a happy place, Heaves is my home; In it the blood-hought throng Sing the redeeming song, And see their Savior's face

Heaven is my home Heaven is a place of love Heaven is my home; Where happy saints shall meet And live with Christ above Heaven is my home.

Heaven's where King Jesus reigns, In sickness, pain and woe, In heaven there are no pains

Then come what will to me. Heaven is my home; As taught by Christ on high Heaven is my home

If God will only say, Heaven is my When judgment day is past, Then I shall dwell at last

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bide characteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY, Affirms.

J. W. STEIN, Denies. J. W. STEIN'S SEVENTH NEGATIVE. A S Mr. Ray is much given to overlooking plain questions, I ask him the seventh time if Baptists can engage in war without doing those lusts of the flesh, viz; "hatred, variance, wrath strife?" Gal. 5: 20. He says: "I write my name in the book of the Father and of the Son, and Holy Spirit." His lan-guage calls for three books. 1st, "the ook of the Father," or the Father's book; 2d, (the book) "of the Son" or the Son's (book); 3d, (the book) "of the Holy Spirit" or the Holy Spirit's In these equivalent forms, the sign of possession or authorship occurs Covel says: "Nouns, denoting a possessive relation to the same object, have the sign (') annexed to the last only as Muson's and Dixon's line; nouns de noting a possessive relation to different objects, have the sign (') annexed to each, as Adam's and Jackson's administration, i. e., Adam's administration and Jackson's administration." Digest of Eng. Gram. Mr. R. cannot transpose his sentence so as to give the sign ('s), (which is equal to "of" in his example) to the last nonn ouly, hence, his example is a failure. My example was an alogous to the haptismal formula and correct. The "Father," "Son" and Ho ly Spirit though one, are also "three; and as such we are commanded, Matt. '28: 19, to baptize into their names. It is a principle of the Greek language, that two or more nouns of the same gender, number and case, connected by the conjunction kai, denote the same person or thing, the Article is prefixed to the first only, as "O Theos kai Pater tou Kuriou emou;" i. e., "the God and Father of our Lord." 2 Cor. 1: 3; see also, 11: 31; Epk. 1 · 3; 6: 1; Thess. 1: 3: Col. 1: 3; 1 Tim. 6: 15; Heb. 3: 1;

fixed to each noon (unless omitted be fore all, or prefixed to the last only). as "hor te'on i kai hor harmartoloi, c., "the publicans and sinners. 15: 1, 2; 20: 1; Acts 11: 1; 26: 30; 5 Thess, 1; 2; Jas. 1; 1; Rev. 22; 15. Da B. H. Kennedy, profess or of Greek in the University of Cambridge, says: "Un doubtedly the presence of ton in Matt. 28: 19 hefore Patros, Ukiou, and Hag ion Pneumatos makes them three dis tinct personalities, whatever their rela tions to one another." Letter from Cam

bridge, Eog., dated Dec. 24, 1878. Mr. R. knows that vessels usually s by repeated efforts. He thinks "th breast milk," and "Egyptian ointment was a mixture. Then it would have been something else, i. c., the name of its compound. Mr. R. can't prove that "cb aptisato," 2 Kings 5: 14, is not frequen tative. "Heptakis" only limits the num ber of its actions. He misrepresents Chrystal and his authorities by garbled extracts, Chrystal says of the fathers who speak of trine immersion as a tra-"They believe it to have been derived from Christ or his apostles, but to have been handed down by tradition. " Basil an I Jerome both derive the trine immersion from a divine or apostolic source. * * Sogomen ex apostolie source. pressly calls the trine immersion alone the divine baptism." Chrystol's Hist. of the Modes of Baptism, p. 159, 160. Gregory Nyssen calls it the tradition

of the divine institution," Bingahm's Antiquities, vol. 1, p. 487. Eunomius, the inventor of single immersion, was not a Catholic, but a reputed heretic, an "Arian." Sogomen's Eccl. Hist. p 263, 290-294; Socrates' Eccl. Hist.

My 5th reason why the Baptist burches are destitute of Christian bap tism is founded upon the consideration, that, if single immersion was first practiced, the general church would have had to change the trine immersion be fore the third century. Clement, of Alexandria, born about A. D. 150, address iog the Christian churches of his age says: "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed." &c. Wibey on Bap. p. 228. Mouulus said, A. D. 256: The true doctrines of our boly mother, the Catholic church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the Article of Baptism, and the trine immersion wherewith it is celebrated; our Lord having said, 'Go ye and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit." Work of Cyprian, part 1. p. 240. Mr. Ray says truly that "when historians use the term, Catholic church, with reference to these times-about the third Suc. p. 159. Therefore, according to himself Monulus declared trine immer-"the church, in general." Tertullian, who was born about A. D. 160, and baptized into the Catholic (i. e., general) ped," ons, sec. 3.

church about A. D. 185 by trine immersion, declared it to be the Catholic practice. He says: "We are thrice dip-pred" " " ". Tertullianus De Cor-

My sixth reason is that Baptists, themselves, testify that there was no change in the mode of of baptizing during the first three centuries. Orchard says of the second century: "Although unwar-3: Usl. 1: 3; 1 11m. 0: 15; 14cb. 3: 1; the second century: "Although number | gle to time inhibitions applies the | Usl. 1: the second century: "Although number | 21: 2: 1 Eth. 2: 25: 2 Febre 2: 20; 3: 18; reatable customs and ceremonies began whole marty church of salighty to be used second or second or

ces of religion were not altered from upon all succeeding generations, which their priptural subject, which is supported by the best historians, as 'it does

not appear by any approved authors that there was any mutation or variation in baptism from the former century. Mag. Cent. 2, In Deno., p. 59." Orchard's Hist. of Foreign Baptists, p. 26. Of the third century, he says: "The most respectable historians affirm that no evidence exists of any alteration as to the subject or mode of baptism during the third century. 'We have no testimony as to any alteration as to the rite of bap Hom " Mag. Cen. 3, Dano. p. 62 "They generally dipped them thrice in water.' Du-Pin Hist. Cen. 3. "Idem. water. Du-Pin Hist. Cen. 3. " Idem p. 35. Du Pins says they did this "in the three first Ages of the church." Du Pin's Hist., vol. 1, p. 589. Orchard says of baptism, during the three first centu-ries: "It should be remembered that there existed a harmony among churches on the mode and subj baptism, and all part es were regulated by the scriptures." Hist. of the Baptists. p, 38, 39. According to the foregoing. there was no baptism for the first tive centuries but trine baptism. Eunomius

hadn't invented his single dip yet, Ireneus, one of the most distinguish Christian writers of the second century who was in youth, contemporary with Polycsrp, a disciple of the apostle John, whom he heard, to use his own language 'speak of his familiar intercourse with John, and with the rest of those who had seen the Lord, and how he would call their words to remembrance." &c., Writ ing, A. D. 185, says: "Polycarp was not only instructed by apostles, and con-versed with many who had seen Christ, but was also by apostles, in Asia, appointed bishop of the church at Smyrna

"; and when a very old man, gloriously and most nobly suffering, martyr dom, departed this life, having always taught those thiogs which he had learn ed from the apostles, and which the alone are true. To these things all the churches of Asia, testify, as do also those men who have succeeded Polycarp down to the present time"-(i. e., A. D. 185. about the time Tertullian received bap tism by to ine immersion). Writings of Irenieus, vol. 1, p. 158, 159, 262, 263. Such statements certainly support Mr. Orchard's,

My 7th reason is, that if a change wa made from single to trine immersion, it was s: unanimous that the whole Christian world of that age, of which we have any account, never raised one protesting voice against it. Think of the circum stances. 1. The Gospel had generally prevailed. (Col. 1: 5, 6; Tertullian v Marcion, p. 469). 2. The church The churches were republican. (Moheiru's Eccl, Hist. century—* * *, they only intend to Cen. 2, part 2, ch. 2, sec. 1. Neander's refer to the church in general." Bap. Ch. Hist. 1, p. 179, 184. Rob. Eecl. Res. p 50, 122-124.) 3. They were the martyr churches of the early persecu-They were the sion to have always been the practice of tions. How, then, could such a change have been wrought?

My 8th reason is, that if a change v made from single to trine immer was done so quietly all over the world that the most ecclesiastical writers of the early ages, such as Chrysostom and oth ers, never found it out, but, without con tradiction, attributed trine immersion, as we have already shown, directly to Christ.

In view of the foregoing facts and sa guments, such a change as that from sin-

could not have been done.

My 9th reason why the Raptist churches are destitute of Christian haptium, is based upon the consideration that they have changed the primitive and apostolic method of baptizing by a forward posture to a backward To this their own church historians to tify. Dr. Robinson says: "The very pla manner in which they (the English Baptists) haptize is a high degree of proba bility in their favor; but they appear to have varied a little from original form, which, however the free constitution of their churches allows them any day to alter. * * * They baptize transversely by laying a person backward under water," &c. Hist. of Bap. (Lon. Ed.) p. 545.

Dr. Judson says: "Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminister assembly of divines voted. by a majority of one, that immersion and sprinkling were indifferent. Previous that period, the Baptists had formed churches in different parts of the coun try; and having always seen infauts, when haptized, taken in the hands of the

administrator and laid under the water in the baptismal fout, and not having much if any communication with the Baptists on the Continent, they thought, of course, that a candidate for haptism, though a grown person, should be treat ed in the same mapper, and laid back ward under the water. They were probably confirmed in this ides by the phrase. 'buried in haptism.' The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuffection which instructively comes to one's aid when attempting to how in that position, until his head was submerged, and then rose by his own effort." Judson on Baptism, pp. 112, 113.

Thus the Baptists, according to their own testimony, have varied from the original form, i. e., they have changed the ordinance, (Issi. 24: 5, Dan. 7: 25), and justify it by "the free constitution of their churches." Churches of Christ keep the ordinances as they were delivered. Baptist churches do not keep the ordinances as they were delivered. then can they be churches of Christ? Their backward adult baptism, was suggested it seems by infant baptism, is a modern invention, and according to the date of the rise of the English, Dutch and Welch Baptists, is not yet four hundred years old. At least Mr. R. can't produce a case of backward adult bapfism prior to the 16th century.

My 8th general negative argument is founded upon the consideration that Baptist churches are destitute of the Lord's supper. (1) "The Lord's supper" (deippop) is a meal as much so as baptism immersion. But Baptist churches bave no more meal than sprinklers have dipping. (3) "The Lord's supper" is an evening meal, but Baptist churches celbrate the eucharist before dinner and then call it supper. (3) "The Lord's supper" is eaten at the Lord's table and Christian churches are "partakers of the Lord'a table." Luke 22: 29, 30; 1 Cor. gle to trine immersion supposes the 10: 21. This argues the necessity of a

ble. They snaply sit in their pews and have both the "love feast" and communion. Read Jude 12 Baptist churches have no love feasts. Did Jude write his epistles to such churches! Neander. the historian save the enchariet "was at first united with a social meal. Both constituted a whole, representing the communion of the faithful with their Lord, and their brotherly communion with one another; both together were called the supper of the Lord, (depinon ton kuriou, depinon kuraikou), the supper of love (agape)." Neander's Ch. Hist. This is stated more fulvol. 1, p. 325. This is stated more fully by Dr. Cave (Primitive Christianity, pp,167,168),by Wood(Bible Diet. Artic Agape), by Turtullian, (Writings, vol. 1. p. 120, 121), by Kitto, Encyclopedia Biblical Lit. Art. Agape), and referred to by Pling in his letter to Traiso. A. D. 113, (Works of Josephus, p. 658).

Mr. R. bogsts that Bapsists are great sticklers for the word of God. Do not all apostate church boast of the same! 3 Tim. 1: 2. We firmly believe that the Scriptures which he quotes will condemn him and his churches. "By their fruits ve shall know them." If their profession were true they would accept all of Christ's 'precepts and try to obey

It was observed by the Novatians. Soc

rotes Evel Hist b 5 ch. 21

them. John 14: 21, 23. My 9th negative argument is founded upon the consideration that Baptist churches claim to be "independent." Bap. Suc. p. 234. We believe the ex ecutive government of Christ's church (of which he is the supreme law-giver) to be republican, or democratic, but the constituent elements of such governments are not independent of one auother. I ask Mr. Ray to tell us which of the separate and independent Baptist churches he expects to constitute "the bride," of "the Lamb." Rev. 19:7; 31: 2, 9. The churches of Christ form "on body," of which the parts are united and materially dependent on one another. 1 Cor. 12: 14-27. But every Baptist church claims to be independent of every other Baptist church. How then can they be churches of Christ?

FIVE REASONS FOR ATTEND-ING PUBLIC WORSHIP.

HRST, for my sake. "Faith cometh by hearing," and I want this faith: for without faith it is impossible to please God." "He that beheveth not shall be damped." God is pleased by the foolishness of preaching to save then that believe." As the house of the Lord is where faith is begotten, and where faith is cultivated I should neglect no opportunity to be there to listeu to the everlasting truths as they fall from the lips of the men of God.

Por the sake of others. Set a good example to others that they may also be led to Christ. "Let your light so shine before men, that they may see your good works, and glorify your Fath-er which is in heaven." There is a mighty power in example, and mine should lead to the house of God, and not away from it."

3. For the sake of the preacher. I should attend public worship to cheer, strengthen, encourage, and assist the eacher in his great, good, and arduous labors, by my presence, my attention,

They such post 'parankers of' a ta.

They simply sit to their power and the temperature of the sound by the appeals of the the power and the temperature of the sound by the three the temperature of the three from the sound things.

They simply sit to their power and the sound to the sound the so

doned me. Christ has sent me the proclamation of the gladtidings, and I should ed one, is the suggestion that some certainly go to hear them. Then will God's commands are non essential. I "grow in grace and the knowledge of the Lord Jesos Christ."

5. The great day is approaching The great day is approaching when all the members of the human race shall be ontemporaries and make their appear ance together. When their doom shall be sealed and we should neglect none of the means of grace that are given to us to fit us to enjoy the plaudit of the Great Judge. And as public worship s among the means of grace we should improve the opportunities which it of fers that we may be strong, "steadfast immovable always abounding in the work of the Lord." "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles. They shall walk and not faint,"

BLESSED ARE THEY THAT DO HIS COMMANDMENTS.

BY MIRVO NORMAN

DID you ever notice, my friends, how frequently this word do occurs in the Scriptures, and how much is sus pended upon it? Let us notice a few assages in which this word do occurs. Not every one that sayeth unto me, Lord, Lord, shall enter into the king dom of heaven, but he that docth the will of my Father which is in beaven. Matt. 7: 21. "Whosoever shall do the will of my Father which is in beaven, the same is my mother, my sister, and my brother." Matt. 12; 50, "If you keep my commandments you shall abide in my love, even as I have kept my Father's commandments, and abide in his love." John 15: 10. "If ve do these things, you shall never fall; for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good." I Peter 3:10, 11 Thus by refraining from evil and doing good, we have the assurance of good days and a happy life. The same principle is set forth and enforced in many of our Lord's parables. What was it that caused the lord of the pojust steward to turn him out of the stweardship. was it not because he had not done his lords will? His lord had appointed him a work to do, and failing to do that work faithfully; he lost the stewardship, and was turned off in disgrace. Thus will God deal with the children of men. He has given commands to all; and only the willing and ohedient shall eat the good

The destiny of the whole world is poised on the single point of doing or not doing. But am I asked, which of the commands must be kept in order to euter into the celestial city? I answer, God bath made no difference: he has not divided his commandments-essential mandates. "Oh" but says one, "the commandments that our Savior gave his disciples to observe, are not essential for

of the land

doeth them, he it is that loveth me; he For Chtist's sike. Christ died for me. Christintercedes for me. Christ par-ings." John 14: 21, 24. The most dan gerous and fatal inventions of the wicked one, is the suggestion that some of virtually sets aside the entire authority of Christ, and leaves man to his own judgment, as to his duty. Then the man

who disobeys the commandments of God is occupying unsafe ground, running the risk of losing both soul and body in hell. Therefore knowing the terror the Lord, let us make it our life busi ness to do the commandments.

"Blessed are they that do his com mandments that they may bave a right to the tree of life, and enter in through "He that enthe gates into the city. dureth to the end shall be saved '

BETWEEN YOU AND ME."

|Some friend sent us the Baltimore Sa ome freehament as the billowing excellent article marked and we gladly publish it, think ing it may do all of us good. Ens]

THE phrase, which heads this article has probably been productive or more mischief than any other in the En glish language. It is generally the pre lude to the betrayal of confidence. is only too true that very few of us know how to keep a secret. It burns to b told, and many people seem to think they have a right to tell, if they only begin by saying, "between you and me. The moment the secret is imparted, burns within the beart of the hearer for another auditor, and the phrase is made to do duty again and again as the story passes from one to another. So, what was told the first time in the strictest confidence and probably with the purest motives, is repeated from mouth to mouth with no other purpose than that of gossip.

Every one recognizes the sacredness of a secret and will denounce with a the character of tale-bearer, and yet many seem to think that they absolve them selves from all obligation by saying to those to whom they repeat, what should be held in violate, "between you and me." The idea seems to be that the responsibility is thereby shifted, and that if the story goes further the blame does not attach to the first recipient, who has only told it to one person and bound that person to secrecy but to the latter

for having repeated it again It is plain, upon a little reflection, that this constitutes no real excuse. The confidence of friendship is betrayed as fully if a secret is communicated to one as to many. Let it be once started on its journey in this way and it is bound to travel on. The party who hears it feels that he has the same right to tell it, up-on the same injunction as was laid upon him when he received it; and so, pre faced with the remark, "Between anceu with the remark, "Between you and me," it passes on as freely as if in the first instance it had been no secret at all. We suppose the reason is in the fact that it gratifies human vanity to be able to tell something that will awaken surprise, or interest, or curriestly. We lowelly one with another, and the all like to appear to possess special blood of Jesus Christ cleanseth from all knowledge upon any subject. The thirst for information is strong, and there is a real enjoyment in the consciousness

"He that that my commandments and betrayed by the latter we are very inother them, he it is that loveth me; he dignant about it, and do not stop to thick that he in 'urn was simply following our example, and that in reality we

are more guilty than he. We hear this phrase wherever we go -in the whisperings of the street-car, under the light of the chandelier, in the busioess office, even in the pews. It is always the forerunner of something be ing told that should not be. It is the miserable little offering made to one's sense of rectitude before temptation is yielded to. It is the salve to conscience, the thin veil with which we try to cov-

er our transgress If its use had been discarded there would be a great deal less of unpleasant ness and misery in the world. long separated would never have been parted. Lover's ties would not in so many instances have been rudely sundered. Employees would not have lost the confidence of their employers. Estrangements and feuds and animosities

numberless would never have been.

It would be a wise rule to discard its use for the future. Whenever it is found necessary to preface any statement with this phrase it is safe to set it down that the statement should not be made. do not allude to the outpouring of the heart to a trusted friend for sympathy and counsel. Such confidence is sacred, without injunctions laid. We refer to the rehearsal to others of what has been told to us. Whenever the words, "Between you and me" fall from our lips, let us remember that we are about to do what we should not, and stop right there. We will then have the appro of our consciences, which we will find in the end to afford us more happiness than the momentary gratification of our vanity in being able to impart a secret.

FAITH, REPENTANCE, OREDI-

BY DANIEL LONGANICKER.

WHERE there is no faith, there is no repentance; where there is repentance, there is no obedience, no conversion; where there is no obedience there is no salvation. If there were then sinners and devils would be saved Faith, repentance, and obedience be long together, just as soul, hody, and "Whatsoever (lod has joined tother let not man put asunder.

Unbelief and disobedience were turned out of heaven, and next out of Eden's garden. Faith and repentance which have not fruits of love and obedience are dead, just as the body without the

Faith must take "in all things which Christ did and commanded," not only some of the all things.

Faith in all things of Christ, repentance or turning from all things of Sa-tan, love and obedience to Jesus in all things commanded is the sum of evangelical faith. This land of religious union will stand the test of investigation -will stand at the judgment of God. Those who walk in the light, have fel-

Horace Greeley never said a more opportunity is afforded we are too weak "that the darkest hour is the history of my seriousness, my prayers. For surely

Let me say to you, dear reader, "be to resist the temptation, and compromise may young man is when be sits down
the toils and teers and traits and temp-bot deceived, field is not mecked." Did the case with our consciences by doing to study how to get money without
tations of the man of field are enough, the our swister address all ages through what we should not do and trying to tie hoosely careing it."

The Brethren at Work.

PUBLISHED WEEKLY. M. M. ESHELMAN, -B. J. HARRISON, -J. W. STEIN. -Editors

CARDINAL PRINCIPLES.

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It has bottom of all that Christ and the Aposton have depoint, and alms, said the conflicting theories and effect on Chotens does, is point out ground that all ment concede to the Chotens does, is point out ground that all ment concede to the confliction of the confliction of the control of the control of the confliction of the control of the control

BRETHREN AT WORK. Lanark, Carroll Co., 10.

LANARK, ILL., . . . MARCH 16, 1889.

By deaf to the tale-hearer and dumb to the

A PERCEOUS soul restored to fellowship in the L mestone church, Kan-as.

AFFER March 20th the address of Mary Wit wer will be Coffeyville, Montgomery Co., Kan

BROTHER Bashor and wife are visiting the Brethren in southern Ohio. He contemplate:

visiting California after the Annual Meeting. On page 8, of No. 7, we made Brother A. W. Austin say that, "Brother Shuler haried his wife and sister," instead of "his wife, a slater, er huried his

In No. 8, page 8, in report of Neosho e meeting, the name Joseph Paxton should be James Paxton, W. D. Thomasson should be W.

THE Legislature of South Carolina has en cted a law forbidding the running of trains in except those which carthat State on Sunday ry the United States Mail.

at the date opposite your name on the paper. If it reads Murch 1.80 your subscrip-tion has expired, and we shall gladly change the date to Jan 1-81 for one doll

BROTHER Daniel Vanimum reached Clayto Adams Co., Ill., the 9th inst and commence meeting in the "Disciple" house the same day It is well to have Luke 2: 49 for a motto, and

THE Universalists of Augusta, Maine, stair ed Christianity by putting up five young ladie at suction, and selling them at prices varying from 30 cents to \$3. That is how they milked

THE Methodist General Conference will meet in Cincinstti, Ohio about the first of May. Up-ward of thirty colored delegates will be in ate. Possibly one of them may be ci to the bishopric.

ATHEUL disciple is a "lively stone," (I Pet. 2: 5, in the temple of God; but it sometimes becomes necessary for each "stone" to have "seven eyes" (Zech. 3: 9) in order to discern hetween the highly polished frauds and the gennine, numixed truth

Oun old friend, Col. J. B. Cook of Chetopa Ksn, on a card to us says: "I have four lots to donate for a German Baptist church in this place." This is charitable of our friend, and we know he will do his part; hope the Brethren will take hold and b aild up a good strong congregation at that place.

HEAR the Lord of hosts: "Execute true judgment, and shew mercy and compassion every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor and let none of you imagine evil against his brother in your heart." Zech. 7: 9, 10.

THE Khedive of Egypt has appointed a Jew named Julius Blum, Governor and Assistant Secretary of State. This looks like history re-peating itself, for was not Joseph advanced to the Governorship by the King of Egypt? No Jew since that time to this has reached so high a position in that country.

WE should strive to do all things with nurs motive. The influence which we exert over ere should cause us to be exceedingly cautio that we do nothing which has even the appearance of selfishness. No blood-washed soul can afford to walk in carnal pleasure and sink his integrity beneath the waves of sensuality and

In Brother Stein's 7th Negative as published in the Flag of March 3rd in quoting from Du-Pin's History he is made to sav. "in the first uses of the church." This is significant to say the least, and we hope the Flag will correct and cease taking such liberties with brother Stein's

шанизетірі.

FROM the Advocate we learn that Brother F. Oller of Waynesboro Pa., has been quite ile of late. We are glad to note that he is improving, and hope to hear of his entire rec soon. Excessive mental labor-too much brain work, caused congestion of the brain. Brother O. like some more of us must begin to move more slowly

SISTER E. R. STIPLES of Hollidaysburg, P. writes: "We have just received the sud intelli-gence of the death of my dear uncle, Brother Christian Snyder of Consmangh congregation Died at 9 o'clock yesterday morning, March 3rd, and will be buried to morrow at 10 A. M. He was an intense sufferer since about the m die of November. He was fully resigned to the will of the Lord, and bore his sufferings with Christian Cortifode

An individual who is not a member, writes o not be surprised if but few take the po per at this place. Bad conduct by a few who were members has greatly injured the infl of the church here." It is to be regretted It is to be regretted that all do not exercise that due respect and care fo the holy religion which they esponse, but through the influence of Satau turn many away from Christianity. Brethren and sisters, let us strive more and more for that perfect love—for that charity which endureth all things. O for he mind of Christ!

News from the interior of Russia is heartending. Several provinces which usually exlast year. Fodder for cattle is scarce, and the rer classes are compelled to sell them. the Caucasus the famine is still more severe selling their children, and many mmit suicide in order to be relieved of the vrible calamity. To hunger has been added that terrible scourge, diptheria, which, since last November has carried off 40,000 persons in two provinces alone. In some places whole villages have almost been swept away by the

Fon a number of years the Jews have e ed freedom in most European countries, and the esult is many of them now occupy high civit po sitions and stand foremost in finance and industrial pursuits. This is more than some can en dure, bence associations are being formed in ermany to exclude Jews from parliament This begins to look like oppression Israelites have for hundreds of years endured. Scattered all over the world, they prosper when given a fair chance, but the hand of persecution will not permit them to assume control of monetary and governmental affairs.

BROTHER J. W. Stein's mother is now with

im at the college. Tennessee: but this she left about the time her aughter sailed for China as a Baptist mission ary. This family is indeed widely separated. One son is superintendent of the Memphis schools; another is conductor on the Harlen River Railroad, in New York, one at Mt. Morris, and the only daughter in the tar East among the disciples of Confocius. Notwithstanding these great separations Mrs. Stein seems to be patient and resigned, but no doubt like all good mothers, would rejoice to have her children around her where she could enjoy their associations and comforting counsels.

On his way home from Ripon Brother Enoch Eby visited Sister Tursen at Kenosha, Wis. Sister T. is a Dane, and was baptized in Denmark while Brethren Eby and Fry were there She is strong in the faith, and was glad to

in a Preshyterian Church in Pittsburg b two factions, one favoring paster Woodside, and the other another minister. Woodside attempted go into the pulpit, but was prevented by the other preacher. This was the signal for a general fight which raged for almost fifteen minutes, and the result was eyes were blackened, arms brok heads bruised, and hearts hadly torn. During heads brussed, and hearts hadly torn. During the contest, the rival preachers were in the thickest of the fight. The next morning the house presented a sorry appearance. Seat-were broken, tymn hooks and Bibles were seat tered everywhere, pieces of gas globes stremed the floor, etc. etc. Such things make unbelievers; and if they must occur, it were far better may be maintained by a persistent effort on the that heathens and drunkards be the participants then Christianity would not be required to carry the scoffs of atheists and infidels.

Some men claim that they "are called by an invisible power to preach," or that the "Spirit
of God moved them to preach." To preach what? Have they simply been called to pre-Is it their privilege to choose what to preach; or is it an eternal truth that, "he whom God hath sent, speaketh the words of God?" John e prophet that bath a dream, let him tell adream; and he that hath my word let him speak my word faithfully. Jer. 23: 28 Traiy. Let preachers who have "dreams" to relate, tell them as deaus, and not palm them off as the word of God. "Is not my word like as a hurning fire? said the Lord; and like a haumer that breaketh the rock in pieces?" The thing that is like fire and hummers is not much like a dream; hence it were better if preachers were to hold forth the word with the ability which God giveth instead of preaching the far atical and chimerical notions which originate in unsunctified hearts

DECLINE OF CHRISTIANITY, II.

TWO points are to be made in this article 1. Can the hody of people whom we rec, upt as to be formken by the Lord Jesus? 2 ow may the Church of Christ maintain her integrity and currity? We take up the first question without delay

Very often what we recognize as being God's, he does not. What to us looks pure, may b very impure to God; for he sees the inside and outside while we generally look on the outward appearance. Therefore what we recognize as the body of Christ may be a miserable counter-Seit and what we count so worthless may be God's kings and priests. Poor unworthy mortals; we are so upt to be daxxled with gas light, and have no regard for God's great Sun. get so full of the world that a tallow candle of our own making is regarded as more luminous than the light of the Lord

God planted some chareless in Asia and is ost him the precious blood of hely men, but before the second century had witnessed the light of God, some of those churches becam corrupt and fell from the mighty truth. The Ephesisas had left their first love; the Pergaians had some an ong them-and would not cast them out-who held the doctrine of Ba leam: the Thyatirans suffered that false prophstess Jezebel to teach seductive doctrine and mit fornication with her servants; Sa had a name that sice lived, but was dead: Loo daces was neither cold nor hot, but lukewarm, and for this was spued ont. Where are those hurches now? Swallowed up root and branch by idolaters, unbelievers and formal religionists Therefore a body once recognized by the Lord as his people can become so corrupt that they will be foreaken by Christ, the Holy Spirit and the righteous followers of God. This now brings us to our second question. How may the Church of Christ maintain her integrity and parity?

1. It is infallibly safe to look at Christ and the spostles, receive and believe what they re-ceived and believed; obey as they obeyed, and hope as they hoped. If we stand where they wreck. d, talk as they talked, live as they lived, we shall die as they died-triumphant in a living faith. If we preach no more than they preached, we shall not preach too much; if we preach precisely what they preached, we shall not preach too little. If we go to the Fountain, the Source ber

of Truth, mone can go above us-creeds and dogmas of men will not affect us. If we go to Jesus and the spostles, do as they did, no more, no less, then it cannot be said that our creed is short, or that it ought to be changed a little, cut down here or enlarged there. Our finth will not be questioned. Our obedience will not be too much or too little; nor our hope too great or too small. Our system of worship will not he something what we have arranged, but u the Lord has prescribed, arranged and set up, and all we need to do, is, with shild-like confidence and simplicity, rely on it, follow it and be sured. He who insists on this ground cannot be wrong-can have no doubte floating through his religious atmosphere. Such a course will cast out all humanism, Judaism, Paganom, materialism,—all that is worldly and car-

art of every one to keep out the miserable ounterfeits. The counterfeit appears so much like the genuine that only by careful inspection can it be detected. It done cape, coats, baptism, feet-washing, the pulpit, and forces itself into public notice wherever it can. Shams are plenty, and these eat up the true and the good Counterfeiting in religion has become a matter of trade and commerce, and the questions, "How can I sat up the pure?" is more frequently discussed in the chambers of the heart than, "Bow can I do my part towards maintaining the parity of the church?" Another gospel, something nearly like the genuine is trumpetted from pulpit and press, and the peo-ple take it for the genuine. Cust out the coun-

2. The purity and integrity of the chart

3. The purity of the church may be not tained by no part of it attempting to lord it over the whole, since the whole is more than my of its parts. There must be wisdom, firstness and kindness on two part of Elders. There must be submissiveness, kindness and forbearace on the part of all. Respect, charity and meckness must be controlling elements in every branch of the True Vine. Every member wh has promised to renounce Satsn and his permicious ways, most renounce him. Whatever promises were made on coming into the con gregation of the Lord must be faithfully carried out. Promises made, and not paid cause divis-

ions. The man who joins the body of Christ with the thought of changing its prescribed form of worship strikes at the integrity of the church, hence not useful to its development Principles must be imbibed, lived and tained. The manner of applying the principles must be in harmony with the principles them. elves. The principles of Christianity are simple in themselves, and unless the monner of applying them be likewise sample, the purity of the church cannot be maintained. Once we yield simplicity, then materialism as it has fastened itself upon popular Christianity, and will

also fasten its fangs upon us, and we shall go lown into the whirlpool with all others. Liberalism means license for lust, extravagance, carnality, and the utter destruction of divine principles. Humanism, liberalism, materialism, section steal upon the church gradually, and under various pleas little by little cat out the life of the charcle. More Word must be preached and less Moodyism; more doctrine and ess fancy; more truth and less of the startling;

more substance and less vap There is a good heart in the main body, a love for the trath, and these will seek the true way and walk in it. These will be firm, yet kind. Soher second thought has laid hold on many, and they are determined by God's grace to maintein the purity of the church, even if the miserable counterfeite must all be cast out, To contend for purity and divine principles is broad charity; and unless we have respect for divine authority, the holy standard of trath, we can make no progress in the true sense. Then unfurl the bunner of holiness; let the axe be isid to the root, judgment to the line, rightcusness to the plummet, and we shall prosper as God's chosen people. Otherwise we are a

TO CORRESPONDENTS

P. S. Garman; Fear it is too late; howeve if you send me the name of your delegate I will

W. M. Your queries will appear innext nom

Some

THE DESIGN AND FORM OF OHRISTIAN BAPTISM -VIL.

RS. George Campbell, James MacKnight, and Philip Doddridge's translation of the New Testament renders Acts 2: 38 thus: "Reform, and he each of you immersed in the name of Jesus Christ, in order to the remission of sins," etc. Here I will transcribe some learned Baptist testimony in support of our on. Mr. Willmarth says: "We conclude without besitation, ned in accordance with such authors as Hackett, Winer, Meyer, etc., that the proper readering of eie aphesis tioos in Acts 2: 38, as in Matthew 26: 28, is unto: for i. e. IN ORDER TO remission of sins. Acts 2: 38 is a very important passage—the keynote of the New Testament teaching as to obe-dience to the Gospel. For the first time enouring sinners throng the inspired twelve with the question, What shall we do? on their lips; and the answer is invested with the great eigmiscance of the first formal direction given by the spostles to equirers. The occasion was striking and wonderful; and here we may well believe was furnished a precedent which all the primitive preachers of the Gospel were sure substantially to follow. This much is clear from the passage before us: that there is a relation between baptism and remission; and such a relation as warranted and required Peter to use the lauguage which he did. He meant what he said." [Baptism and Remission, p. 11.] Discussing the force of this pas-age this same writer says, "Peter, answering these perishing and self-condemned sinners, replied: Repeat une and be each one of you baptized upon the name of Jesus Christ for (eis) remission of sins, What is the force of sis here? First. These words are Peter's answer to the unsaved but awakened sincers, forced by pungent conviction of guilt and danger to ask, What shall see that Peter told them what to do in order to secure that end. And he uses the very same puts an anauthorized sense upon the prophrase used in Matt. 26: 28: eis aphesia hato doubt that eis here marks the relation of certain actions to the end sought and purposed, the idea of on account of an (accomplished namely the remission of sine? Second. Note remission. Another preposition would have carefully Peter's directions in detail, embracing been used, die or peri, for example. as they do, three things. In the order of his were followed by some word signifying prostatement these are: (a) Repentunce, (b) Im- fession or declaration, then we might translate Borrason (c) Faith in the Lord Jeans Christ. "In order to the profession or declaration of refer this last is necessarily implied to the mission." When Paul wished to convey at phrase muon (cpi) the mame of Jesus. Here idea very similar he did not say ris diknism is expressed the ground or foundation up- unu union; but be used words enough to ex which they were to act in being baptized, press what he meant-cis endris in tees diss viz, the name, i. e., the revealed character and nees auton, in order to the exhibition of his work of Jesus Christ. In other words they righteoweness. (Rom. 3: 25) If Peter had were to be baptized to the exercise of faith in meant in order to declare or profess remisthe Lord Jesus. Hence it follows that they he would have said so. As he did not, what must believe before being haptized. Therefore in right have we to insert here a word or an idea the order of logic and of time these three things of which there is not the slightest trace in his uld stand thus: (a) Repentance, (b) Fath, (c) Baptism. Third. Eis here marks the reequivalent to 'with reference to'; but even then
lation of baptism to the remission of sins, but
it would here mean the reference of purpose or not of baptism alone. The people cried out, sim. 'In order to declare (or symbolize)' would What shall see do? Peter replies, in substance, Repeat, believe and he haptized—all three things els collection hamageticon-unto remission of sina a retrospective and commencerative reference to of cir in Matt. 26: 28, beyond all question is in order to. Christ shed his blood in order to the remusion of the sins of others-the many." What but in order to can it possibly mean isore? In order to the remission of sinstheir own sins? In answer to carnest inquiry Peter points out a course of action which wil toward and result in the foreiveness which they desire; be directs them to take that course for that purpose. He assures them of other blessings besides remission if they obey : and ye shall receive the qift of the Holy Ghost. (vs. 40.) He encourages them to obedience by precious promises (vs. 39), and solemuly warms them of the perul of displedance (vs. 40). Three thousand gladly received his word, were hantized, were added to the church, and rejoiced in ceding verbs. It enforces the entire exha rance of lorgiveness and the hope of eternal life. Everything naites to reader a other,' as Hacket says. (b) If we shrink from mistake as to the force of cir almost impossible. this violence to the construction, what becomes Everything compels us to assign to it its ob- of the context? Peter is directing enquiring vious, natural, distinctive meaning as used to sinners. They ask, 'What shall we do?' e. i denote the purpose of actions. It here marks in order to be forgiveo. He replies by telling the purpose for which the object in order to them to repeat and to be haptized (believing) which the enquirers of Penteosit wers to repent, believe, and be baptized. In this view we repent, believe, and be baptized. In this view we repent believe, and be baptized. In this view we repent and the baptized of the b

phrase in question in order to the forgiveness of stars. He refers to Matt 26:28 (blood * * * * shed for remission) and also to Luke 3: 3 (the baptism of repentance for [ris] remission) as a passage illustrating the menning and constru tion here. He adds, 'We connect naturally the the words'-eis sphesin homortion-with the preceding verbs (wetanoeente, repent, and bap tistheetoo, be bapti:ed). This clause states th motive or object which should induce them to repeat and be baptized. It enforces the entire exhortation, and not one part of it to the exclusion of the other.' He mentions no other interpretation as possible. Dr. Hackett's interpretation was nothing new among Baptists Dr. Heary J. Ripley, a very cautio servative commentator, gives a similar expla nation of the passage in his 'Notes on the Acts. (The Bible Union Version, representing th scholarship of Drs. Conant. Hackett, Kendrick etc., renders 'unto rémission of sins' which can mean nothing else than in order to.) But here ss in Matt. 26: 28, eis docs not det what sense or upon what principle the action or actions named procure or secure semission It only shows that such action or actions were performed or commanded in order to, for the purpose of reaching the desired result, namely remission. That this is the obvious and natural meaning we think no scholar will question. That the best authorities concur in holding that it artually is the meaning is also true as far as we have been able to consult them. But there is an explanation of cis in this pa current in oral and newspaper polemics, which it is necessary to notice. Connected with the idea of symbolizing remission or with the shad owy conception of an 'immersion into a profes-sion of remission,' it makes etc. here equivalent to on account of, and represents Peter as meaning "Be baptized " " " (not in order to, but) i. e., of course do in order to secure forgiveon account of remission of suns. That is, because
s of their great sin. It is natural to suppose your suns have been remitted. To this view there are insuperable objections. First, It brase used in Matt. 26: 28: eis aphesia ha-tion eis 'On account of 'is not one of the particon, unto remission of sins. Is it possible recognized meanings of eis. No Greek would have employed the phrase here used to express language? It is is true that ein is sometime be a monstrous translation of els; and if it even means 'with reference to' in the sense of their sins, of course. Fourth. The meaning a past event, we have failed to find an example Second. This interpretation compels us either to do violence to the construction, or to throw the argument or course of thought in the coutext into complete confusion. Ludeed we can hardly escape the latter alternative, even if we choose the former. (a) For those who contend for the interpretation 'on account of re mission' will hardly be willing to admit that Peter said 'repent' or well as 'he hantived on on count of remission of sine.' This is too great an leversion of natural sequence. Yet to escape it we must violently dissever 'repent' and 'i baptized, and deny that cir expresses the relation of metanocesate as well as of baptistheto to aphesia hamarticon. But the natural c struction connects the latter with both the pretion, not one part of it to the exclusion of th

commentary on the Acts. Be translates the (inward acts of the mind) as well as to be baptized, not in order to be forgiven, but to se forth by this whole process, mental and physical, and to profess by it, a remission that not taken place! This only needs to be stated to show its naked obsardity. (c) And if we re coil from this we shall not yet wholly escape by preferring the alternative of doing violence to the construction For (1) Peter did not tell his hearers to repent and believe in order to re mission, and then to signify or declare mission in haptism, but (on this hypothesis) he told them to repeat without any statement whatever as to the purpose or result, and also directed them to 'be baptized upon the name of Jesus Christ' in order to profess the remission they were seeking. (2) Faith in Christ, the very central part of Gospel obedience, here indissolubly linked with hantism. Peter breeted terrified sinners to declare as an ac complished fact the very remission which the had not received, but were at that momen seeking; and to declare this, too, by believing as well as by baptism." [See Baptism and Re mission. p 5-9]

labor to involidate the

was to offer for his cleansing the gifts com

manded by Moses. Mark 1: 44. But they unfortunately miss their example. The "for" rerred to is "pevi" in the original, which mean about" concerning," etc. The preposition "for" in the examples setting forth the design of baptism, viz., Mark 1: 4, Luke 3: 3, Acts 2: 38, in the original is "ris" not "peri." of which the passage adduced fornishes an exam ple. "Show thy self to the priest and offer for peri, concerning) thy cleansing those things which Moses commanded for (e/s, in order to) a testimony unto there." Mark 1: 44. try mother example equally fatal to their the ory, "Why are they hantized for the dead? Cor. 15:29. This "for" in the Greek is **sper" which messs "over," "above" in behalf "because of," etc. They should give synonomous examples, but they doubtless do the lest they can. I will propose a few by way of assistance. "And ye shall be brought before governors and rulers for my sake (eneken emon) for (els) a testimony against them. 10: 18. Is this "in order to" the testimony, or because it was already made? "Take nothing for (ciz, in order to) your journey." Luke 9: 3 Is not this he that destroyed them that called on this name in Jerusalem, and came hither for (els, in order to) that intent that he might bring them bound unto the chief priests?" Acts 9: 21. Separate me Barmabas and S for (cis. in order to) the work whereanto I have called them." Acts 13: 2. "I have set then to e a light to the Gentiles, that thou shouldst be for (eis, in order to) salvation unto the end of the earth." Acts 13: 47. In these and othe examples which might be adduced the meaning of ciris in perfect barmony with what somare pleased to call the "in-order-to theory," is utterly repugnant to the idea of something

aiready done When haptism is said to be "for

(els) the remission of sins" if we give els it

most natural and common New Testamen

rendering, viz. "into" our position is only more powerfully maintained. The case would

stand thus: "Be laptized (cir) into the remi-

sion of sies." There would be as much pro

priety in going into (els) the water," Acts 8:38

into (cis) everlasting punishment, life eternal," Matt. 25; 46, etc., etc., because one is already in them, as being haptized into a state of remission, because one is already in it Thus when we look critically into the New Tes tament use of this proposition our opponent's theory has not the barest vestige of truth to est upon. If eis ordinarily indicates the transi tion of one thing into another, as they admit, why must they twist and torture it into such a very different and unnatural meaning when it expresses the relation between baptism and remission? The cause that rests upon such incongruities is unstable indeed and cannot be ustained by truth. But some ask "Dd not John baptize (eis) unto repentance? Matt. 3: 2, and was not repentance with him a qualifica-tion for heptism?" I answer "Fruits," i. e., tion for hoptism?" I answer "Fruits," i. e., such amendments of character and life as were worthy" (tees wetanoian, of the repentance) of "wormay" (see sections): of the repoctacion) of me sensing reports or all apprecise, his repoctation extended an explaint set and the repoctation extended and provided as qualifications and not privated the find report of this one; and only of haptims, but of the public reformation sprace by a man not a Bastati will over be into which he haptined people. John not overly seen in the columns of the official paper of the required spectation from fact works, which his "Asserting" and the order of the required spectation from fact works, which his "Asserting the product of the regular dispersation from fact works, which his "Asserting the grant will report the regular dispersation from fact works, which his "Asserting the grant will report the regular papers of the production of the

volved perception, conviction and change in order to haptum, but also baptized such repentance or reformation unto life. Hence the repentance or reformation of character and life which he preached was effected in connection with (not without) haptism. His was "the hap-tism of repentance." Mark 1: 4, Luke 3: 3. James McKnight, Philip Doddridge and Geo. Campbell translate this "I indeed immerse you in water into reformation." Matt. 3: 2. Other translators render it "into reformation," as they also do II Cor. 7: 9, where Paul says "Ye sor owed to (eis, isto) repentance (They didn't sorrow because of, but in order to repeatance in this case.

DOMESTIC HAPPINESS.

So much depends upon peace in the family circle. If every family is peaceful, loving and kind, it makes a kind and peweful neigh borhood; and if every neighborhood is peaceful and harmonious, the nation will be prosperous and happy. On the other hand, if a fumily be mhappy; if it be obstructed with broils, quarrels, a nd tumults the neighborhood becomes more or less affected, and the dove of peace seeks in Acts 2: 38, by offering the example of the leper who after he was really cleaned tore consenial climes

No fami y need be unhappy. Every family is what the parents or guardinos make it. The children imitate the parents, and then the parents wonder where the "little twice" learned the bad habits. The mother scolds and frets; the children do the same, and with astonish ment the purent says, "I wonder where our children learned to scold?" The father stamps, swears, threatens; the children do the same, and the head of the family in thundering tones desands his cons not to swear and fret. Can he possibly be so blind that he cannot see he has

Frequently the peace and tranquillity of the ousehold is disturbed by unkind words between the husband and wife. How quarkly the busband is apt to forget that courtesy and attention to his companion which he gave her when they began life. How careful he was then not to hurt her feelings; how attentive to her upon all occasions! But his heart has been turned to fame, or wealth, or honor, and the gentle wife is very much neglected. Sad indeed must st be where the home relations are marred by a whining, fretting, careless, unaffectionate

Another source of unhappiness is the want of outdence between husband and wife. One beower imputient, speaks radely, and this raises the fitful temper of the other and then a war of words follow. They lose confidence in each other, and from henceforth coldness, distance, and unkindness keen thom oper. All this is wrong. Both have feelings. These must be respected. Let each call to mind the esponsuls; the promises; the resolutions when they began wedded life; and an open door will be found where all bitterness con go out no more to come in to destroy their peace and happiness

Husband, wife, children - you all must to be happy. Then let each do his part to have taue joy dwell among you. Talk to each other in sentle tones. Be kind and courteous, Study to slease each other. If you want have a "rain strem" occasionally, keep it to yourselves; don't tell it to your neighbors. It will only make them feel bad, and why should you put sorrow into their hearts? If you will love as you ought, then you can rejoice every evening that you have made one grand step towards happu and you will not only be blessed, but posterity will bless your glorious life.

A BAPTIST INCIDENT

PROF. T. Timagenis, of New York, a teacher of Greek and a native of Greece, told the had oot assentially changed. In that language the much twisted Baptizein had but one mean ing, and that was to "put something into some thing so as to cover it." The Baptists, he said. are right about the meaning of the word. means immerse. In Greece we haptise infante, but we do it by immersing them three times in the name of the Trinity. This is the substance of what he said. It was news to the Pado-naptist audience. The Assembly Herald, which has stemographic reports of all spreches, has

Mome and Family.

REAUTIFUL LAND OF SONG

There's a beautiful land of song

- In that beautiful land of song
- Ransomed ones are singing; O'er bill and plain, with sweet refrain, The glad new song is ringing.
- We have heard of the blast ones there
- We have heard of the brist ones there
 Who live health the river;
 They bloom in broaty young and fair
 And crowes of life immortal wear,
 And sing and shoat forever.
- esus reigns in that goodly land. He leaves his people never; tround his throne a radiant band,
- 7th palms of victory in their band, His children sing forever. We shall meet on that blissful shore

We'll join with lovel ones gone befo And sieg of Christ forever.

PEARLS AND ROSES.

.In my last I told you about a smart little g'ri; now I'll tell you of a nice little hoy—one who was good, and kind, and clean, and neat didn't seeld much, nor break down the currant bushes and then say he didn't. His name was Blaise Paycal. He was born in France. When a little boy, and before he had been taught how to "einber," he took a piece of coal, went into an old hall, and there on the stone floor he drew a problem,—a "question"—just like the thirty-second of the First Book of Euclid—a work written on Geometry by a man 300 years before Christ. Now is it not a little strange that he should write out on those stones just what had been written more than 2000 y before, and that without ever having seen the book or studied figures? At the age of sixte he had composed a work on conic sections, and three years later invented his wonderful "figure machine. By the time he was twenty-sin years old he had written many books on mathmatics, and he stood among the great men of is time. But he worked: he didn't run down street every night, or go to every circus, lounge on the sidewalks, or spend his time trying to catch butterflies and wasps. He worked.

"I wish I had a good memory," says Oli ver Dully. Well why don's you pull up the wer Dally. Well why don't you putt up the weeds, and hoe around memory a little, and then it will be good. Henry Clay, when he saw a man once ever after remembered him. James G. Blaine, Senator from Maine, has such a good memory that he can call up the na of persons, and places, and things whenever he wants them. When he sees a man once, he always knows him. He cultivated his memory. Thomas Brassy, a great railroad builder in Er Thomas Brassy, a great ruitroad builder in En-gland, could remember the cost of everything needed to build the road, and he needed no pen-cil and paper to "figure" out what he wanted to know. Now the way to have a good memory, Gliver Dully, is to use fewer pencils and less paper. Slates and pencils are making lots sees paper. Sinces and peacies are utaking ions of Dully's out of you boys. Form the habit of reasoning out your problems without slate and pencil. Your nucled Mays, when a boy, thought it mere fam to solve the hardest questions in Ray's arithmetic with the miod. Just try to find the interest of one cent for one minute at the rate of ten cents on one dollar for one year. Now don't run for your slates and pencils, but do it mentally—do it by thinking and remem-

. Mummies are dead parsons who are en The people of Egypt used to wind the dead in long strips of cloth which had been steeped in some kind of tar. These cloths are ctimes 1008 yards long. After these were wrapped around the dead body, the corpse was laid in cloth cemented together, and painted. A third covering was then put on, and the body placed in a tomb. The corpse thus put away stays in good condition for thousands of years I saw two about seventeen years ago in Wash-ington City that were well preserved. It is said about four hundred millions of people were ington tilly that were well preserved. It is Exverytning relamines at a ocean lock for whose adoubt four hundred millions of people were or three weeks, when a committee from "the buried in this way in Egypt. Many are now church" waited upon the pustor, and bold him burned for feal by the proops of that country, that they did not wish to be too severe, and and ship looks are sent to Regland every year, that it was an abstractly to consider them as

to be ground up for manure. Thus the people of one part of the Globe live by dead bodies of other parts. The day will come when God will call dust to dust, and hone to bone, and give call dust to dust, and hone to bone, and give which every human being life again. Mon who make muoreyout of dead men's bones must quit that

sometime; for God knows how to stop them. PUT THEM IN THE LUMBER

HERCER MAYS

T has been a long time since I wrote you s story and perhaps you will think this one very simple, yet it illustrates a great and good principle, namely, childhood's respect for age and true manhood. One afternoon, a mother and daughter were lingering and talking at the suppor table, when the husband appeared at the es supper and lodging; fix the tuble for him." The daughter turned to the mother and said, "Now, Ma., we will put him in the lumber room to sleep, for I have prepared the parlor mother gave assent, and the daughter went to prepare the lumber room as it was called; a room up the back stairs, containing carpet-rags flat-irons and such things, but in it there was a good clean bod, considered good enough for tramps and peddlers. The strange gentleman was brought to the supper table and introduced to the lady as an old friend of her husbaud.— The lady soon perceived that in addition to his gray hairs, he was a gentleman of education and refinement and Christian polish, and in wardly resolved that he must have a better room than the lumber room, and secretly won-dered at the daughter would come to the same conclusion, unadvised and unsolicited. After the gentleman had left the supper and the daughter had seen and heard him couverse, she went to her Ma, and said, "Well, Ma, it won't do to put that nice old gentleman in the lum The mother was very much grat-s voluntary decision. After supper filled by this voluntary decision. After supper the evening pussed pleasantly in social and entertaining conversation, and at night the entleman occupied the best bed-chamber. The next morning previous to his departure, although he knew not how narrow an escape he had made of occupying the lumber room, he made the daughter a present of a beautiful wall pocket or paper-holder, worth about \$1 50. wither o onsidered it a deserved and almost rovidential reward, and is always reminded of the pleasant occurrence whenever she looks at the present.

TOO GOOD TO BE LOST. (Pros the Examines,)

FEW years ago, the pastor and elder of a certain. Pedobaptist church.—Congrega-nal, I think—were troubled in spirit by the fect that a portion of the young members of the church were in the habit of attending dancing parties. After due consideration, it was resolved to discipline them, and they were according-ly summoned for trial. It so happened that ty summoned for trail. It so happened that these young people had been "sprinkled into the church" when infants; but newer having taken any part in the church, were surprised that they were subject to the discipline of the

The day of the trial come, and the young people were all present. As the parter was about to take the chair and open the meeting, ne of the young men arose and inquired if it vas true that they were members of the church. The pustor assured them that they were mem-sers of the church and subject to its discipline. "Then" replied the young man, "I move that Bro. A., (naming one of their own number) take the clasir."

It was seconded and carried, the young po ple being in the intjority.

The young man arose again and reed a paper, stating that they had been received into the church while infants, and unconscious of the fact, and many of them had never learned unfact, and many of them had never learned un-til within a few days since that they were members of the church, and closed by prefer-ring charges against the pistor and elders for their unfaithfulness in permitting them to

grow up in ignorance of their relation The charges were sustained, and the officers

of the church were excluded. Everything remained at a dead lock for two

members of the church; and if the officers would let them alone, they would meet their action, and restore them to mem

MAXIMS OF ROTHSCHILDS, THE BANKER.

Hold integrity sacred Lie not for any consideration Yield not to discouragements.

Join hands only with the virtuous

Keep your mind from e Go not into the society of the versions Consider well, then decide positively. Dare to do right. Fear to do wrong Fight life's hattles bravely, manfully. Never try to appear what you are no Question not the veracity of a friend. Sacrifice money rather than principle Attend carefully to details of your busines Injure not another's reputsti Extend to every man a kindly salutation. Touch not, taste not, intoxicating strints.

Venture not upon the threshold of wrong.

Zeniously lakor for the right, and success

READING.

BY MARY M. GIRSON

D people generally read that which is for their good? Perhaps we are more suxious to read the daily or weekly paper than we are to read the Bible. The Bible contains such good, sweet food for the soul, and why not read it every day? The news of the day, the stories, novels, and tradity matter will perish like our bodies, and perchance be the cause of our being kept out of eternal glory.

Our Savior suffered more anguish and pain than any of us, therefore why not accept his loving work in preference to all others? When our souls are sick, when we feel san, tearing down our affections, the good words of Jasus will heal and strengthen. O, what rejoiding in heaven among angels if we at all times let Je-sus he our great physician! Then read what he has sent to you; read the glorious news of salva-tron and be happy. Read how he suffered, how graciously be promises you eternal happiness if you come to him. Then read, read and be

Announcements.

Notices should be brist, and written on paper separate from all other business.

The District Meeting for the Western Dis-trict of Pa., will be held with the brethren in the Glade Run Congregation, Armstrong Co. Pa, on the 20th day of April, 1880. JOSEPH HOLSOPPLE, Clerk

The District Meeling for the Southern Dis-trict of Iowa, will meet with the Fairview Church in Appanoose Co, on the first Monday in April at 9 o'clock. Also meet on Saturday ons at 11 o'clock for services, Those con previous at 11 october for services, Industrial ing by rail will correspond with M. Replogi Unionville, Iows. We would be pleased have a full representation of the churches. Mr souri and Illinois brethren, please meet with us M. Mygns, Clerk.

Fallen Asleep.

Street are the dead which die is the Lord,--Ser. 16: 15.

Obstuaries should be brief, written on but one side of paper, and separate from all other business.

MUSSER.—In the processes of the South Waterlo Church, Iowa, Feb. 28th, 1880, Martha Musse aged 14 years, I mouth and 12 days. She was daughter of the late Eld. Toblas Musser, deck, E. K. BURCHLY.

LAPPER.—In the Oak Grove Congregation Wyandott Co., Ohio, April 28th 1878, sister Mary Clapper, aged 10 years, 9 months.

CLAPPER.—In the same church, June 5th, 1879, Anna Clupper, aged 14 years, 2 months and 14 days.

Dur Budget.

- -LIBERALISM
- -IT is from beneath -BECAUSE it licenses evil. -BECAUSE it destroys union
- -Because it is worldly and ruinous
- -And Satan's messengers are advocating it
- -Turkow no stones into the well whence you bave drunk.
- -Tuz Southern Baptist Mission in Rome has been recognized by the Italian Government.
- -Kasa John, of Abyssinia, has ordered that the lins of his subjects who smoke shall be out "An inheritance incorruptible and unde-
- filed, that fisdeth not away, re or you." I Poter, 1: 24--Tun Methodist Musiconery Society has re-
- ceived \$10,013,365 in the last twenty y -Mus Augustus Cauto has started a Chi-
- nese Mission School in New York, and has ten promising Mongolian youths under her tuition -Trigge are in all England between 50,000
- and 60,000 Jews, of whom about 30,000 live in -One of the largest Sunday-schools in the world is the "Union Bethel," at Cincinnti. The
- attendance is over 4000. -Whoever reached within three thousand cubits of the city of rafuge was safe. If the sinners shall but touch the hem of Christ's
- garment be shall live. -Some time are a man said that for so time he had lived in Grumble Corner, but k
- lately moved on Thanksgiving Street, and found the air and food better. -Mas. John J. Aston has sent 100 more of
- New York's homeless children to homes in the West and South. During the last sown years she found homes for 677 poor lads and has spent \$9,750 on them.
- -THE Greek Government, in ordering that the Ruble in Greek should be read in the public schools, specified that the original and not the modern Greek should be used.
- -IF those who sneer at practical religion would only seek for it themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened to grateful pruse.
- -Ir is fashionable in Massachusetts, this winter, to ride in the oldest sleighs that can be obtained. A wealthy Pittsfield man proudly uses one that is over one hundred years old as
- the hody, while the leather wings of the dash-board are more success by 50 years. -INEXPAUSTIBLE beds of lignite have found between Juffa and the Dead Sea. This, with the asphaltum, also abundant, will make the Holy Land a coal supplier for all Egypt and Syria, both of which, having no wood, pay from
- \$12 to \$14 a ton for foreign coal Two Belgian exploring expeditions are now on the march in Africa. There are also French and Italian exploring parties in that country. Various Englishmen, Germans and Americans are also independently invading that mysterious

-Tue will of Henry E. Robinson, of Culifornia, who died recently at Youkers, leaves \$40,000 for destitute San Francisco women and children; \$6,000 to the New York Institute for the Blind; \$6,000 to the American Female Guardian Society, and the remainder of his property to legatees. The estate was valued at -Box Indensola walks up to a large ancier

—Box Isorasola. waiks up to a sirge ancent structure, shakes his fist, pulls off his coal and goes to work to tear it down. "What are you doing, Bob?" wakes a looker-on. "Going to tear the old thing down," says Bob; "don't like the looks of it." "Well," says the looker-on. "sup-pess now, instead of trying to bear that 'old thing' down, you go to work and try to put up another to heat it; and if you heat it, why then I'll turn in and help you pull down this one.
"Oh, go West," saye Bob; "I'm no architect."

-THE Brush electric light seems to be a suc It is need in the Palses Hotel in San Francisc Two lumps in the court displace 510 gas jets, and two in the dining hall displace 280. In the Riverside Worsted Mills in Providence, R. , seventy-one lights displace 578 gas-burner

These lights make no heat and do not vitiate the air. The park in Cleveland, Ohio, is lighted on the soul 14 better, says the Mayor, by twelve electric lights than by 105 gas lamps which were formerly used.

One Rible Glass.

First department is designed for salving and assuring precisions, drawn from the bible. In a watering precisions, drawn from the bible, in a dept to precise the Trath, all questions should be brief, and clothed in sample finguage. We also asseming questions to our contributions to assure precisions to contributions to assure that this does not exclude any others writing upstee same topic.

Will some one please give some light on the 6t chapter of Revelations? DANIEL W. CHIPE.

MAMMON.

Will some one please explain how the manus of unrighteenases can theore us into evertion balletinitess? "I say into you make to yourself friends of the manuson of unrighteeniess to when ye fall they may receive you into everhal habitations." A. A. Ou cann.

O make friends of the mammon of unright Were it not for the lave of money there would not be so many growing week and sickly for th not be so many growing weak and active or an want of the "sincere unitk of the word." If all the money that is validly spent, would be use for the advancement of the Lord's cause and the prapagation of the Gospel, would we no us and lay the price at the apostle's feet an have all things common, so they can "go every where preaching the word?" O, that the Suof righteonous may arise in our hearts, and may its genial rays of Davine Light so illumi-nate our minds and dispel the darkness that a way as to meet the approbation of him who is the giver of all good, by casting into the differeut mission trensuries, thereby enabling the progressive wheels of God's saving power to move on nuhindered and unmolested. Then you will realize the blessing, and when you fail on earth the Lord will receive you into ever nating habitations. L. A. Kursz.

A FREE DINNER OR SUPPER.

What is the true meaning of Leike 14; 12, 13, 147
"Flore sold he also to him that batle Juna, when the make it does not support all the make the hour makes it dinner or a support call tool by friends, nor thy brethere, neither thy kinsmun, nor thy year neighbors, lett they also bid the again and a secongreup be made there. But when these makes it does not support and the makes it does not support to the property of the support of the property of the support of the su a a recompense se made three. But when their kest a feast, call the poor, the mained, the land bland; and then shalt be blessed; for they can mahalt be recomp

It the securrection of the just." S. F. S.

E understand that if you should call your friends, they would likely make a feast and call you to it in turn. If you call your brethren, they will test that they must return the favor, so will make a diener or susper for the favor, se will make a diener or supper for you. We often reason thus: "Well now, since Bro. Philips made a dinner for me, I feel like making one for him?" and in all probability since be had a very grand banquet, you will feel since be had a very grand banquet, you will feel that yours must be grander still, and ere you are navare you will be vain, and proud, and worldly in your tendency. If you call your hinsmen, no doubt they will make a least for hinsmen, no doubt ther will make a least for you m return. If you call your rich neighbors, then the rich neighbor will feel indebted to you, and atom be will make a feast. At this rate there would be nothing but feasting, and that among a class who could and should befortunate. Call the poor, the mained, the un-the blind." This contained, the lame charitable act, God would have us know, will have its reward at the resurrection of the just But in our blindness, we seek for the reward here, and then we have it. "Verily they have here, and then we have it. their reward." How promp their reward." How prompt we are to call to our rich fearts, those who are abundantly able to help themselves! How few blind and pour, and manned are called in to partike of the rich-es of our tables! The man who does this will be shanned—will be regarded as a friend of publisunneed—with ne regarded as a friend of publi-cans and sinuers. The man who calls the peer in preference to the vich will be smittlen, absard and avoided. But this should not deter him from deing his duty. He should glory in seffering, and he patient, for at the resurrection he will receive his reward. I wonder how many be will receive his reward. I woulder now hump-poor, and blind, and lame were called to feasts last Caristanas and New Year. Dad G cd look down on this great earth and see even among his people, the favored class faring sumptously, while the poor and the crippled were not even noticed? Did he see anything of the kind? Works and new.

Masfern Hands.

THE COLOSSEUM

THE history of this building, the grande comment of architectural skill ever produred by mun, would be the history of Rome dured by man, would be the instory of Rome from nearly the beginning of our era to the present time. In the early ages, when Rome was in all her grandeur as Mistress of the World, it was completed. During the times of Christian persecution, it was on its arona that tant heart has sent up the petition, "Lord be merciful to me a sinner," from the very spot whence, contains before, the murlye's soul winged ats Hight housenward.

vating the rains of the colorseom has been steadily going on. By this means the form steady going on. By this mean, and, to a steady going on, by the substructure, and, to a steady going on the building

It is believed that the present colesson hadt upon the foundations of an amphitheater, called by Pliny "the insune work of Scaurus," because of the folly of wasting so much money on a public building. This work of Scaurus' was three stories in height; the first story built of glass—the only instance of the kind on rec-ord—and the third formed of gilt wood. After this hailding bad been destroyed, on the same foundations Vesparian began the edition of which the ruius now remain. It was completed in the second year of Titus' reign, 80 A. D.

No expense was soared by the Emperors to
provide comforts for the theatre-leving Romans

The colosseum in form is an ellipse, about 600

feet in length and over 500 feet in width. Within, round about the building like long rows of steps ascended the scats, the number of the rows being about eighty, and the senting capacity of the building, at the lowest colimate, capacity of the busining, at the lower chimize, \$7,000. The encircling wall, about 150 feet high, cucloses the kornel of the enormous structure in a shell of travertine. This wall exhibits three tiers of areades, enframed respect-ively by Doric, Ionic and Corinthian pilasters with their entablatures, and surmounted by a fourth story furnished with windows and storned with Corinthian pilasters. All the seate in the vast amplitheater were cushioned, and ever the heads of the people was stretched as immense awaing. A company of sailors, pro-vided with a camp near at hand, were kept entinually farling and auturling this awaing and attending to the machinery. Gibbon says: "The air was continually refreshed by the playing of fountains, and profusely impregnated by olifice the arena was covered with the finest sand and successively assumed the most differ ent forms. At one moment it seemed to rise out of the earth like the garden of the Heaper ides and was afterwards broken into the rock and caverns of Thrace." Underneath the firs arena were the dens for wild beasts, of which an immeuse number were kept, guibered from all sections of the Gohe. The positerens ma-chinery was concealed and the changes were produced as it by magic. "At one time," says Herodiss "a hundred living lions keaped out of the earth."

Subterraneous pipes conveyed an almost in-exhau-tible supply of water; and what had at one moment appoured a level plain or a forest jungle, might be saidenly converted into a wide lake abounding in the mounters of the deep and covered with war vessels ready for combat. In these sen battles, two nations were generally represented, each with six vessels, and the thod of capture was by moving along side and boarding the enemio's vessel. Besides the wild heasts, over 2000 hired gle

diators were kept to exhibit their skill in batch-ering wild beasts and one another, to please the ering with Here, and the large before instituted, for the property of the prop

perveted by such scenes until near the close of 'right to make excentions there, and nince that the scened century, we see the Empirer Gonel time the work has been studily going on, modes, pishing plants of can be lossed time of Problem, no ecker buildings has held so great as work, and in one day, shapthering with the effect upon the architecture of the world as the precision and worr of 100 been, height number-less plantscans. It was the first of the great days are considered and worr of 100 been, height number-less plantscans. It was the first of the great areas. solf by cutting off the head of a running astroch with an arrow, ugain with poised javelin be ruits till a hungry panther has seized the trembling malefactor thrown in to give zest the man, only to throw him buck to be sezzed again and again tell be is torn in pieces. At length carried away by love for the sport, hoast-ng houself a second Hercules, the Emperor who means, again nighting with an opponent whose weapons were of lead, he would do him the bonor of letting him die by an Emperor's hand. His excesses disgusted, at length, his prople and his death was received with rejoic-

Still their love for such spectorles was no overcome, and the color-state was almost con-tinually the stage for such birbarons seems until 403 A.D. In that year Tel-machus, an Oriental Monk, journ-ying from the East for the express purposes, in the midst of the shows rushed into the arena, fell upon his knees and with opraised hands, implored the populace b In anser. the people stoned him to death on sat sack a sensation was created that the Em

In feedal times the great amphitheatre was used as a fortification by one of the noble Ital-ian families, and in this employment much of its ancient beauty was destroyed. The bands of brass and iron which bound the stones, the the valuable machiners; everything, in fact, which could tempt the greed of the dissolute nobles was carried off. The vacant space was converted into a market and the places are still to be seen where the poles for the booths were

At this time the rade pilgrims from the North overwhelmed with astonishment of the magnificience of the "Eternal City." "Their rude enthusiasm broke forth in a sublime proverbial expression which is retorded in the eighth tury, in the fragments of the venerable Bede.
'As long as the colosseum stands, Rome shall stand; when the colosseum falls, Rome will fall; when Rome falls, the world will fall."

In 1312 the people again dedicated the areas to public games, and bull-fighting became the ular amusement. This continued, until in 32 at a grand tonronment presided over by a senator and attended by all the beauties of the noble families to encourage and obser on their

In the 14th century a peace between the rival houses in Rome secured to both parties the right of extracting stones from the colosseum. Much of the stone, by the folly of the Romans, was burnt to lime, and during the course of the next century three large structures, the Begh-ese palace, the Farmese palace and the palace of St. Marks of Venice, as well as many s buildings, were built from this quarry. same century the building, for the first time, was used for religious purposes. Minucle plays, representing the life of the Savior, were acted there. One vestige of this use still remains, a riew of Jerusalem with the crucifixion, painted

ner the principal entrance.

Pope Sistus V. proposed to make use of the diffice, as a cloth factory, and even went so far as to have plane drawn; but the design was

as to more passe around, not are design was beerer put into execution.

In 1728 Benedict XIII., to protect it from descruting hands, consecrated the whole area, and a small chapel was erected under one of the archways. Soon after this consecration it was egain employed for Christian services. Leon-ardo da Porto Maurizio prenched there with great success. Truly it was the Providence of God in human history which could thus turn the carcus into a Bethel, which could fill with the sweet melody of Christian hymns the arches roar of the sungry bloom and the stress of their dying victims; which, in the arean where the licentions Romans had set at naught the most sacred laws, could bring the "good tolings of great joy" and proclaim the Gospel of the Prince of Peter. Prince of Peace.
From 1730 till the reign of Victor Emman-

colosseum. It was the first of the great amers was taken. In the arches of this building we may read the history of the Etrarems, in its columns, that of the Greeks while in the edifice.
As a whole we can see the power and ambition

As a whole we can see the power and ambition of the Roman Emperors.

Now, having outlived its former useful is trains stand as they will stand ter ages to come, a mountment of history, the delight of the archeologist, an object of wonder and admirable to tall travellers.

EDITORS AND HEALTH.

THE following, clipped from the Youth's Comprinted, contains so much truth regarding torial life that we thought to give our read-

"Some years ago a young man wout to New York, and was so fortunate as to obtain a good place on a morning paper. Many envied him his position. But he ded not find it a "bed of ses." Smoky, ill-ventilated editorial rooms, lite hours, stendy writing day after day, threatened to shorten his life. He gave up the position and went into busine

"I didn't fancy a hed under the deisies," he 'and therefore resigned. Now, 1'll write only when I feel like it."

This young journalist was strong in hedy, ad looked as if good for any sort of hard work. Yet he could not stand the drain upon his ed mind which the morning caper made. He resigned in time to save by

We have in mind two successful magazines Ali who have been connected with them have done splendid work. But the cost to themselves has been expensive.

The chief editor of one of the m The object entire of one of the magazines has been compelled for menths to give up all work. Another leading editor broke down completely, and went away for a year's rest. A third visited Europe for recreation, and found himself so sick that for a long time be could be a support of the could be a suppor not write a line. Two more have been driven to long vacations, and two died in the harness,

If it be said that journalists should not overwork themselves, the reply is that a first-class curnalistic position demands just that. The pourbaltst must write, whether he feels like writing or like sleeping. The article must be finished by an appointed time. The body and hrain may refuse to work, then the will must be called upon to make them work. Such a strain, kept up day after day for months, breaks down the strongest man

Many writers live to a green old age, but such are seldom found in the ranks of first-class journalists. The poet, the nov-list, or the writ-ter when writes when he planes, never work when brain and body protest against it. They outling to representations of all first. s of edita

Young usen are inclined to look upon the sanny side of journalism. It reems so easy and pleasant, to a youth with literary ability, to present, to a youth with literary ability, to write for a newepaper. But there is a shedy side of journalism, and often it is a dark and a to the control of the

"LET BROTHERLY LOVE CONTINUE

THE Rothchild family have been united in all their great success in financial enterprises At least, the partly due to this manumity. inte Baron Rothchild so believed, as the fellowing paragraph in his will shows: my beloved children always to live in harmony never to loosen family bonds, to avoid all differnces, dissensions and litigations, to use forbearance toward each other, and not to allow temper to get the better of them, and to be friendly in their disposition. My children possess a good example in their excellent grandparent. Friendliness was always the sure condition to the happiness and success of the Rothchild family. May my children now and never lose night of this family tradition, and may they follow the exhortation graph fifteen of his last will and testament, always remain true and faithful, and without

FROM THE CHURCHES.

On Saturday eye, Feb. 14th, serconducted at our house of worship by brothe James A. Sell. Text Acts 16: 25. Said this Scripture is generally used as argument of con-troversy. What motive should lead the sinusto the Savior? Should it be love, fear, self-denial? &c. Sabhath morning, Feb. 15th, was on regular day for preaching and brother James again addressed us from Matt. 14: 9. Although this woman, of whom we read was an uninvited guest at the feast in the house of Simon, yet she hestowed a most noble act upon the Savior one that shall ever be spoken "for a memoria of her." Brethren and sisters, let us seek thes golden opportunities of bestowing acts of kind nees upon our Savior. We cannot pour the precious oil of love upon His head, but let us precious oil of love upon His brad, but let us do it to those of His children. Let us not wait until they are held in the embrace of death, to place flowers in their hands, but let us try to strew their pathway of life with laurels. Life is the time when we appreciate the love and affection of others, not in death. Speak more less about these, and that in tones of love and affection. Do not trample upon the already wounded and lacerated hearts of others. Remember they may be the material from which Jesus gathers his jewels. "If ye have done it uuto one of the least of these my brethren, ye have done it unto me."-Jesus ENGLY R STEPLES.

The Lord worketh and no mon can hinder Saturday evening, Feb. 14th, four precious souls were haptized into Christ. They were drawn by the Holy Spirit, through the protracted efforts held forth there, by God, through the in-strumentality of J. W. Smonse. He commenced a series of meetings there in January, and delivered thirteen discourses. Brethren G. My-ers and James A. Sell were in attendance. The above named brethren will be numbered with the fold at Altoona. Three were sons of brother and sister Mc.Farlans of Altoona. The lat-ter has been suffering severely of ill health, but at last accounts she was improving. It is cer tainly delightful to such parents in their de lining age, to see their children coming Dear brethren, hold out taithful in the use you have enlisted, so that you may win that bright and jeweled crown which God has in reserve for the faithful EMILY R. STOPLER

Ashland.

Your good paper is a regular visitor to the Your good paper is a regular visitor to the College library table, and in its colurans we find news from all parts of the moral vineyard. Our privileges here are great. Ashland City church meets in the College Chapel. Every Subbath morning we meet for Sabbath-school. In the afternoon we have preaching and in the evening we have prayer-meeting. Our Sabhuth-school is conducted by the brethren, and the teachers are all members of the church. It is largely attended. I like the school very much. The tax

are kind audenergetic and all seem to get along The students seem to have that respect for the teachers and for one another that s so desirable for the welfare of the school. The church, school, and Sabhath-school are ake to the duties of their different positions The Spring term of College will begin the last Monday in March, and we anticipate a large attendance. Bro. Hashor left us a few days since and is preaching in Highland Co. He is since and is preaching in Highland Co. enjoying reasonable health. May the Lord be with us all and lead, guide, and direct us is my DUAYET. J. P. MARTIN.

INDIANA

Pine Creek Church.

Our meetings commenced Feb. 24th, and brother John Metzler, D. Wysong and D. Roth-burger assisted in the work. Up to the 29th, three were baptized and another made application. On account of bad weather the brethren left, and then brother Amos Peters and the writer were urged to continue awhile in the work of the Lord, which we did until March 4th.—

Lord did such good work for this people. This is the fourth series of meetings in this church

is the fourth recres of meetings in one course since Jan let, there being four places of meet-ing. Since the first of the year scenty persons have been bastreed in this church, and to God belongs the praise and bonor. May all contin-uo faithful in the glorious bleety of Christ. Jacon Hildensann.

MICHIGAN.

Our brother in Christ, John B. Wrights. n, came over to us Feb. 21st., and the day began to call on sinners to return to Jesus and continued until March 3d. The people of Gcd were unde happy in witnessing twelve souls returning to the Lord. May others seri

onsly reflect on their condition and finally turn LRC to the Lord Jesus.

Cerro Gordo. The ark of salvation is moving along the ark of salvation is moving along slowly. Had meeting last Sunday. Two were haptized and one more applicant. Health is middling good. Weather pleasant. Wheat promising for a good harvest.

JOHN METZGER

TOW 4

Spring Creek. We take this method of informing the Brotherhood of the organization of a chuck of the Brethren in Chickasaw Co., Iowa Name, Spring Creek. The members met on the 21st of February and were organized according to the custom of the Brotherhood. After the order of the church was hid before the members, and a hearty consent given by all to live up to the rules of the general Brotherhood, su electhe rules of the general Brotherhood, su elec-tion was held for two deacons. The lot fell or brother Levi Miller and Samuel Pratt. The Elders present were Joseph Ogg of Minnesota and John P. Eskenberry of Butler Co., Iowa Twenty-two members when organized, a added since by baptism. Love and union prevails emong all the members. Brethren and sisters, remember our infant church in your M. H. FOWLER.

MISSOURI.

Alexandria

pravers.

I have sent several requests for some of the brethren to come to this place and preach, if only one sermon. I will ask once more, for I feel that the blessed Master has some precious jewels here if his workmen would come and gather them together. I have lossed the H. AT W and several books to my friends, and they are well pleased. So many are wishing that one of the brethren would come here, and I think it would cause rejoicing among the angels in saven, and as the busy season will soon be here I would like for some one to come before farming time. I may not see another winter, farming time. I may not see another winter, and would like to hear one more sermon from the hrethren. I received a letter from some one in Adams Co., Illinois, last Fall, stating when their Love Seast would be held, but owing to sickness and but weather I could not go I lost the letter and cannot recollect the address. I would like to correspond with some of the heethren and sisters. It would encour of the preturen and somers. It would be some age me more and help me to be more faithful.

Many E. Rose.

KANSAS

By the grace of our Lord Jesus I am here ing meetings with a few members ten miles north-west of Lincoln Centre. There are good prospects for an increase of members here if ome one can be persuaded to move here and ork. Can brethren H. W. Landis and F. work. Can brethren H. W. Landes and F. Fuller give those members some meetings occasionally? It would be a good point for some minister to locate. Address R. R. Boyles, Her man, Kansas, or Samuel Pye, Lincolo Centre, JOHN FORNEY.

WASHINGTON TERRITORY

A very sad accident occurred in this coun ty on the 9th of January. A severe storm visited us blowing down large trees, and unfor-

tunately one of these fell upon a school-house while the teacher and children were seated around the stove eating their dinner. Two were killed, twenty crippled and one escaped In the distance of one mile one hundred trees Nineten more turned to Jesus maint about view.— were shorn down acrost the read, Barns and personal and social as well as splitted analysis in a splitted analysis in a splitted analysis of the the Chicago, include the C

Much joy and rejoicing because the and the earth trembled under the falling trees. The people are in mourning for the calamity is

> ren. The nearest are about eighteen mile-distant. We would like to have some com-among us, and help to build up the Master's Land sells from 83 to \$10 per scre. Hav good markets. I am sixty-nine years old and ood markets. I am suny more cannot go a gre ny wife seventy one, hence cannot go a gre Jacon Horr. ot go a grea distance to meeting.

Five Sundays.

D D not H. H. Avnold make a mistake when he told us that February will have five Sundays four times in the twentieth century? In the year 1900 the interculary day will not be In the year 1920 February will have undays. S. BOLLINGER. five Sundays.

An Impostor.

HERE is an aged man travelling on hors back from one church to another claiming to be a minister of the Brethren. He is about seventy-five years old. He says that he is from a church in Armstrong Co., Pa., and that Bro. J. B. Wampler is the Eider. Bro. Wampler informs me that he is personally acquainted with Joseph Horsch (being the name he gave He is not a member of any church in that county. He had formerly belonged to a church called the "Shoemaker Church," but was dissed from their body before he left the state a. D. B. Hier. of Pa Springfield, O.

Correction

In the report from Coon River Church, Iown you report the Western Home Missiouary re-ceipts to be \$5. It should be \$40. J. L. SWITZER.

BIBLE SCHOOL ECHOES

THIS is the name of a new musical book prenared by Brother D. F. Eby of this place for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understaning He has selected about two hundred by mas from the Brethren's bymn book and set them to notes, gleaning from many of the best works published. He has endeavored to retain a nursher of the old familiar bymns which we as a people have learned to admire, and introduced only such new ones as are in harmony with the doctrine of the cross. While there is variety in abundance there is also compacts and harmony, so that their use will be promotive of goodness and piety. A number of musicians have examined the work and pro unce it excellent.

Its arrangement is such that there will be no rouble in finding the corresponding bymns in the Brethren's Hymn book. The same num bers are retained in the Echoes, so that when the leader announces the number it will be found in both books. Only those generally used have been selected; and brother Eby had a number to assist him in making the selection The work is now in the bands of Professor Hill of Chicago, and will be published at one so as to be ready for delivery in May. In six and form it will be like "Gosnel Songs." It I+e low price, good music, and convenient arrangement no doubt will commend it favorably to all lovers of good singing. Orders will be received at once at the following rates: PAPAR COVER.

One dozen Two DOARD COVER Single copy, postpaid; One dozen, " " " " BRETHREN AT WORK Address

ingle copy postpaid.

LITERARY NOTICES

THE MARON ATLANTIC has a very appetiz THE MARCH ATLANTIC has a very appetizing list of contents. Mr. Howell's serial, "The Use discovered Country," grows in interest every month, and bids fair to surpass in power "The Lady of the Arcostock." Charles Dudley Warner contributes a delightful biograph critical essay on Washington Irving, which we make readers love both Irving and Warner let make readers to the north tring and Warter inst-ter. There are two excellent short storie-"Accidentally Overheard," by Horace E. Scud-der, and "Hannah Dawton's Child," by Luc-Lee Pleasants. The second installment of "Reminiscences of Washington" includes mucl

has an engaging account of "Egypt under the Pharesha." Richard Grant White writes of Richard Grant Wh English in England," citing numerous caura English, and making a currously interesting article. There are pound by T. B. Abirich, Miss Sarah O. Jewett, not the actress, but the author of "De-phaven," Celia Thaaler, Oscar Laighton, and Louisa Chandler Moulton. Several notoworthy new hooks are reviewed, and a diversified Contributor's Club completes a very good number of this sterling magazine.

good number of the searing suggester.

The contents of Appleton's Journal for March are as follows: "The Return of the Princess," from the French of Jaques Vincest, in Three Parts First, "First Impressions of the New World" ("conclusion," by the Buke of Argyll; "Russian Nihilism," by Fritz Cunor argyst; Rossian Minnen, by Friz Gin-life-Owen; Possas by Francois Coppe: 'Gott-loh,' 'The Benediction,' 'The Night-Watch;' with an Introductory Noto"; 'Theopile Ga-tier', 'The Seamy Side,' by Walter Besant and James Rica, Chapters XXX-XXXII; "A Turkish Effendi on Christendem and Islam"
"Flesh-Color": "Life at High Pressure." by W G. Blaikie; "The Restoration of the Jews." Editor's Table: A Dangerous Class in Authority Medical Practice in the Eighteenth Century; Mudame de Remusal; The Spelling Reform. Books of the Day; Henry James, Jr.'s, Haw-thorne; A Lady's Life in the Rocky Mountains; thorne: A Lady's Life in the Rocky anomanns; The Autobiography and Correspondence of Mrs. Delany; Schustian Strome; Gottloh et cri-era; The Chemistry of Common Life; Manda-ley's Pathology of Mind; Smith's Life of the Right Hon. William Ewart Gladston , M. P. Single Number, 25 cents. Yearly Subscription, \$3,600

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W. U. R. R. TIME TABLE. lmen Lazark, Sendaya excepted as fol

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	Passengers for Chicago should leave Lanark 12:33 P. M.; run to the Western Union Junctio here they need wait but five minutes for the C com Mywankee and St. Paul passenger train.		
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Vol. V.

Lanark, Ill., March 23, 1880.

GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

B. Mentser, Wayneshoes, Ph. Daniel Vaniman, Violen, Bl. J. B. Flory, Lengmant, Colo. John Mettner, Corro Gerle, Bl. Jee, Hendrick D. Bruser, Salem, Orages, Scientiffe, Ind.

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FOURTH PARE-Conference Tickets: Carnal Wester

FIFTH PAGE—Among the Brethren: Washing or Heling Washed; Church History; A Revis-ed Sreek Wanted; No Room for Jesus; To SIXTH PAGE-Perseverance; Bright Jewels; The

Best Tune; Sight; Our Bear Children; Spring Fever; Our Budget.

EVENTE PAOE—Admonstrat; The Differences; The Jews; Asless to Jesus; Glerious Meetings; Our Eastern Visit; IGHTH PAOE—Defice... Ezontu Paox—Defiance County: Sugar Ridge Church; Fairview Church, Oldo. Bethel Church; Rossville, Camp Cre-k, Indiana. Carson City,

Michigan. Garlaga, Iowa Wintleld, Kimsky Mote Kinks; The cup of Bleesing; Danish Min-sien Report; The Fepular Science Monthly; Vis-it to a Pin Factory; Blade School Echnes.

THE DYING THIEF

BY ALLEN A. GORRLIN.

THE question of the thief upon the cross is being agitated to a great extent, so mu so, that theologians are endeavoring to have the fact of Christ being in Paradise as not on the day of his crucifixion, hinged on one doubtma, as they term it. In the first passace of Scripture referred to (and as in preed settles the question in the negative) are in his own language. "Verity I say unto thee, To day shalt thou he with me in Paradise."

Loke 23: 43, And "touch me not, for I have
not yet ascended unto the Father." John 20: We will notice the former which they in sist admits the following rendering: "Verity I say unto thee To day, thou shalt be with me in Paradise." The linguist will readily perceive the inconsistency of such rendering.

We will then notice a number of Scriptural ferences to show the direct barmony in view of the belief that it must be settled in the affirmative. It will readily be observed that a change in the punctuation of the first passage, will require a necessary change in the phraseology, "shalt thou" to "to thou shalt," a m ification and an alternative meaning of which the language is not susceptible, That all can all will admit, that in this rendering the word To day, is entirely meaningless, b cause all present know he was speaking in the present tense; hence no selverhe necessary as modifiers. Since the passage admits no such rendering his words are full of the inference that establishes the question in the affirmative-The second passage which he made use of three days after the resurrection, presents to us a selfevident truth that the pony which he forbade them to touch was not THEN in Paradise, but had to according to the inspired writer, undergo a process preparatory to its resurrection and

consion. But right bere was the critical moment, and

mortality never descended the cross. The grave old never contain a deathless spirit, as firmed in Luke 23: 46. "He o mmended his spirit into the Father's hands and thus gave up the Ghost." Two different assertions contained in the one passage to assist in establishing the fact in the affirmative, also the consciof the soul. A martyred Stephen too exclaimed with his expering breath, 'Lord Jesus recrive my spirit." Did he not know what he was saying? Did be labor under a mistake and ask the Lord to receive an unconscious spirit? Strange time to make a mistake who heavens were opened, and the glory of God shone brighter than ten thousand sons and Jesus standing ready to receive his spirit!

The account of the rich man and Luzures defies interpretation if the soul of both good and bad are not intensely conscious afer they leave the hodies in which they dwell here on earth The one was tormented while the other was comforted. The latter being carried by angels nto Abraham's hosom. No one would suppose for one mement that his body was carried to So whateles is taught or set forth in this as count than the consciou-ness of the soul. Ah. yes, but says one this is used figuratively? Well what if it be? Dod not Christ teach altogether by parables? Why not the souls of the pious dead be conscious and intensely active, as are the angelic spirits that have up hodies e

Now with reference to the word "Paradise" we find it used but three times in the New Tex tament. Luke 13: 43; 1 Cor. 12: 4; Rev. 2: 7. Paul also throws intense light on this word in (2 Cor. 12: 4) in his revelation concerning him self, as historians will give it as having taken place about the same time he was stoned and dragged out of the city for dead (as was thought) hence the necessity of the language: "Wheth er in the hody or out of the body I cannot tell, (God knoweth) how that I was cought up into the third heaven, also Paradise and heard things which it is not lawful for a man to utter.

Paul was a Jew, and expressed himself in acordence with the prevalent opinion of his z tion. Jews believed in three heavens. They supposed the atmosphere to be the first beaven; nce the language, "birds of beaven," and the seeming abode of the sun, moon and stars, they considered the second heaven, and still forther beyond the stupendous systems of the universe they supposed the great white throne to be erected, or established, which they called the third heaven, Some Scripture phrases as "heaven of heavens;" and above all heavens, harmonize with the Jewish opinion. It is th third or highest beaven, even Paradise, to which Paul refere as baying been caught up into. the word Paradise has different meanings, let it be shown; it has not been done yet. There is nothing in the term or used in the New Yes. tament, to require us to believe it to be a dis tinct place from heaven. With this view there is no objection to the belief that the souls of the pious dead go to Peradise, and immediately too, in a state of consciousness after the death of the body. This is again very clearly set forth in the passage where Paul teaches Christians that they have a home in heaven. 2 Cor. 5: 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of Ood, not made with bands eternal in the "The earthly house of this takernsc's,"evidently refers to the hody, the house of the soul while here on earth. The spostle here would try to show the contrast between the "earthly" and "heavenly home," the former being only a temporary abode, and the latter an everlasting habitation. The natural inference drawn from this language is, that when this earthly house be displyed, the soul immediately enters its beavenly dwelling place, else it would be unconscious in an intermediate state, which

we are absent from the Lord, for we walk by sith, not by sight." We are confident I say and willing rather to be absent from the body and present with the Lord." This plainly teuches us that the spirits abide in the hedy is its period of absence from the Lord. When Paul says "absent from the body" and "present with the Lord." The irresistable inference is that as soon as the spirit leaves the body, the soul is in the presence of the Lord. The glore us presence of the Lord is referred to her The apostle James, too, refers to the absence o the spirit from the body when he says, "For the body without the spirit is dead." Paul says in Phil. 1: 23, "Having a desire to depart and he with Christ which is far better. We notice the departure he refers to here is the death of his body, and his absence from his brathren. "Nevertheless he would say, "But to abide in the flesh is more needful for you. It Psul believed in the unconsciousness of the soul from the death of the body unto the resurre tion, would he have said anything of being with Christ? or if he did, would be have said it is "fur better," to be in a state of unconsol than to enjoy the pleasures of religion in its earthly tenement. We cannot for a moment suppose it. It is also consistent with the fore going views, that the sample at the resurrection receive large accessons of bliss.

The point at rauge 18, that the separate spirits of Christians will enjoy unspeakable happiness while the hodies they left are sleeping in the grave, "Absent in the body," "present with the

CHRISTIAN FELLOWSHIP.

BY J. P. LILLION.

CHRISTIAN is one who believes and obey Jesus. Fellowship means commp hin, company, communion or intimate fami-How are we to know when we have fellowship one with the other and with God? we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another." 1 John fi: 7. To walk in the light we must follow God not go before bim. In him is no darkness; and if we walk in darkness, we may be sure God is not there to save. To be sociable, friendly and kind is light; and in these things, beloved broth ren and sisters, we should try to be very active Only by goodness, forbearance and longng, con we have true fellowship; and thus he leaned by the blood of Christ.

We will pass away, but his word shall not Courage, then, my brethren; seek fellowship with God and one another, and then when you ome to die you may rest with God in glory All God's promises are firmer than beaven and earth, for these shall pass away, but his word endureth forever. O the joy of Christian fellowship!

PEACE.

BY CHARLOTTS 7, BOND.

DEACE and quietness is one of the gree blessings God has given us. Our Savior that peace still remaining with us? We believe that every true lover of Jesus bas that peace in his soul; that confidence that God is working all for good for them that love him. He that cannot find proce in the service of God e a set find it elsewhere. If we suffer ourselves to be drawn into strife, suspicion, or selfishness, set us return and go to Jesus for that sweet nesce that he left with his followers and he will teach us a lesson of love and forbearance, and critical it was when the sun refused to give her coording to 6, 7, 8, verses of the same chapter will guard and watch over us that we fall not light, and the rocks run. It was then that cannot be. Therefore we are always confident, out by the way. As long are write for former becausily and dirinity were expected. The in-1 knowing that while we are at home in the body, we are seed, but as soon as we live for ourselves

we are led into temptation and forget our duty to our fellow-man. To be happy ourselves we must live to make others happy. Our hearts will be filled with joy and peace when we are willing to make sacrifices for the comfort and impoiness of others.

No 12.

We must ever he ready to faint hearted, to strengthen the feeble, love and cuty the error as the best means of reclaiming them so that they too may had and enjoy that sweet peace that is of heavenly origin. promised that his kindness shall not depart, neither shall the coresant of his prace by removed from his obiidren; therefore we have only to remain in that prace by obedience to his commands to inherit all the blessings promand the faithful. Again we are told to live in peace with all men. If possible let us not for get this, though there may be some trying to sow seeds of discord among us, let us stand firm for that blessed gence left among us by the Savior.

EDEEM ASONDY

CINCE the Annual Meeting of 1879 had pre sented for consideration a query upon bject of Freemasonry, the discu-sion of which shows that we have among us those who will contend for the institution, it becomes neury for us to look after this matter with a little nore care. When we remember that every Master Mason is bound by outh to protect his brother in every species of crime, except murder and treason, we cannot fail to see that every Master Moson received into the church is bound by oath to protect these crimes by keeping sem secret, unless he disregards his oath. No the question is, shall the clrurch continue to fellowship these men who must protect the thief and every criminal, except he be guilty of murder or treason? Yes, and if he has taken the royal such degree, he must protect all crime, murder and treasen included. Now this is a pretty condition for a brother to be in, is it not But this is his condition unless he breaks his wicked outh, and yet, this wicked power has so drongly fastened itself to the church that but few of her members, in many places, are willing to aid in loosening its terrible grip. How many are willing to obey the plain command given by Punl, in the name of Christ, to withdraw those who walk disorderly. This duty has been neglected so long that we fear it is now too late to accomplish anything by petitions to Annual Conference. All Brethran's periodicals pposed to secret organizations please copy .-E. Umbanah

SCRIPTURE ILLUSTRATED

NOT long since, a man in India was accus of stealing a sheep. He was brought be-fore the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that and had witnesses to prove their claims, so that it was not easy for the judge to decide to whom the sheep belonged. Knewing the custom of the sheepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor mal, not knowing the "voice of the stranger," would not go to him. In the meantime the other man, who was in the adjoining room, growother man, who was in the adjoining room, grow-ing impatient, and probably susperting what was going on, gave a kind of a "clinck upon," which the sheep bounded away toward him at once. (John 10: 4-5.)

Some men will follow Christ on certain en ditions-if he will not lead them through rough roads-if he will not enjoin these any painted to-ke -- if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, av Roth said to Naomi, "Whither then goest, I will go!" whatever diflties and dangers may be in the way.

ISABELLA GOTWALS.

ST JAS. T. SECULER.

"['HE collin lid is closed, and she within Who was a mother and a wife, was laid Into her narrow chamber. Memory brings To view the form and virtues and good deeds Of saster Is shella. And I will sit

Or sater is shella. And I will sit Me down in melancholy mood, and draw A p-neti-picture of this and bereavement. There stands the mourain! father as the head And foremost of the family. But where Is she who kept the link together? Out In yonder "silent city." That hound two hearts in matrimonial ties. In sympathy and love, is rent asunder. roken-bearted father knows Not what to do, nor where to go. There The children, eight in number, all hereit Of what they needed most, a mother's To guide their youthful ways and care for them A mother to instruct them, to attend Their numerous wants, to sympathize with then In their distress, to soothe them in their grief, To feel for them, to shelter and protect.

The little habe that scarcely yet can lisp And so do all the shildren now hereft So sudden came the message of death That he was scarcely feared until his work

Was wrought. And whea the peighbors h The unexpected knell, they felt the shock I reldom weep when saints go home, but he I :ee a mournful case, and my heart bleeds 1 see a mourning case, and my nears never With pity for my friend and bis children: And who that knows the circumstances, do Not feel to sympathize with them in their Distress! Some wounds will be d again, but As these will leave an ever-aching void. But then they need not mours as those who he No hope. They have this consolation that She tried to serve the Lord and do his will. It only now remains for them to make Their nears with God, the father first, in time order next the children as they o To years of understanding: when they kno d demands of them reportan And buptism, and a full surrender to Divine commands. It is the only way That Gal has given. And will they now The offer while the bow is in the The door of mercy opens wide, and grace Is offered free to all; while Jesus calls To unrepending sinuers, "Come." So ma They hope to meet their mother on the shores Of everlasting bliss, to sing the song Of Moses and the Lamb, for evermore

STEIN AND RAY DEBATE

Prop. 21. Baptist churches possess the Bible characteristics which entitle them t

regarded as churches of Jesus Christ. D. B. RAY, Affirms. J. W. STRIN, Denies.

Mainland Pa

D. B. RAY'S EIGHTS APPIREATIVE MR. Stein is "much given to overlook ing" the proposition in discussion which affirms that "Baptist churches, &c. We answer the seventh time, more or less, that Baptist churches cannot and do not engage in carnal warfare. When individuals, called Baptists, whether in peace or war, commit outbreaking crimes Baptist churches do not endorse the wrong. Without even the pretense of proof, Mr. S. willfully and deliberately charges Baptist churches with granting 'legal license," to do "the works of the " he charged that Baptist churches "hold that we do evil, fight and kill;" he charged that Baptist churches are guilty of the "crime of perjury," and be charged that Baptist churches with justifying the "rapacious, cruel, fiend-"unbridled carnal lusts and passions!" We ask Mr. Stein, again, was be, while pastor of Baptist churches, guilty of "murder, perjury and adul-tery?" Will he soswer? He was, or he was not guilty. Please Mr. Stein, dou't

forget it, say quilty or not quilty. In our illustration of the "book of the Father and of the Son and of the Holy Spirit," "the sign of possession" does not occur thrice.

It is another pitiful example of ques-tion begging which inserts the apostro-

Mr. Stein still contends that baptizing in the commission is frequentativemeans more than one submersion, and (His third aff.) Therefore, according if he neglect to hear the church, let him be without foundation. His construction this point, embraced one of the lead friend's so-called trice immersion is bas- hand, Baptists earnestly contend for per ed upon the omitted parts which never feet soul liberty. They recognize north

against Baptist baptism are really but ligious liberty is a Baptist watchword, a sion is found in history in the third century without the historical account of the tion." The learned J. Newton Brown, change from single immersion. But, if in Religious Encyclopedia, p. 188, says: we must adopt and practice everything held by the Greek and Latin fathers, by tradition, the origin of which is not particularly described, then we must adopt and practice searly all the abomicable traditions of popery. We again repeat with emphasis that trine immersion is not mentioned in the Bible, that trice immersion is not mentioned in the liter ature of the world, sacred or profane, till about the commencement of the third century, and that when trine immersion first made its appearance in history, we find it associated with infact baptism, infant communion and a swar a of other pretended "apostilic traditions. When historians speak of baptism

continuing unchanged in form for sever al centuries, they have reference to im mersion in contrast to sprinkling and

He urges his ninth reason against the "backward action" of Baptists in bap-tism, and contends for the "forward bowing posture"! This is about as silly as Tunker controversies over the

and style of their clothes. The New Testament says nothing about the "forward posture" or "backward action" of hentism.

When persons, who have died to sio, ave been buried with Christin baptism by the proper authority, the Scripture demand for their baptism has been ful-

Mr. S. makes his eighth general negstive rest upon the fact that Baptists do not eat the full meal and call it the Lord's supper. But the apostle condemas this superstition when he says: If any man hunger, let him eat at home; that ye come not together unto condemnation." 1 Cor. 11: 34. But the Tunkers come together in their church to cat a full meal to satisfy hun-

Mr. Stein's ninth negative is founded pon the fact that Baptist churches are independent of each other; that they are not governed by some human authority above the churches. As shown in our last affirmative, Baptist churches possess the New Testament church government That the local church was established by Christ as the only executive authority in his kingdom on earth. Mr. S. has ignored all our Scripture proofs in our the God of heaven set up a kingdom, "Hear instr last Jesus said: "Moreover, if thy which shall never be destroyed; and the refuse it not."

phe three times. This was discussed in brother shall trespass against thee go kingdom shall not be left to other peoour fourth and fifth negatives, to which the reader is referred.

Mr. Stein still controlle that bustic-has good that bustic-has good thy broader. But if he will stand forever? Done 2.44.

not hear thee, then take with thee one or two more, that in the mouth of two that when the necessary additions to fill or three witnesses every word may be the ellipses are made, baptizing must established. And if he shall egglect to occur three times in the commission! hear them, tell it unto the church; but to Mr. Stein himself, to meet the de-be unto these san heather man and a mands of the commission, there must be publican." Mart. 18: 15-17. But Mr. a plurality of immersions into each of Stein would contradict the Lord Jesus the divine names! He must go forward. Christ by saying, let there he au appeal and perform six or nice immersions for to the "National Council," which is aubaptism. If he fails to do this, he has thorized to determine such matters. Our made an argument which he knows to friend, with his Tunker brethren, have tion of the commission requires the de ing doctrines of anti-Christ. They have liberate addition of ten words which the a National Council to exercise a lord Savior omitted? See Rev. 22: 18. Our ship overthe churches. But on the other were in the commission of Christ, which er, lord or king of the conscience, except only demands "One Lord, one faith and Jesus Christ. The following Baptist sentiment is quoted in his history of De cominations, by Joseph Belcher: "Re one based upon the fact that trine immer- kind of taliaman, which operates like a charm, and nerves every man for ac-

> "Hence, they also, reject all clain the civil magistrate to any but civil jurisdiction; though willing and peable subjects to civil authority, where the rights of couscience are not involved Hence, in every age, their strong attack ment to liberty, especially to religious liberty; these principles they were the first to proclaim, and the first also to ex Their principles have subject emplify. ed them to persecution from age to age and to such principles they have count ed it a glory to be martyrs. Though have never shed the blood of others. In deed, civil persecution of any kind, or their principles, is impossible.

> CHARACTERISTIC V. Baptist church possess the New Testament origin While the Protestant denominations look to some uninspired man, or men of mod ern times for their origin, Baptists look to Jesus Christ and the apostles for the origin of their churches. Of the Bap tists Mr. Brown says:

> "In regard to the constitution of the christian church, while they believe in the existence of a universal or Chatholic church, composed of the whole hody of believers in Christ in all nations and ages, they think that the christian church, properly, so called, was not visibly organized in the family of Abraham, nor in the wilderness of Sinai; but y the ministry of Christ himself and of is apostles: and that it was then con stituted of such, and such only, as made credible profession of repentance from sin, and faith in the Savior."—Re'igious Encyclopedia, p. 188.

> The Tunkers look to Mr. Mack sa his disciples in Germany, in 1708, for the origin of their churches. But Baptists look to Jesus Christ and his inspir ed disciples, more than eighteen centuries past, for the origin of their churches Nebuchadoezzar in his dream saw " a stone was cut out without hands, which smote the image upon his feet" * * came a great mountain and filled the whole earth." Day, 2: 35. It is admit ted that this stone symbolized the king dom of Christ, represented by his church es. In the forty fouth verse Daniel say

"And in the days of these kings shall the God of heaven set up a kingdom,

This bright and terrible image which stood before the king of Babylon, symbolized the four universal empires that should bear rule over the earth.

The stone, which "was cut out with out hands," that smote and crushed the dreadful image, symbolized the king-dom of Jesus Christ which is not to be destroyed, but "it shall stand forever.

As the local churches are God's only executives to the kingdom, it follows by the law of accessity, that as the kingdom has been perpetunted, the churches have also been perpetuated. In this sense their can be no kingdom without local churches, and no local churches without the kingdom of Christ. Of the church representing the kingdom, the Savior said "And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 18. The perpetuity of the kingdom of Christ and the succession of his churches. is established beyond the possibility of

Mr. Stein will hardly dare deny the perpetuity of the church. He does not believe that the true church can be found among Romish or Protestant Pedo-bap-He has admitted the truth of Mr. Mack's account of the origin of the Tunker churches in 1708. Therefore he is forced to admit that the Rentist churches are the only true churches of Christ or be driven to the infidel position that the New Testament predictions have failed.

Historians have admitted the truth of our historical claims to be the original church of Jesus Christ. Two learned historians were appointed by the King of Holland to prepare a history of the Dutch Reformed church, These emicent men, Ypeij and Dermout, devote one chapter of their history to the Baptists, in which they say:

"We have now seen that the Baptists who were formerly called Anabaptists, and later time Menonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. 'On this account the Baptists may be considered as the only christian community which has stood since the days of the the apostles, and as a christian society which has preserved pure the doctrines of the gospel through all ages."-Religious Ency pedia, p. 796.

These historians were not Baptists. They could have no motive to favor their claims. They have confessed the truth, THAT BAPTISTS MAY BE CONSIDER-ED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTÉES, AND AS A CHRISTIAN CIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL

JOHN WESLEY once wrote to a friend: Men may die without any opinious, and yet be carried into Abraham's hosom: but if we be without love, what will all knowledge avail? I will not quanel with you about opinions. Only see that your heart be right toward God, and that you know and love the Lord Jesus, and love your neighbors, and walk as your Master walked, and I ask no more. I am sick of opinions. Give me good and substantial religion: a bumble, gentle love of God and man.

"HEAR instruction, and be wise, and

GOD-BORN AND GOD-KEPT.

BY C. S. BALSBAUGE

To a Young Saint at Waterloo, Iowa

Joun 1: 13. I PETER 1: 5

KNOW not whether you are broth or sister. Your chirography is fem inine. All that I know is that you are young in years, and young in the Di vine life, and I hope you may retain your youth forever, God never gets old. although he is from everlasting to everlasting. In him the sexes are one. Gen 1; 27. Gal. 3: 28. He developed "the Son of Man" out of a virgin, and designates His elect by the dual constitution of the original unific pair. Rev.

Being a member of the Mystical Body I will take it for granted that you are a Christian, although the reverse is by no means impossible. I do not mean in your own particular case, but as a mere matter of fact. Not all the seed of Abra ham were true Israelites, and not all th baptized are saints. "Five were wise and five were foolish." A lamp and s and five were foolish." A lamp and s smoking, ill-odored wick, but an empty vessel, and in time of direct need not s drop of oil nor a spark of fire or a glean of light. The natural emotions will an swer very well to counterfeit "pure and undefiled religion," until "tribulation of rsecution ariseth because of the word, Then the mask falls off, and behold a Demas, an Iscariot, a follower of loaves and fishes!

The most sublime, awe-inspiring fact of the Universe is GOD, next the INCAR NATION, and then the Christian. In this world there is not so great a wonder as a Temple of the Holy Ghost, a reclaimed sinner indwelt by Almighty Regeneration is not only a doctrine, but a fact. Baptism is nothing not even equivalent to a common es there is a glorious antecedent re ality which it symbolizes. The mother birth never gives life, but only institute new conditions and relations. Genesis is the father-function. Born of water without Spirit is as empty and lifeless and delusive a transaction as a natural birth without a father. The great matter in hirth is the origination of life. De velopment and induction are possible only ulterior to the great primal mystery of life springing from life. Adam must give life and substance to build his Eve. If we allow the Holy Ghost to come close enough to touch us at the core of our being, and seminate us with "the Word made flesh," we will as cer tainly take the impress of the Eternal Father, as an earthly child will be the duplicate of its parents. Births will out Features will tell our Paternity. "B ye holy, FOR I AM HOLY." Here is th philosophy of the whole thing. We never mietake a huzzard for an owl, nor a sheep for a monkey, nor a baboon for a clergyman. But this latter may be questionable in some instances. great trouble in the church is mock re-ligion—persons who in some respects seem Christian, and in other Gentile, or Adamic. How many there are like the old fabled centaurs, half so and half thus; now at prayer, now at joking; now sipping the Lord's cup, now draining the cup of devils; now sitting with a long face in the sanctuary, perhaps bethe table, or on the first front seat and now driving a hard bargain and to via a few dallars, or even a few ceals.

Christiane of the control of the cont

Perhaps felt a dreamy regret for puritoplar misdemeanors, or neglect, which they mistook for "repentance unto life, and entered the ark tral influences rather than as God quickened, Christ purged, Spirit-sanctified

members of the Elect. "Marvel not that I said unto you, MUST'be born again." No possibility of salvation without this radical change. Water will not reach the soul; but "water and blood" will: "water and Spirit" will. Out of Christ all these flow. All births require generation, development, and parturition. There is a spiritual illapse and illnmination—a sesing of the kingdom-through the contact of the august Paternal Presence, before there is induction by maternal instrumentality.

John 3: 3-5. These two constitute re generation—the greatest work of God ave His own infleshing in the Nazarene irgin. Oh how dead we must be to ourselves and sin and the world, if we would supply the proper conditions for the Divine approach, and His inhabitation in the depth of our soul, and His

employment of all our powers, members, God abhors swine's flesh on His altar. He will not suffer Deut. 14: 12-19, to be mixed with His shew bread on Golden Table. Strange fire He will not accept. Incense to vanity is abominato Him. "God is not mocked." He demands a clean sanctuary. The heart must be a Holy of holies before He abides. Blood on the lintels and sideposts, blood on all the curtains and hoards and furniture, blood from head to heel and toe, blood, blood, drawn from the heart of the God-man. Where the awful Shekinah bovers, there the flesh must be silent. The Holy Ghost

loathes passing in and out over a door sill slippery with tohacco spittle. He wants prayers that are breathed through clean lins. He has no soul-thrilling sponse to the suplication that is mumbled r vociferated under fashiouable head year, and a flesh selected, devil-endorsed attire. Let us ponder the awful truth that we are dealing with God, He is indeed merciful, but His grace has been mani fested in becoming Incarnate, dying for our sins, ascending into Heaven as our Head, High Priest, and Advocate and will not take the form of granting license to the flesh, and being saved without a crucifizion that wrings out the last spark of the degenerate, self-

pleasing life. Oh, how proue we are to oling to the old sinking ship. We want to swim, on ome plank of cornality into th of eternal rest. Let the old sin sonked, law-battered hulk go down. It is door

ed. The waters of Divine indignation are rushing in at a dozen frightful leaks And we must descend with it into the naelstrom of eternal damuation unles Gal. 2: 20, is the positive, settled fact of our experience. The only alternative is between this passage and 1 Cor. 16: -a Cros- magnifying life here,or a hellorched, devil tormested, God-spurned elf-condemning life in the endless future The Cross is the exponent of God and six It will be the Heaven of Heaven and the Hell of Hell. These things saith the Amen, the Faithful and True Wit

Cecit says that growth in grace man-ifests itself by a simplicity, that is a greater naturalness of character. There will be more usefulness, and less noise;

MISSION WORK BY LANDON WEST.

THERE seems to be a misunderstandin the minds of our brethren rela tive to the mission work now being don by our people. Not many seem to look at it as the work of the church in general, or as a system to take the whole world in, but rather look at it as the

work of a few, and they not to go too far, or to do ton much One thought that should be received first, is, that the church has in no way

injured itself in the work already done or that now is being done. There are not yet too many at the work; and not any one or all together, can he said to have done too much in the right way. It will take a great many workers and a great deal of work vet to make this earth a heaven! So that no one need he ashamed to sen the harvest full of laborers, unless it will be some one who will neither work nor pay for that worthy object. See Matt. 9:36, 38. Quite all say they favor the spread of the gospel, but not many say they favor the effort already put forth,

and then, because the plan is not as they would have it be, they do nothing. The Danish Mussion is said to be too far away, while they say that there are thousands starving for the Bread of

Life all around us.

They also say that the Danish Missi is costing a good deal; while the worl might be done here without any cost, It is further said that souls in Denmark are worth no more than souls here. Now m all this there is a spirit of complaint manifested, and one too which offers no aid to the work either there or here.

It is true Denmark is a long way off but then we have one live soul (God bless him) who is willing to go there. and we also have others, who have sent once and again to minister to his necessities; and this is enough; for no one als is asked to go to Denmark at present and, there are those who feel that Broth. er Rope shall never suffer want, so long as the United States Mail will reach him; and this is also enough. But for the thousands, who need the gospel, here in our own land, and who do not have it sent forth to them by our Brotherhood, it is not the fault of Brother Hope, and those who sustain him by prayers and means, that these should be neglected here at home. You ask whose fault is it! I say it is the fault of all of us who "stand here all the day idle, and will neither go in ourselves and work; and those who are going in that we have hindered. Our work is here at

It is also true that mission work here will cost but little, that is if all will work, and assist in the work, but with this view of it, why do we not all go to work at it? Brother Hope's work he yond the ocean will in no way prevent ours here. It will rather stimulate us. and God can bless both him and us, and

will do it too if we work. John 15: 8. Brother Hope is the only one in our Brotherhood; who loved his Master and his former nation well enough to forego the advantages of liberty, and the soc ety of brethren here, that he might through the aid of kindred spirits, and the blessing of God, he the means of telling the story of the Cross in his fathrland. And if we all with our many advantages, and little cost, would show assumed and the control of the contr

ly said that we did favor mission work and were in truth a missionary people We should be such, for our Savior the greatest missionary heaven could provide or earth receive, and if we like bim, we will all do that we can to aid in the work. Besides, the only topand described in Acts 15th chapter, was that which grew out of a universal mission work; the leading thought of our Master's life, and also of all his apostles, and should be, as we think, the leading sentiment of every Christian. Our zeal in that direction should be so strong that no little thing, such as informality in the proceedings, and a host of other speeches, should in any way prevent any one from doing their own part

As to the work of souls in Deamark

or any where else, we think them all

valuable slike, both here and there. But it is not expected that one man or a score of men, should do all this work of spreading the truth, and save all the souls or that there should be but one mission carried on at a time. Not at all. It must be a simultaneous work that is, all are to work at it at the same time; like it was in the spostles' day Paul was in Greece, Peter in Judea, John in Asia-Minor, Titus in Crete, while the others were in the surrounding cities and nations; but all at work preaching the same Lord, the same faith, and the haptism; and they all rejoiced greatly to know that Christ was heing preached is so many places; and so it can be vet.

and so it should be. We can have a Mission in Denmark, not because souls are worth more there than any where else, but because they are worth as much there as they are here and also because there is one soul with zeal enough to go there; and we can have missions in all our States and cities, and in a very large number of our school districts, if each one will only do an humble part. No one will be burdened and no one will do too much, nor can any one feel that he has done it all, but all can be co workers with God.
Now here is a wide and effectual door

opened for us all, and it is not in pla for any one to find fault with those who are willing to work, "for to his own may ter each standeth or falleth, yea, he shall oe holden up, for God is able to make him stand

Now our mind is, that every should and can do his part. Those who can go far, let them go, and let us aid them to go, Those who can work hest at and around their homes, let them work there; and like the order of Nehemiah let each one's work be where he can do the most of it-right before his own door. But let us all rejoice that the Word is being spread somewhere, for it is a cause for rejoicing, both on earth

As to the City Mission, as it is called, we are much in favor of it, for many rea sons, but chiefly, because, that whatever is introduced into the cities, very soon is spread to the country; besides picty flourished in cities long ago, and it will nonrished in cities long age, and it will, yet, if efforts for six months, or a year and six months, or for two, or even for three years are made as was done in Paul's day. See Acts 50: 31. But while this work is regarded fa-vorably by those who have spokes, I

cannot see why nothing is being done. We feel assured that there are brethres we reel assured that there are brethres who by God's blesding can do the work

M. M. ESHELMAN, -S. J. HARRISON, - -J. W. STEIN. - - -Editors

CARDINAL PRINCIPLES HEEN AT WORK is on an compress o Christianity in all He excised posity, in the New Tertament as the only little

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BECTHEEN AT WORK, Lonark, Carroll Co., 111.

LANARK, ILL., . . . MARCH 23, 1880 ly is the coace of find that brings salvation

Be toring and locable and then you will be

RAILROAD arrangements for the West will he published in the next issue

Have the courage to change your mind and outless your error when convinced you are

ANOTHER lot of that excellent work, "The

Doctrine of the Brethren Defended", just re-osived. Price \$1.60 postpaid.

SEND us names and address of persons who are not taking the B. at W. and we will send them specimen copies. Each one may do a great work by a little effort. BRO. S. C. KRIM BAYS: Our co-laborer, Eld

Nathaniel Merrill is now improving after a prostration of about six weeks; thus our minisry is again weakened by affliction BRO S. E. HORNING, of Malvers, Whiteside

county, Illinois, wishes to correspond with some brother who is a mechanic, with a view of having him more to his neighborhood.

THER J. H. MOORE left Lauark on the 17th for the Northern lows District Meet at Greene, which commences on the 19th. shall took for a report of the meeting in tim for the next issue

Unuse date of 14th just, Brother Martin Neher, of Monmouth, Kan, writes that the roads were blocked with soow and that the weather was very cold. This is unusual for

Will some brother who understands a cau write German, open correspondence with Fred. H. Wagner, Locust Mound, Miller Co., Mo. He is seeking the truth, and needs the help of earnest faithful hearts.

NINE persons were haptized Feb. 29th, at Upper Dublin, Pa, and good prospects for more. The members must every Wednesday evening to engage in prayer. On the 22od of ovening to engage in prayer. On the

BROTHER W. W. MOORRHEAD, of Great Bend, Kan., wishes us to say that he received six dollars from Brother Samuel Garber of the Franklin Church, Iowa, to be used in relieving the wants of P G T-

Guilly breeds discontent and wretched: S unny-hearted old Paul used to say, "This is our rejoicing, even the testimony of our co: science. He who is ill at ease with his conscience, is ill-disposed toward every one, ra-pecially toward God.

BRO. JOHN J. ERMERT, of the Arnold's Grove good thing, lake all others, must likely needs chorch, preached in this city Sunday 14th inst, at 10 A. M., from I Peter I: 23-25, and at 7 P M from Ps. 119; 59, 61. We were very glad to hear our beloved brother, and hope he will often come this way.

BEO. D. L. WILLIAMS Spent som days in the mission work in Bates Co., Mo, and had the good pleasure of seeing one reclaimed, one haptized and two received by letter. Mound Church in that county is on a fair

остоя J. B. Postret, one of the first settlers in this county and for many years a leading physician, was buried at this place on the 12th inst. He was an earnest, active worker in the Baptist church, a good citiz-u and highly re-spected by all who knew him.

THE year 1880 is remarkable for sever things. February has five Snuda, a; Washing-ton's hirthday, and Independence day fall on Sunday; and the Brethren's Almanac gives us Sunday; and the Washerm's Almanac gives us thirteen months for the year-two Septembers We object; paper is too dear to double on the ninth month

BRETHERN S. T. BOSSERMAN and P. J. F. intend to spend sometime in their Father's bus-iness near Columbus Ohio. Bro, Bashon is in Highland Co, same State, and had the ple of witnessing nineteen coming to the church in Fayette county. We are gird to hear that these Brethren will work and tell people of a

THE Northern Illinois District Meeting will be held in the Rock Creek church, Whiteside county, April 27th, commencing at 8 A. M. The postponement of Annual Meeting does not change the time of holding our D. M. since the Minutes say that it shall be held three s hefore Whitsuntide

OUR hearly thanks are due those of o changes which gave approving notices of the tents of the Beethern at Works. We would ike to make special acknowle most of them are too flattering to be copied in-We shall do all we can to deserve their words of commendation.

ALTHOUGH brother Samuel Murray is repidly approaching four-score years, he is still active in the defense and strengthening of Christian He is spending some time with the brothren in Sangamon county, this State, Hele me meetings in the Sugar Creek church.-Four haptized. He will remain during this month, and while in the State his address will be Anherr Illinois

Only twenty-five cents for a daily paper during the Annual Meeting! Or the B. At W until Jan. 1st., 81, and the daily for ninety cents etter still; for two subscribers and 81.50 get the daily free. Many cannot attend the A M., but would like to hear what is being done The daily will keep you well informed. your order at once so that we may have ample me to prepare everything

Funy brother John E. Springer, of Marrill Kansas, we learn that brother George Prince intends to start to England to preach the gos-pel in about a month. We are glad to hear pel in about a month. We are glad to hear that there are still some who are willing to for the cause of Christianity. Nothing car speak louder and show better the heart of mar tions such self-denials. We hope brother Prince will keep us informed of the progress of truth

to. BERKEY presents his views this week of feet-washing-not to differ, but to draw out more truth. Of course there will be no strife over the manner of observing the ordinance of feet-washing. The Brethren occasionally like to talk with one another through the B. AT W the same as if they were together in a private the same as if they were together in a private house, or in a grove, or in a meeting-house. We should all feel that we are not perfect in the trath—that none of us have "learned it all," and have no need of being taught; for truly at best we are slow to learn and not overswift to practice the truth after we have learned it. Let us have the mind of Christ,—let us in all things reach forth for his spirit.

Tux Primitive Christian favors the estab hment of two Homes-one in the East the other in the West-for aged and infirm breth ren and sisters who must depend upon the charities of members for support. Certainly class given for such things would go up for a mice; let os quit fighting, and devote all of "memorial before fied," but unfortunately this contrals to industries and religion: but the

come up through fire and emoke—must grow up amidst hail, and roin, and torandors. There s not among us, like among many of eties, hearts that will bequeath twenty, thirty forty, fifty, or one hundred thousand dollars t institutions where the poor and nafortunate can be kindly cared for. However, we despuir not; the Lord will open a way for those to give who wish to give; for these to sympathize who wish to sympathize; and all will work to his honor and praise in due time.

Our Brethren in Kaness and Nebrasks are determined to help themselves if others will not come to their aid. Time and again have they called for help to cut the harve was almost invariably the farmer and lark repeated. But the lark has heard them say, will go in and resp ourselves," and that settled the question. They no doubt feel the need of easing the membership as well as strengthning tore that have put on the arm God, hence are moving in the direction of cooperation. If there are five hundred who should, can and will work, much more will be shed if all u accomplished if all units and move together as one body, than if only fifty or one hundred enone hody, than it only hitly or one hundred en-ter and labor. Remember, not only those who will be turned to God by your efforts, will be blessed, but you who do your duty will share richly the divine grace.

WE have received a copy of the Practical mericon-a monthly journal of forty pages devoted to manufacturing and building, plished by P. H. Vander Weyde, N York. It was set up and the type distributed, not in the old way, by hand, but by machinery. One machine will set about 75,000 sr or twelve times what one hand can set. After printing, the type is put in another machine which distributes it without making a sougle mistake. It is predicted that telephplaced in the leading printing offices in the cit. s, and that while a speech is being delivered in congress the operator at the mach it up, so that within an hour after the man has delivered his thoughts, they will be going out to the public in the newspapers. We do not intend to think about procuring type machine telephones we will likely not get to them in forty years.

CONFERENCE TICKETS

THE Treasurer of the Committee of Arrange I ments is now prepared to furnish Breth-ren with tickets for the next Annual Meeting. It will be remembered that the last Confe decided that each brother should ony \$1. for a a ticket which will admit him into the bearding tent during the time he remains at the me and that sisters will be permitted to pay what they please. We are not prepared to say what the sisters shall do to procure their tick but no doubt the Treasurer will seen give full instructions. We are authorized to say that any brother can procure a ticket by enclosing one dollar and a three-cout st scaled envelope addressed to D. L. Miller, Mt Morris, Ogle county, Ill.

CARNAL WEAPONS

I'd is said to contemplate the great preparations that are being made to kill and main humen heings. Krupp, the great common manu cturer at Essen, Germany makes 200 c every month. He has made 15 000 the last two years. The governments of Europe use them to kill and cripple the Snest men in their nation If some are spared, they are permitted to eke out a miserable existence on account of disease resolting from fatigue, suffering, marching and

War is a terrible calamity. Ten famines a one handred pretilences are no more hurtful than one fierce conflict at arms for one or two When pestilence approaches and 50 000 people are carried away by death, whole nations become alarmed, appoint days of fasting anprayer to God that the scourge may be drawn; but the same "authorities" for a mere pretext, will array hundreds of thousands of in nocent men against one another, destroy 100 .-000 lives, cripple 500,000, make six millions of orphans and widows, and forget all about fasting end prayer.

Every nation in Europe ma armies. It takes almost one half of the nation to watch the other half. If the people had opportunity they would say, "Let us have no arleaders will not let them say that. With jeal ous eye they behold each other, and the prople must bear the burden. How thunkful we hould be that we live in a country where mirs by the half million do not eat us up nor seloge our land every tow years with blood. Let us not only wish for peace, but let us in-

THE DESIGN AND FORM OF CHRISTIAN BAPTISM DAUL says, "not by works of righteon which we have done, but accord mercy, he saved us, by the washing of regener

ation and the renewing of the Hely Spirit. Titus 3: 5. Here the ground of salvation, in ershed, just as we teach, to the mercy of God. in contradictinction to works of righteourness Yet God saved them (and of course their sins were pardoned), not without but "by the washing of regeneration," one thing, which all nu-thorities of note admit to be buptim, and the renewing of the Holy Spirit" another thing he rist loved the church and gave himself for it, that he might sanctify and cleause it with the weshing of water by the word." Epi 5: 25, 26. Hence Christ cleansed, or pardo it not without, but with the seashing of water by the word." Was she washed in water except in haptism? Again, "You have obeyed from the heart that form of doctrine which was de livered outo you. Being then made free from sin you became the servante of righteousness Rom. 6: 17, 16. Freedom from sin is pardon When did they become "free from sin" and "servants of righteousness?" "Being then made free, etc., that is soles they obeyed from the heart that form of doctrine delivered unto Could they obey that form of doctrins without haptism? Annulus said to Paul "Arise and be baptized, and wash away thy sine call-ing on the name of the Lord." Acts 22: 16 "Wash away thy sins," evidently implies sensration from sin. Did Ausmass command S to be helptized to not much his sins away? Had be refused to do what the Lord said ha "mant do," when a trembling penitent, Acts 9: 8, would the grace of God have saved him? or the blood of Christ have eleansed him? Were not his sins washed away when he was haptically Could this have been done had he been already cleaned from sin? "But" asks one, 'do you hold that the water itself washed away his sine literally?" We answer no. We Brethren teach no such doctrine. "In what sense then" asks "are sius washed away in baptism?" answer, just as Nanman's leprosy was washed way in Jordan, 2 Kungs 5: 8-14, and a man's blindness in Siloam. John 9:7. Did the water literally wash away the leprosy or bliodness? Was not the washing however made a condition of their bealing? Had they refused or neglected to wash would God have healed them? So our baptism, in which we show the "likeness of riet's death," are "buried with Christ," on Christ," are baptized to to Christ," "into his

-the "remission of sine through his blood. But one who relegates baptism "to the reals of mere emblem, symbol, etc., says, "If haptism is a condition of pardon, it is not typical or emblematical." We answer, was not the killing of a lamb and the sprinkling of its blood upon the lintel and door poste of the Israelites, a condition of the salvation of their first born from the ravages of the destroying angel? Exod. 12 3, 7, 12, 13, 22, 23, also an institution of the memorial of their deliverance? 12: 4 and a two or emblem of Christ our Passover" who was "sacrificed for us?" 1 Cor 5:7. Was not the brazen serpent, its clevation and the looking upon it by the bitten Israelites at once a conlife? Num. 21: 6, 9, and s on of Christ and our salvation by him? John 3 14 Is there any proof that conditions may not be emblematical yet? Peter siludes to the salvation of Nosh and family in the ark, by water as, "the like figure whereunto, even beptism doth also now save us, (not the putting away of the filth of the flesh, but the enswer of [ep ercoteema, seeking of a good conscience to-ward God) by the resorrection of Jesus Christ."

death," "his body," etc., is a condition in which

we accept by faith the benefits of Christ's death

Christian baptism does not relete, as the Jewich washings did, to fleshly impurities; but is the enquiring after a good conscience toward God. Nevertheless'it "saves us by the resur-rection of Christ." "If Christ be not risen"

aptism and all else would be vain. See 1 Cor. 15: 14-18. With this ground and reason of its rtimes, i. e , the resorrection of Christ, in Shall we contradict this inspired apostle by teaching that it does not suv-? But our opponents accuse us of burying people symbolically before they die. Suppose we would? Would it be worse then to bury them after they are brought to life, as their theory pro-poses? But we plead not guilty. We bury people because they are dead and raise them up because they are made alive. But as we profees to bury the dead, they remind us that Paul says, "He that is dead is freed from sin." Rom. 6: 7. We answer, though we bury one after he (the old man) is dead, he must not only he dead in himself, but then also get into Christ's death, where he is freed from sin" by virtue of (not his own death) but Christ's and by contact with Christ's blood which was shed in his death for the remission of eine. This is done according to Paul, hy heing "haptized in-to his death." Therefore we are huried with to his death." Therefore we are buried with him by haptism into death." Rom. 6: 3, 4. When Paul says, "He that is dead, is freed from sin," he refers to such as are dead with Christ by having participated in. and partaken of his death, nor does he leave us to guess who they are. Does he tell us they were "so many" whether buptized or O no. He plainly offirms that "so many of us as were baptized into Jesus (no more, no less) were baptized into his death." Rom. 6: S. "As many of you (sny more?) as have been haptized into Christ, have put on Christ." Gal. 3: 27. "Daptized into one hody." 1 Cor. 12: 13. "Baptizing them into (ris) the name of the Father, and of the Son, and of the Holy Spirit." Matt, 28: 19. If we are baptized into these, can one who refuses baptism get into them? Can one who will not be hantized into Christ's death, come to that blood which flowed in his death for the remission of sins? Can one who will not be baptized into Christ's body, pertake of his life and spirit which are in his members? Can be "put on Christ" without baptism? Is there such a thing as a Christian having no Christ on? Can one he saved by grace, and cleansed from sin by the blood of Christ, without being in the name of the Father, and of the Son, and of the Holy Spirit, without being in Christ? his death? his body? Do the Scriptures give us any account of pers being haptized after getting into these? any one being in them who had not been hap-

AMONG THE BRETHREN In Linn, Blackhawk, Grundy, and Marshall Counties, Iowa.

J. W. S.

WE do not purpose to violate any of Bro W Eby's suggestions in reference to pub-lishing "reports of travels," as we find the pre-vailing centiment among the brethren to coincide with his remarks.

Whether we made "many" or any "good impressions" or not, we regard as imprudent for us to say. We do not generally tell the bod impressions we make, and it is probably better we leave the "good impressions" just where we do the had ones, that is with the people on whom they are made.

For us to say the Brethren were kind and baritable would be superfluous, from the fact that Brethren are always that, and to put special emphasis on this fact would indicate that it was not characteristic of them to be hospitable and generous and that we were surprised to find them so.

However it might be well, for the benefit of some churches, to say, when strangers come among us that we should not be afraid to speak to them for they may not always feel like thrusting themselves upon us without some de sign that we desire to entertain th If any proble on earth ought to he sociable and affable, certainly Christians should. Until we have been in a strange land, we do not know wembarrassing it is to stand alone and sethe people all around us gazing at us as much as to say, "I wonder who you are, and where om. I do believe from the bottom of my heart that you're 'a wolf in sheep's clothing'-what do you want here?' " The thoughtfulness of the Brethren, among whom we sejourned, in this matter, is commendable, and we hope a suggestion to those who are not so, will result in good.

it. Not a few thunk they have much more to discourage them than others. So lar as we con understand matters, we thought there was no difference in the facts. One church des n know the trouble of the others, anymore than one individual knows the trials and vexations of others. And churches, like individ-uals, are apt to take up with the delusion that they live in a locality that is geographically unfortunate-that what is could not be oth erwise. This is the greatest cause of depression in church work. If our dear brothren and sisters only realized that every spot on earth has sen cursed and every man "shapen in iniqui ty," they would not so often "weary in well-do ing." So far as we could see we do not think

there would be much gained or lost in a change from any one of the churches to an While we remain at home, under parental authority, we often think no persons make so mustakes and do so many things they should not as our father and mother; but whe we get away from them, how differently we feel We forget everything they ever did that cause us pain, and only see them in acts of mercy a justice. So it is with the various churches which we live. Should we move to others, we will almost without exception think the one we left hetter than the our we have found. Let us not seek, on this earth as Ponce De leon, what from the nature of the case does not exist; viz: a spot free from ein. "Having food and raincent det us be therewith content.'
Tim. 6: 8. 8. 2.

CHURCH HISTORY.

NUMBER VII First Century.

Bartholomew Flayed Alive and Finally Behea ed. A. D. 70.

WHEN the different portions of the th kuown world was to be visited by God's ninisters, Bartholomew was sent to Lyconia. Syria, and subsequently to India. The records state Panthonus, one of the teachers in the great school at Alexandrie, about one hundred years after the death of Bartholomew, pass rough India, and there found the gospel of Matthew which Bartholomew had used among the Induse. These people were then teaching the principles of Christianity, and the traces this spostle's teachings are yet distinct. He converted king Astyages'-brother, his wife, two sons and a daughter. He freed twelve cities from idolatry, and set up the pure principles of Christianity in places long noted for their beathen practices. When brought before king Astrages, he upbraided him for turning his rother and for changing the manner of wor ship in his country. He threatened him with death unless he would crase his efforts to enlighten the people; but the spostle declared he ad neither misled the king's brother nor his unbicets, but had set up the true worship, and was ready to die for the truth's sake. The king rdered that he be termented and whipp with rode then he placed on the cross with his head downward, flyed alive, and at last beheaded. After having the skin taken from h ody, he still instructed the people, and this so proged the officers that they seized an axe and vered his head from his hody. But the prin ciples which he had implanted in the hearts of the people were not so easily destroyed, and for many years they prevailed in that nation.

Thomas Put into an Oven and Pierced. A. D. Thomas Didymus was born in Galiles, and by occupation was a fisherman. He traveled in Parthia, India, Ethiopia, preaching the gospel f the Kingdom, and at Calamissa, by the pov er of God, the image which the people wor-chipped, was destroyed. This so caraged the pricets that they brought him before the king he ordered that he he first termented with red hot plates, then to be cast into a bot furnace. Accordingly the priests proceeded to punish him, but finding that the heat of the oven did not affect him they throst lances and darts into his body, and after he had yielded up his spirit the cruel termentors dragged his

hody out of the uven and harned it to eshes. Matthew Beheaded at Nadavar. A. D. 70, Nearly all the spostles were killed during the

We found the churches getting along about year seventy, the year in which Titus destroyed by the Blite, hellers it; and more, that it is a sevent which the church of tath and practice, and that he decay the church of tath and practice, and that he as they do in other places. The larger the Jerasatem. Matthew labored in Ethiopin, a membership, obviously, the more trouble they country in Africa. Before going to this country, he had written that part of the New Tesent which bears his name. His successors to Ethiopia found a copy of his book, thus proving that the work ascribed to him is genu-He was instrumental in converting the king of that country, but Hytness, the success or of king Agilippi, the Christian, was a ferce and cruel monarch, honce pursecuted the apon-tle; and at a certain time when he was engaged in teaching the people, the king had him app bended,and nailed to the ground,and finally beheaded at the capital of Ethiopia. Benoutius Fortunates said one thousand years ago, that Nedavar "Shall restore us the dear apostle Matthew at the last day.

Judas Theddeus Slain A. D. 70 This apostle was assigned Messopotamia, vris. Arabin and Powie. He wrote a letter to the believers vividly portraying the terrible consequences of unheli

of, and showing the nngodly what must hefall them if they persist in teir unrighteoneness. In Persia he holdly withsteed the idolaters and reproved them for their wickedness. This aroused the sain of the priests, who fore-aw the vanishment of their salaries if the doctrine of Christ should become established in their country, so they put the holy man to death, as the best means ving their case and employments Luke Banged in Greece. A. D. 93.

The "beloved physician," was a native of Syria, and it pleased God to no bim in giving medicine to the souls of men. He was converted under the preceding of Paul A. D. 38, and accompanied the spostle in his missionary labors. He was imprisoned with Paul at R and no doubt was a pleasant companion to the persecuted apostle. By some it is said be was hanged to an olive tree in Greece; others claim that he died at the age of eighty-four. The former seems to be the correct view. M. M. E.

DEAR BROTHER:-- In your "Union in Feet-

WASHING OR BEING WASHED

R. H. Miller

ashing," you make the point of being wash ed the only necessary qualification for the con munion. I have ever maintained that it was is necessary to much as to be washed. First From John 13:8' we learn the necessity of obdirect in fact-washing, it being the design of feet-washing, it being County Verse 16 teach direct in fact-washing and in the 10th verse the design of feet-washing, it being for being for humility on the part of the one who weshes "The servant is not greater than the Lord." Verses 14 and 15 teaches the accessity of washug: "if I then, your Lord and Muster, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you." I he not here impress the idea of washing the feet of others as he washed their feet ? Did he not give them an example how to wash feet, and not how to be washed, since his feet wer not washed? Did he not tell them that they should do os he had done? And did he not wash feet? Third: In 1 Tim. 5: 10 read of the widow who could not be taken into

in all the doctrines of the Lord. I am not se radical that I will not commune where practiced different from my views, but I am searching for truth. Yours in bonds of love. 1. L. Berkey. A REVISED CREED WANTED.

feet-not if the mints have washed her feet. I

have written this not for controversy but to learn, as I know that Brother Miller is expert

DHE Adeques, in a vigorous article, press THE ASSUME, IN a vigorous article, inges
should have a rowised cred, a new confession
of faith, while the Independent takes up the
other sids and gives some reasons too. The letter save:

'It is not to make Congregationalism se more reasonable to skeptice, but to make it they draire to have a creed formulated which shall authoritetively represent the belief of

who believes all it tenches, obeys it from the heart is infallably safe so far as has part of the work is concerned. Now, dear friends, if the Bible, and the Bible only is a sufficient rule of faith and practice, why have something else wearly like it? If something nearly like the Bible can be produced, and "be good," not something precisely like it be better? that would be the Bible riselt!" Certainly! so much the better. If we can get the gold, is it not better than something nearly like it! What does the "Confission of Faith" produce in a man that the Bible will not? What adantage has a man with the "Confession of Faith" over the man who simply has the Bable? What does a man get by or through something nearly like the Bible, that he does not get di-rect from the Bible? We do not wish to hurden you with questions, gontlemen, but as we are "learners" we hopefully look to you to take out the tangle; we will bear you patiently and with becoming charity. M. M. E.

8

ROOM FOR TERMS

his nativity? Where does He find room as He

Beloved Brother Eshelman: HAVE just been reading and pendering Luke: 7, and was particularly incoresed with the words, "There was no room for him in the inn." Does I seen here better now than in

desires? In our hearts? Our lives are our hearts turned inside out. Let us explore the ins chambers, the nigher spaces of the soul, and see whether Jesus occupies them all. The inflesh-ing of God is a stupendous fact. How much do we personally and practically make of it? Dewe entertain Him according to His dignity? Is not the inn crowded with Cesar and tax and mammon and self and endless temporalities; Jesus knows whether we give Him the highest and central cent, lodging Him worthy of His glorious errand, or jostle Him into some brcorner in the heart, or push Him into the stable smong houfs and horns. The soul in which Jesus reigns "custs down imaginations, and every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ," 10: 5, Mighty empire of spirit, mighty sover-eguty of Jeliovah-Jesus. "The Kingdom of 10: 5. augmy temper or "The Kingdom of God is within you." Where Jesus is enthroned the body is sacred to the uses of the Holy Ghost, enting, elesping, working, and all voluntary physical activities, become religious ordinances money is recoined in the mint of Calvary, restamped with "the image and superscription Emanuel, hody, soul, and spirit take the type of the Incarnation. Let us make room for Christ. "His is the kingdom, the power and the glory." We are ingrained with mighty possibilities which indwe line Deits alone can nafold. The simple fact that we are constitutioned for the Divine inbeing, shows that nothing short of God in us can be our Heaven C. H. BAZSBAUGH.

TO CORRESPONDENTS

W. M. Your queries were sent to eister Lear, and as soon as they are returned with anywers they will appear.

B. F. Flory: Shall give full information in next number concerning Railroad arrange-ments for Western Brothren. A. Leany. Bro. Howard Miller has perfected

arrangements with roads east of Chicago, will soon publish in all our periodicals inst ethren East. GEO, M. SULLENBERGER. Please say at wh

office you are now receiving the paper. We can make no change natil we know. HENRY KURTZ. Cannot change address un-

til we know your present address

H. H. B. S. —Please give your full name when you write to us. We see nothing in your let-ter warranting only initials. We never tire of openness of heart, end feel thankful for every demonstration of love. It is impossible to re-tart to a thing from which there has been no departure. Look above.

storic develoces. This de defines will not edmi, and while the late of the develoces will not edmi, and while the late of the

love your wives. Wives, submit your

our parents. Fathers, provide notyo-rath, but bring them up in the nurr-contion of the Lord. Servants, be negotian are your meeters.—PAGE.

Perseverance.

One step and then another,

And the longest walk is ended:
One stitch and then another, And the largest rent is mended;

One brief upon mother,
And the highest wait is mule;
One finke upon another,
And the despeat mow is laid. So the little coral workers,

so are little coral workers.
By their alow and constant motion.
Have built those proty Islands
In the distant dark-blue ocean; And the nobeled undertakings
Maa's wis loss little correlied,
By off-repeated effort
Have been patiently achieved.

Then do not look disheartened On the work you have to do. And any that such ar malphy took You never can get through; But just endeavor day by day. Another point to gain, And soon the mountain which yo Will prove to be a plant! oin which ton federal

"Rome was not fault in a day The uncient proverb teaches, And Nature, by her trees and de The same sweet sermon preaches Think not of far-off duties. But of doing which are new.

BRIGHT JEWELS.

(Baraha Links Open.)

-1 want to tell you something about pray Mrs. Jane C. Pithy of Chicago is noted for her simple faith in Jesus. For several years, she has been disabled by pulsy, and having no one to look after her, she poke God in prayer for all she needs, and strange as it may seem to see
of you little folks, all her wants are supplie
She lives in a little house on a very ugly stre When her husband died he left her only a half dollar, and the little cottage and its furniture. Besides herself she had her mother, nearly ninety years old, to take care of; but she went to God every day in prayer. One morning after prayer, the servant girl said: "You forgot to ask! God for coal, and we are entirely out." Mrs. Pithy at once asked fied for eval, and about an hour afterwards the load of coal was brought to the door. A Mr. Schufelt, who knew not her distress, and who had never before sent anything. nor ever has since, had sent it. She felt the need of carpet so asked the Lord, and soon some one sent her crough money to huy it. I might give you hundreds of cases recorded in the Bind out of it, where the Lord answers rightcous prayers.

.... Boys like marbles because they are round and thus can be made to roll. I don't think square murbles 'would please the boys wery smelt. Máhyl of Got's things he made round. The earth, the moon, the may, the stars are all round, Mercury or quickshive; if poured upon a plete will quickly arrange itself ioto hittle balls and roll about like, abot. Water, on in pane of glass will arrange itself into his last most round, and on leaves of plants does take a round form, and roll about like the quicklives on the plate. There is something to the leaf with the round plants of the plate. There is something to in the leaf within rounds come to the plate. which repels—pushes away—initial of attract-ing—holding first—the water. If you put your finger out one of those drops you will spoil it, and your finger will get wet-

. I never yet saw a boy or girl that did not like honey. I guess you never think while eating it, how many times a thousand bees had to go out and come in to lay-up a mouthful of honey for you. You were only concerned about the honey, and not about the bess. Palestine is said to have been a land "flowing with milk and honey." In some parts of Northern Arabia bees are so plenty that no sooner are hives placed there than the bees will go in and go to work. The Hebrews call honey debask-They made something like honey called dibs. Jacob sent some of this to Joseph (Gen. 43: 11.) Jacob sent some of this to Joseph (nea, 45: 11, 16) in Egypt, when he was sure that he was his long loot son. The honey which Jonathan ate in the wood (1 Sam. 13: 21) and the wild honey ned by John the Baptist (Matt. 3: 4), was no doubt the honey of wild bee.

... The people of Babylon counted from sun-

uight. That is our custom. The Athenians constel their day from sumest to sunset. The therewe slid the same. They dirinds the day as follows: 1. The dawn. 2. Sunrise. 3. Heat of the day (nine o'Cleck) 4. Two count (size. 145:16). 5. Cool of the day. 6 Evening. We do not recton this way, but he hours and minute which are precisely in given by the Badylonkane, put as our practice. Day in the control of the day of the ing or measuring time is very old. Day is the time to work, and night to rest. Those who spend the night in reveling and then sleep du-ring the day, are not doing any good for themselves nor their fellow-men. Take care of the rest hours, and the work fours will take care of you. Uncle Maye.

THE BEST TIME

MY very dear only daughter lay dying. She had been a thoughtfol; praying child, having professed religion at twelve years of age, and lived a devoted and useful life. Severe pain at times almost took away the power of thought. Between those severe attacks of suffering she looked back on her childhood's experiences, and forward into the blessed future, with equal thearness and joy as she said, "There's a delightful clearness now." As I sat by her bed we talked as her strength would permit Among the many things never to be forgotten she said: "Father, you know I professed relig when I was young, very young-some thought too young-but O, how I wish I could tell ev-erybody what a comfort it is to me now to think Reaching out her hand-her finge airendy cold-and grasping mine, she said, with arrandy cold—and grasping inne, she sad, with great earnestness: "Father, you are at work for the young. Do all you can for them while they are young. It is the best time—the best time. O, I see it all now as I never did before It is the best time—while they are young—the younger the better. Do all you can for them while they are very young."

SIGHT BY MARY ZARCHER

Dome see aright) for has our sight broom dimmed with the cares of this world, or leceitfulness of riches? Has the world become choked by fulfilling the lasts of the carand appetites of sin? Why is it that some hecome blind with one eye and think they can get to heaven with only part of the essentials get to heaven with carry part of the essentials to salvation; trying to cut them apart with the two-edged blade, whereby they cut themselves abort of the benefits they would derive if they would see clearly with both eyes. I care not what the sentiments of religion are, unless the whole counsel of God is declared there will be a suffering of loss, to "strain at gnats" and "swal-low camels" will never do. We can push our follow-mortals to utter rain and final destroc Would the Lord tion by having blind duides. s over our spiritual Egypt this night (mark darkness), how many would be found having 'lintel and the two side posts' of their hear the much and the two some pasts of their neutre stricken with the blood of the Lemb of God to protect them from the destroyer? Ye shall observe this thing for an ordinance to these and to thy some forever."—Ex. 12: 24.

OUR DEAR CHILDREN

BY O.W. STRAYER COME of you I have seen and some I have not seen; but it matters not; we will have a short chat anyhow. We are all pilgrims in this world; all God's children by creation, all his by preservation, and his Hrough the redemption of Jesus Christ. Yes, dear children, we have all been bought by the blood of our dear Savior. But first 'let' me ask 'you; what are your future hopes? Is it your greatest desire to be useful men and women? We hope so; but don't forget that much depends upon how you spend the time how. 'Are you attending sel and performing the many duties assigned to you by your teacher? Do you try' to please your teacher and learn your lessons and he obedient? Then you will make your parents happy. Do your achied-mates love you? If they do, it Do your achool-mates here you? If they do, it is a sure sign that you are kind to them. Some of them may not be good boys and girls, but don't be like them; overcome evil with good. By so doing you will heap "coals of fire on their heads," Do you honor your parents by doing their hidding? I think I hear you say "res;" an agypt, when he was some that Be was high their bibling? I think I have you say you, on in the word I Sun. it if it is all and you cannot be a single and in the word I Sun. it if it is with the well then you can't to do, fo it sees. Don't was you can't to do, fo it sees. Don't was you can't to do, to see a single and the heavy of word to see a single and the heavy of word to see.

"It be reposed it Barlyine contents from some that the variety of words and the sees are the sees and the sees and the sees are the sees ar

Don't suppose you know more than father or mother; you may be a better scholar, but they more than you about the realities of his think I hear some say, "I have no father or mother." Well, we sympathize with you. My father is gone to his long home, but I have a kind mother left. This is a cold and uncharitable world, but let me say to you, if you are honest, truthful, have a loving disposition, and are industrious, you will always have kind friends, and you may grow up to be useful men

friends, and you may grow up and women, and an honor to society. Noung pilgrims, he very careful what habits you form while young. "As the twig is bent, you form while young. "As the twig is be the tree is inclined." Let us not form the h the tree is inclined." Let us not form the hab-tic smearing, nor of telling lies, nor of taking what don't belong to us; and when you come into the house do not throw your hat, shore or coat down anywhere, for if we form those habits they will cling to us. But be truthful in all things, and have a place for everything. You must also expect to meet with many loss and disappointments, and much stokness, pair and sorrow in this world, and we must learn to hear with them all. The word of God should be the man of your counsel. Then, prepare while young, for life is uncertain. My young friends, if you go to Sabhath-school, rem what you learn; treasure up in your heart what Jesus said; love him with that love that you will do what he commands. Jesus will qualify you to heave all the storms of time and truly enable you to make the best of all sorrow. Leus all cling to Jeaus and together we will jour ney and at lost arrive at home in beaven shove

SPRING FEVER

THE time of year is rapidly approaching when almost everybody will suffer for a short period from physical depression, called by some spring feven? The condition is one of lassitude, the person affected feeling utterly good for nothing for a longer or shorter time. The whole difficulty will pass off if nothing whatarises, is it possible to avert this disagreeable depression? We think it is both possible and

practicable.

All stimulation is followed by a correspon-ding depression. If a man takes a considerable quantity of whiskey, brandy, or any other alco-holic stimulant, be will feel greatly exhilinated for a time, when there will follow a tired, gone seling, that will be as disagreeable as the stim ulation was pleasant. If the mun has a large in, and pushes himself into work, he will after awhile come to a condition in which he does not get tired, and the first he knows of his overdoing will be a general collapse of his whole nervons power. The stimulation of cold weather is precisely similar to these. It is so con stant that the period of depression does appear until the warmth of spring relaxes the whole system. In winter people sat and dis-pose of a larger quantity of food than in Sumner, and every organ in the hody has increased ople disregard the opening of ectivity. Most people disregard the opening of concerned, and they go blindly on, as though they could sustain all the digestive activity of winter: If they would exercise reas little, the institude of spring-time would be very slight; if it were telt at all. Let them be care-ful to cut at least a third less when the first warm spring weather comes; then let them take less than two-thirds of their accustomed amount of exercise. In this way the system will be free to accommodate itself to the new conditions, and all discomfort will be averted. Sudden, changes cause vital disturbance, but our vitality is able to fill up the vacancy produced by all changes, provided we favor the system a lit-tile in other directions while such changes are being made. Relieve the organism from digestive and muscular taxation, and no discomi will be experienced.

HILAURDERIA has a society for Christia "FRILABLEFRIA" has a society for Carstan-izing the Jews, at a yearly expense of about \$3,000. During the last factor year, the secre-tary baptized two infants and two adults. In five years of its existence, it did not report a single conversion.

-Iceland, the region of intense natural cold, is full of religious warmth. The word o has its Bible, not just as an ornament, nor as the well-kept charished marriage gift, nor he-cause of some undefined superstitions feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theater or prison. There is no such office as aberiff. They own no cannon, and military drill is an unknown science.

Onr Rudgef.

-Latrice to Jesus

Mucst to the world BECAUSE little love for God. Broat's much love for the world. "Evgay man shall give account of himself

Poysary treads upon the heels of great and unexpected richer

WE lie to God in prayer if we do not rely upon him after prayer

 Figure bundred houses have been de-stroyed by the floods in Tripoli.
 The New York San consumes 3, 800,000 ds of paper per annum

-FRANCE, it is said, will soon countract a ilread to the interior of Africa. -Ir take. \$58,000,000 a year to support the State Church in England.

THERE is no one else who has the power to he so much your friend or your enemy as your-

alone if he could, and I will show you one who will never be admitted there. -PREACE no sermon without lifting up your eart to God hoth before and after its delivery.

that it may be blessed to the people.

—The Emperor William of Germany and
Queen Victoria of England will have a confer-

ence at Wieshoden some time in April.

-Four Chinamen were recently received into the Presbyterian Church of Indianapolis:

nality admitted into a church in Indiana -- Hahvand received some \$300,000 in legaies and gifts last year, most of which was des ignated to special objects. One of the gifts was \$20,000 for the purchase of books.

A MISSIONARY in Jamaich once a question of a black boy when evantiuing the school on this verse: "Who are the meek?" The boy asswered, "Those who give soft answers to

HAT-MAKING was first begun in Danbury, Ct., in 1780, the factory there employing three worksien and turning out three lasts a day. There are now employed 1,800 persons, and

they make 17,400 hats a day. -Ir don't pay to have one thousand homes blasted, ruined, defiled and turned into hells of discord and missry in order that one whole-sale

liquor dealer may amass a large fortune The lower house of the Iowa Legislature has adopted a special order submitting to the ote a constitutional amendment pr hibiting the sale or manufacture of alcoholic

Tue man whose honor cannot be trusted n a bumpers transaction is an infidel, though he superintends a duzon exangelical Sunday schools, presides at the monday prayer-meeting and is accounted the most polished piller of his

church -Thrue has been a great disester river Vestula, on the Austrian Russian frontier. The water broke through the river's banks and flooded a wide district of country, including thirty villages, some of which were completely

Fallen Asleep.

ries should be brief, written on but one side of pager, and separate from all other business.

RUBLE - Near Lewistown, Pa., March 4th, 1841 brother John Ruble, aged 64 years, I moistle an 16 days. Funeral services by brethren S. J. Swi gart and William Howe. A. Branoutz. FARNESTOCK in the Grand River Chur-Henry Co., Mo., March 5th, 1886, W. H., son-Jacob and Lydta Fabricatock, aged 17 years at edam. J.S. Monnes.

Co. Fa. March 2d, 1880, brother Christian Say-ter, aged 72 years and b mouths.

COVER.—In Jonathan's Creek Church, Ohio March ist, 188; sister Hannah Cover, aged 7's years, 10 montis. Funeral services by brother D. N. Workman by her request, from Rev. 20

CLEMENS.—In the Fairview Congressation Low Feb. 28th, 1800, brother John Chemens, agod 'years, 6 months and 21 days. Funeral occasion improved by brether Joseph and Daniel Zoo from Rev. 14: 16, 14. W. W. SNYRES. There to consider S. F., and sister Salide Fine consider S. F. and S. M. Estabolis.

One Rible Glass.

The Worth of Truth no Tongue Can Tell.

This department is designed for taking and answering questions, drawn from the 18this. In order to present the Truth, all questions should be brief, and elottied in slinple language. We finish usang questions to our contribution to answer, but this does not exclude any others writing upon the contribution of the contribution to canwer, and the contribution of the

Will some one please give some light on the 6th apter of Revelations? Daniel W. Chirk.

Will some bruther or elster please write on Ju-

J. S. THOMPON.

ABOMINATION

When ye therefore shall see the abomination of esolation speken of by Dagrel the prophet, stand

A BOMINATION seems to be a term in Scripture applied to objects of great de-tion, such as idois and their worship which screening, such is none and there worship, which robs God of his honor and the rites are carnal and cruet. It was an abomination unto the Jews to ent the flesh of sninnals sucrificed to idols, and the abomination of desolution spoken in Daniel 9: 27, probably denotes the image of Japiter set up in the temple of Jerus Aristarchus Epiphanes, 3 Msc. 6: 2. But the abomination spoken of by our Lord in Matt. 24: 15. Mark 12. 15 and foretold as about to be seen at Jerusalem during the siege of the cit by the Romans under Titus, is probably meant the Roman army whose standards had the image of their gods upon them and never worage of their goals upon them, and never worshipped in the temple when the temple and city were taken; see Luke 21: 20. What is the holy place? The interior of the temple of Jeruwas built after the pattern of the tahernacle of Moses, the temple itself seventy cabits long; the porch ten cabits. (1 Kings, 6: 3) the Holy place forty cabits (verse 17) and the most place twenty cubits (2 Chron. 3; 3) contuiped the ark of covenant covered by the mer twice the art of covening covering by an iner-cy-seat and the cherolike. Into this place the high-prestonly entered dute a year, (Heb. 9: 7), but into the Holy phos all the priests and they only, were admitted. (Beb. 3: 6.) CHA

THE DIFFERENCE.

This difference: Suppose a man makes a will. The contents of this he knows bence fore-knowledge to him, but after-knowledge to those named in the will. The heirs do not know what is in the will, but the maker of the will does. The maker of the will is a testator, and he ordains what is to come to pass. He says nothing about what shall be done outside this will. When the testator is dead the will is opened and rend to the beirs, and now its con-tests are no longer foreknowledge to them, but God made a Will for the human family, and for generations that Will was nnknown to mankind. The conditions of that Will contained the terknowledge of Godledge that had not yet come to the "heirs learned its conditions, foreknowledge vanished. God predestined that all who conform to that Will shall be saved; those who do not obey the Will, shall be lost. He did not predestinate that some people shall, he lost and some saved, hut that those also will not accept the condi-tions cannot claim him as their Father, nor look to Him for eternal enjoyment.

THE MAN WITHOUT AN EVENT.—We beli in a man or woman who has "enemies." This does not sound sound, but it is sound. Your with amply, doing, no horm, at the years time continue until the Coar abbitates or greats a continue of the coar abbitates or greats a continue of the coar abbitates or greats a continue of the coarse and the coarse are applicated by the coarse of the co does not sound somes, out it is sound. To so the milk and water paople, who content themselves with simply, doing no harm, at the same time never do any good. They are more negatives. Your man of force does not wait for a stone to get out of his heaven appointed way, but min-

Mastern Hands,

THE JEWS.

THE Scotch Monthly Record says there was indescribeble yearning in the I an indescribeble yearning in the Jew to-ward the Land owned by his succestors. At of this indescribable yearning had turned to Jerusalem in such a stream of emi ention that some of the Jews, were proposing gration that some or the Jews, were proposing to arrest it by assisting the pauper emigrants to turn to their own countries. The Jewish Chronicle, while lamenting the influx, said that they might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. He stated that in the total population of 36,000. the Jews in Jerusalem were reckoned two years ago to have increased 13,000, and now they were numbered at 18,000; and the contributions for their support from the Jews of other coun-Dr. Moody Stuart stated at the lat-Seneral Assembly of the Free Church, que a very remarkable statement which was recent ly made by one of the Jewish organs in gland, namely: "If it is the good-will of Provi dence that there should arise out of the accu mulated ashes of desolation which cover Pales in the cradle of their race and their religion that consummation could not take place unde that consummation could not take passe under happier assignes than those of Eugland, al-though it was remarked that the time for this was not yet?" In addition to the growing de-sire of the Jews to return to their own land. and signs of desire elsewhere to hasten their return, there was, he thought, another element n the hope of the world's mace being cemented by their occupying the lands of their fathers. A leading London journal has recently time adverted to this: "The possession of Pulestine sud a part of Syria by a people who have re trained an indestructible nationality, while the have learned a complete cosmop ring some eighteen centuries, a nation at one European and Asiatic-Asiatic in its origin and European in its adjustion-would not any means, a bad arrangement. It might not be impolitic on the part of the European powers to assist in placing so influential a prople in an important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousias incident to any project of joint occu-nation would be avoided; for the Jew is at once of no nation and of all. No people could better

the Syrian difficulty, The Jewish Chronicle says: "The report that the Porte has granted a concession to an English company for the construction of the Euphrates Valley Railroad, and to a French company for the Jaffa-Jerusalem line, has been very favorably received by the Jows in Jeru salem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulprophecy in the Scriptures will thereby so hi-filled. The Euphrates Railway, so it is pro-posed, will intersect the former provinces of Assyria and Baluylouia, and will have stations at Mossul and Hillel, in the neighborhood of which towns are Assyrian and Bahylonian rains. It has been suggested at Constantinople that eventually a junction might be effected between the Euphrates line and the Egyptian railways, which, if carried out, would confirm the following prophecy of Isaiah aix., 23:,"In the following prophery of issian axx, 25; in that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serre with the Assyrian.

Ir is right to be contented with what we have, but never with what we are

Tax Russian Nibilists have issued a manifes to justifying the attempts upon the life of the Czur, and declaring that the struggle must

Asleep in Jesus

N the Doccassville Congregation, Blair Co Pa, very unexpectedly of hemorlage of the lungs, Jan. 24th, 1889, our dearly beloved sister Magdalene, wife of our estremed brother E dea Grabill Myers, calmly passed away. Up to within a few minutes of her death she wasyn oying her usual health. She was born in ancaster Co., Pa., June 29th, 1811. Her maiden name was Weidler, and lived with brother Myers forty-nine years. She was the mother of nine children; reised four coins to manhord and nomanhood. Seven children, her dear husband, and twenty-three grand-children still survive her, deeply feeling their less, which is truly her great gain. She was a faithful and consistent member of the church for forty years. Her remains were taken from her late residence at Eldorado to the Brethren's Church near Duncansville, on the 26th, where the fu-Brumbaugh of Huntingdon, desisted by J. W. Brumbaugh of Clover Creek, and J. W. Will of Warriorsmark. Text 39th Plahn, 4th verse. After a solemn waiting before the Lord ber body was consigned to the tamb. Her foreral was very largely attended and the occasion was a very impressive one. She lived in the blossed assurance that God fulfills his promises to th who fully trust in him, and died as she had lived. We greatly miss her vacous seat in the church and our midst, but she is another bright is well added to that celestial throng in heaven Our aged brother has our sincere prayers and eart-felt avareathy in his sore affliction, but

God has power to sustain his children in all Our dear sister is not deed but gone before." Dear children, prepare to meet our sainted mother in heaven. She is enjoy ing the society of those who have already gone before, and aweits to meet you all at God's right Eurov R Synn

Hollidaysbury, Pa.

Glorious Meetings.

WE will tell you what good things the Lord W hath done for us. Our congregation or some time past, has desired to have a serie of meeting, and in accordance with that desire which we take to be the voice of the Lord) we commenced on the 23rd of February and held fitteen meetings at our regular place of worship Johnsville. We had large and attentive congregations and the deepest interest manifested. In the beginning we wrote pressing invitations to ministers living in adjoining counties to come to our assistance, but only one responded.

Brother J. C. Moomaw left his business and his solve what, before many years, must become sick family and came to us on the seventh eve ing of the meeting, and stayed till the eleventh evening and preached four substantial serm and assisted us greatly, for which the Lord will bless him. The weather was fine and all things onspired to make it a meeting that will ne

> Now we will tell you the result. 1. Four precious souls came, over on the side of their crucified Lord and confessed him before the assembled multitudes. Two of them were young men in their teers, one was a damsel of four-tees years; and one was a man of middle age. Two were haptized last Sueday, one will be prized to-day and one next Sunday.
>
> There are several others who give to

aging promise of an early return to the fold. 3. The church has been greatly revived. It to other results would enoue from such meetings, the benefits received by the members would compensate for the petty sacrifice of time that we make. I verily believe that they confer greater bles ings on a congregation tha six months mouthy preaching. Some dear breth ren are opposed to serial meetings, but breth-ren, I am so fully convinced of their utility that I wish from my heart we could enjoy them daily from our conversion to our ascension. Then there would not be so much spiritue There would be less deadness and drowsiness.

their attendance; prayers and labors through the Spirit of God are all the praises due. To Lord did it all, to his name be evariating praise and glory. D. C. Mooxaw,

Our Eastern Visit.

I will be re will be remembered by the readers of the B. AT W. that a little while ago we gare a I B. Ar W. hant a little while ago we gare a sketch of what we berned a new discovery and the little hand of professed hallower peri-ding in Lonesburg, concept kits State, with whom W. C. Thurman had been and u, accep-erating; and among whom he introduced his new theory and practice of bupbens. And as welling to follow him in his hallochastion, he-withing to follow him in his hallochastion, hegan to look around for a more congenial ela-ment with which to form an association. Some of the best informed among them, having a knowledge of our brotherhood and that the best ights they professed was a reflection from the Gospol through this medium. The question now turns upon the subject of being re-baptized, a correspondence being opened with the brethren resulted in satisfying the mind of James Evans, one of their ministers, with his wife, that there was no impropriety in beit buptized into the church of their choice. I therefore immediately invited us to pay them a visit and that he friends should have the begfit of his example. Accordingly brother Peter Nininger and myself obeyed the call and went. We held several meetings, some of which were well attended, others not so well owing to oircumstances. After being with them four or five days the appointment for baptism came off,

and at the water-side brother Brans made some very appropriate remarks, substantially like this: "That the church to which he was now bout to attach himself had existed visibly in its present organization for nearly two hundred years; had withstood many violent shocks, which in a number of justances had resulted in which is a number of instances must resulted in secretion of parts of the body, and the tempora-ry establishment of separate bodies, some of which had done what they could to deplete its ry nstablish ranks, and others struggling bard to maintain ranks, and orders stagging man as a standing upon its platform. Borrowing all from it that was excellent, and that nearly, if not all of them, to-day had tumbled and was tumbling to rain, and that the little flock with nich they now stood connected was as a ship thout a rudder, while the old ship had safely rade through the storm, and her banner still floating in the breeze with favorable prospects hefore it, and he, for one, had made up his mind to get on hoard and connect has fortune with

We then made some remarks in confirmation I what he had said, and on the action of haptism, and then proceeded with the work, all of which passed off pleasantly in the presence of a which passed of pleasantly in the presence of a respectful congregation, and the same evening he was installed into the second degree of the ministry in the regular way. Brother Evans and wife made a full surrender to the unages of and wite made a tail surrencer to the danger of the church, retaining no reservations, private opinions on non-essential or abstract questions excepted. He is a man of time natural endow-ments, a large share of vital plety and excellent literary advantages, mostly self-acquired. He roads well five or six different languages and writes fineatly, and could be emirently useful in the editorial department; and I would recemmend him, of my awn accord, to the consideration of our publishers, hoping that some one of them could give him a position by which he could support his family. Brother Evans will pardon me for taking this liberty.

I think our labors and visit made some good impressions and will probably result in more have united with us at the time but for being re-baptized. Thurman was with us a good part of the time both in public and private; was very persevering, and in fact worrying in was very persevering, and in fact worrying in trying to press his dogmas upon us; fluds fault with almost averything that we do, and says that he never understood the plan of salvation until his late discovery on the form of baptism,

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the firmament; and they that torn many to righterusness, as the stars forever and

omo

Defiance County

aberger commenced a seri Brother B of meetings in the Manmee church on the 20th of February and presched sixteen sermous. He held forth the word of God in its true light and power until seven souls came out and were bu-ried in brptism. Others were counting the cost and some have already given their promise. A better foundation of Bible truths were never laid in this vicinity, and the future propects for building up a church here is very favorable. Our church here consists of one havorable. Our caurch here consists of one hundred and eleven members. Twenty-seven of this number are young, about eighteen years of age. Jacob Kintner is the hishop. Daniel Shorg, Isaac Stockman and David Cover are ministers in the second degree. There are also ten deacons in this church.

D. H. Barrece.

Sugar Ridge Church

Our quarterly church meeting was held on the 13th, and everything passed off pleasantly with but few exceptions. Elders Ebersole and D. Brower were again with us We have had no Elder since the death of Eld. Daniel Rosenberger in 1879. The church thought it expedient to ordain brother Isaac Rosenberger to the Eldership. Brethren Issue Rosenberger and J. F. Ebersole were chosen as delegates to the District Meeting of North MARY F. EDE

Fairview Church

Our meeting closed last night with mi teen additions. Brother Bashor has been with us since Feb. 28th. There has been quite an swakening and the meeting should have been continued. It was here that we met the Baptiet elempion, Witter, in debate last Wanter Our cause is gaining strength rapidly in this vicinity. May God's blessing attend it is our prayer.

A. J. Htxon.

INDIANA Rethel Charoh

Brother George Cripe came to us Feb. 21st, commenced meeting the next day and continued one week; three added to the fold, one re claimed and two by haptism. Some of the members were sick and could not attend those present were greatly encouraged. Bro told us of the awful consequence of liv ing in sin and of the blessings obtained by obeying the gospel. Brethren and sisters, let us earnestly contend for the faith once delivered outs, and labor together for the upbuilding of Zion

I will give you some good news from the old Pyrmont Church, Carroll Co., Ind. Elder Isaac Billbimer and brother Sanford H. Saylor came to us and commenced meeting on the 24th of February and continued until the 27th. preaching the word with power. The result was, two young men were was, two young more were withing to you us with the people of Go, making it in all rices bought. In No. 5, corrent volume, page 3, in with the people of Go, making it in all rices bought in the 20th of January. On the 20th, besthren the "Inner Chambers of Imagery," 8th lines the 20th of Vinje commonced me. from beginning, for pursuler and Passattraxt, ing in the old meeting-boson is Pyraman, and In last column, 7ded lines from top, for admits the column of the contract of the Common contract of the C gations. Eight precious souls made the good confession and came out on the Lord's side, fourteen added since the 29th of January. Ti members are much refreshed and encouraged.

May the Lord bless our dear brethren for their
labors of love.

D. A. Husson.

The brethren in Comp Crack District. Mar-

shall Co., held a choice for one minister and three deacons. Bro. Aaron Mow was elected to the ministry, and brethren G. B. Shively, Peter Messner and Eli Gable to the visit. Ti all young and active workers in the Mester's cause and feel the weight of their calling, especcause and teet the weight of their canning, copre-cially brother Mow, who is only twenty one years old and was received into the church only years old and was received and the was received fire weeks before the choice. He is a school fire weeks before the choice and the stodies at Terra Haute, Ind. The brethren in Camp Creek are celtive and live workers. Durid Creek are celtive and live Workers. J. H. Miller,

MICHIGAN

cannot do any good talking to the prople on account of their prejudices. I prefer talking to one who is not a professor, to one who has observed what they call the "ordinance of hap-

tism." Not this only, but some seem to think that all that is required of them, is to be convinted of the error of their ways. This done they try to live a different life, have death-bed es portrayed to them instead of the ble of Christ and the anostles' injunctions; get theu they "have their sins fergiven." They beirs of beaven before they are children of G This is what I have against them; they claim they have been accepted of God, blessed, and are not willing to heed the truth as it is in Je-

sus. But the greatest obstacle in the way is ignorance. Those who belong to the churches are trying to build up their own society, and are palous of any other dectrine, and try to tear down, so that these who would come, do not. This they do by putting forth some hum-hle imitations of Mr. Ray's argument (?) such as "good works," "haptismal salvation," etc., and a score of other expressions that I cannot believe that they believe themselves. But they will not yield in spite of all the evidence of man will not yeld in spite of all the evidence of man and the Bible. I shall not give up until I know I am braken or come out conqueror. I out trying to inform superfix to that I can defend our principles. Received the tracts and pauphlets. The "Gorpel Hammer" and "True Evangelical Obedienco" are excellent works and should be read by every person in or out of the church. W. H. Rosse.

IOW A

Garrison The following shows that we either accredited the item of news to the wrong place have been imposed upon. Eds. Eds. Brethren at Work;

We noticed in B. AT W. No 9, page 8, an m of news from this place over the signature John B. Lehman. Now that is a mislake; of John B. Lehman. Now that is a mistake; no such brother lives here. As for that excellent worker, no such person came amongst us. How happy we would be if we could say that it were a fact. But it has happened unto us according to the proverb, the winter is past, the excellent season for series of meetings is over and we had no meetings and no additions by beptiam. H. B. LEHMAN.

KANSAS

Winfield Brother Bauman commenced meeting on the evening of Feb. 28th, and continued March 7th. He will now go to the North-western part of our district, remain until the 13th, and then take his leave from us for a little season. May success crown his labors. One more was made to feel the weight of sin and came to Christ. Ten were received by baptism since the 11th of February. J. J. Thought.

More Kinks. WE are perhaps all more expert at knotting than unraveling things. It is easier to weave on Satan's loom than on Christ's. We learn to throw the shaltle of sin without being

> C. H. BATSHATTOM The Cup of Blessing.

NASMUCH as the cup of blessing was instituted during the days of unleavened broad we know ite contents were unfermented. Dear brethren, why not do as the blessed Master did? I address this question to each of our periodicals, not soliciting, but leaving it optional for insertion.

Danish Mission Re ort.

Katse Yost, Indiana, .. A Sister, Huntingson, Pa...... G. S. R., Pa..... C. P. ROWLAND, Tressurer. Lanark, Ill., March 15th, 1880.

Danish Poor Fund.

Visit to a Pin Factory.

A correspondent of the New York Remina Post thus describes the mysteries of p'n-making The pin machine is one of the closest apnches that mechanics have made to the dexter ity of the buman hand. A small punchise about the height and size of a lady's sewing ma hine, only strouger, stends before you. On the back a light belt descends from the long shafe at the ceiling, that drives all the machines renged in rows on the floor. On the left side of machine bangs on a peg a small reel of wire that has been straightened by running through a compound system of small rollers. d the cod of it enters the machine It pulls it in and bites it off by inches, incessant by, 140 bites to a minute. Just as it seizes each bito, a little hammer, with a concave, face, hits the end of the wire three taps, and "upsets" to a head, while it grips it is accuster sunk hole between its teeth. With an outward thrust of its tongue, it then lays the pin sideways in a little groove seross the rim of a small wheel that owly revolves just under its nose. By the external pressure of a stationary hoop, those pins roll in their places as they are carried under two series of small files, three in each. These files grow finer toward the end of the series. They hie at a slight inclination on the points of the pins and by a series of cases, levers and springs, are made to ply "like lightning." Thus the pins so pointed and dropped in a little shower into a box.

Twenty-eight pounds of pins is a day's work for one of these jerking little automatons. machines on this floor make 560 pounds of pine daily. These are then polished. Two very intelligent machines reject every crooked pin, even the slightest irregularity being detected. An-other automaton asserts half a dezen lengths in as many different boxes, all at once and unerringly, m a careless operator has mixed the content of boxes from various machines. Lastly a per-fect genius of a machine hangs the pins by the nd, in an inclined platform, through as many "slots" as there are pins in a row on the papers These slots converge into the exact space span the length of a row. Under them runs the strip of pin paper. A hand-like part of the machino catches one piu from each of the slots as it falls, and by one movement sticks them all through two corrugated ridges in the paper, from which they are to be picked by toper fingers in bondoirs, and all sorts of human fingers in all sorts of human circum

LITERARY NOTICES The Popular Science Monthly

The Popular Science Monthly for Murch rich in the variety of its contributions, but is esstrong in the direction of education. In this field it is doing a most important work, its educational papers being abler and more advanced in their treatment of principles than outsined in journals professionally devo ted to the subject. The first article in the March number is a brilliant discussion, by Dr. William James, of "The Association of Id William James, of "The Association of hera-Dr. James is a Profesor of Physiology at Har-vard, and takes up his mental problem from the physiological standpoint. It gives a new view of an old subject, and will be rent with

pleasure by everyholy.
"Dolmens in Japan," by Professor Morse, is an instructive popular lesson in archivology. It gives an interesting account of these ancient and curious stone structures, and their supposed and curious store structures, and their suppose, uses, with namy original literatures. One of the freshest and most telling papers that we have read in a long time is that of "The study of Political Economy," by Heary George, author of the new work on "Progress and Powerty." Its author is a review of uncommon power ty." Its author is a review of uncommon power. and originality. Professor Leidy, of Philadel-phia, has a pungent little disquitton on minu-eus and their uses, under the title of "Ward's Natural Science Establishment." secuse the Popular Science Monthly of venti-25 lating materials are resinded that the ablest 200 mass autre upon that dectrine appear in its page.

200 assaults upon that dectrine appear in its page.

200 Dr. Carputar, in the Morth Monthly, is an unit of the control of the c ers of the Monthly will be interested. 'Views of Animal Transformations," by wN. mond Perrier, is a striking article that will tak hold of all biologists. Pernerus a yaung Frenc Academician, who was a resolute anti Darwin iam but he begain a series of rassarohes on pro-taglana, which converted him to evolution, land which there a new fight on the here at 137 in the owners. Lands, and with

composition and building up of the organic series. It is translated from the French by Mis E. A. Youman, and profusely illustrated. "The Duty of Edj yament" is a practical lesson from the "New Eddic," worth a year's sub-scription to the Mouthly "Hemperance in Study," by Dr. Tuke, unforces impressively, and from large conservations. and from large observation, the perils of study under pressure. It is a weighty and most im-portant paper. W. C. Consut contributes a timely article on "Water as Fuel," which, now that there is a rational prospect that water will supercode coal as a source of heat, will be read with avidity. "The Early Free Schools of with aridity. "The Early Free Schools of America": "Prehistoric Ruins in Southern Col-orado"; "The Convent of the Capuchius" "Ath-letics in Schools"; "The Matmach"; "Prest-Phenomena in Southern Ressia" and a bio-graphical "Sketch of Carl Ritter," complete the list of this admirable number of The Popular Science Monthly. New York: D. Appleton & Co. Fifty conts per number, 85 per

BIBLE SCHOOL ECHOES

PHIS is the name of a new musical book p pared by Brother D. F. Eby, for use in the desire to praise God by singing with the spirit and with the understanding. The work is now in the hands of Professor Hill of Chicago, and will be published at once

so as to be ready for delivery in May. In size and form it will be like "Gospel Songs." Its low price, good music, and convenient arrangement no doubt will commend it favorably to all overs of good singing. Orders will us received the following rates: TAPER COYER. Single copy postpaid. . . . One doze

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Vol. V.

Lanark, Ill., March 30, 1880.

No. 18.

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TRACT SOCIETY.

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"YE ARE THE LIGHT OF THE WORLD

BY SILAR GILBERT.

THIS high title has been awarded to the dis ciples of Jesus by himself and is one of such high order that it should be highly appreciated by every professor of religion, and if looked at in the spirit of Jesus it will call up our duties towards the word. Jesus testifies that he is the light of the world, and those that follo him should not be in darkness, but should have the light of life. But Jesus is gone, and has transmitted the light to his disciples. Now the important point is to get in possession of that light; and then Christian reader when one gets in possession of the light of life, is he sel-fish with it? or does the love of God that loved the world, that he gave his only Son to save it, heam forth from the heart that it would embrace all the world and light them bome to glo-

There is often a very contracted view taker this subject which is good as far as it goes That it is the Christian's duty to manifest the light of Jesus to those with whom they come in contact, I say, Amen. Chri tians won't show rth the works of the enemy any more than a fountain will send forth sweet and hitter water at the same time. Jesus says, "ye are the light of the world." How about them up North, or those down South that you do not come in contact with? Are they not of the world? Will we fill the call of this great title if we take a sentreeted view of the language? Let us have Jesus the great Teacher that came from God to decide the matter in his way of setting explan for his disciples. Did Jesus confine his light to them? He came in contact within the jand of Zabulon and Nepthal.m where the prople saw great light, and those that sat in the region and shadow of death, light had sprong No; but he went from place to place and sent out ambassadors so that others might see the light and be freed from the powers of dark-ness. This was the mind of Jesus. This was the sparit he was in possession of, and if we are have been faithful, whether employed early in Bless ye the Lord, all ye his hoster, ye minuter lack, whi not in the came usind and spirit we are some of the morning or at the minth hour. For the of his, that do his pleasure. Bless the Lord all pediment.

er, no, never. Jesus wants sinners to have the light. He wants his amhassadors and his disciples to manifest it to them, and as Jesus sought opportunity to show the light, so will his amsalors do. I know same will say, Brother Siles has caught this missionary spirit. I would like to have as much as Jesus wanted his disciples to have, and that is just as much as he had. He wants us to be like he was when he was in the world and then he will make us like him

Brethren and sisters, let us pray the Lord for grace that we love the sulvation of other souls as we do our own. Then will we be the light of the world.

is the world of glory.

SEARCH THE SCRIPTURES

HOW often it is that the searching of the Scripture is neglected. Then how im-portant that we should become acquainted with that is required of us, so that we shall be able to stand at the great day of judgment, but if we do not search the Scriptures we will not know what Christ will require of us at the last

Lofton think that the reading of the Bible is so neglected that a great many do not knew what Christ's will is, and if they do not make themselves acquainted with his words, how can they expect to stand at the great day of judgment, knowing as we do that by his words we will be acquitted or condemned? I have heard ms say that there is plenty of time yet, but they should remember how uncertain life is knowing as they do that the young die as well as the aged, they have no assurance for their life: for we can look around and see how many are falling upon our right and one left, and

their spirits returning to God, or unprepared. I hope all who read this that have not searched as they should will not delay to read the Scripture and find out what the will of God is concerning them; for when death comes it will then be too late.

WHAT SHALL WE HAVE ALSO?

BY A. A. WINE

PETER asks the question, "What shall we have therefore"? Matt. 19: 27. Peter and the other spostles had left their all and were following Jesus in immediate attachment to his person and cause. Poter usks the ques tion for the other disciples as well as h The Lord's answer was, "Verily I say unto you, that ye which have followed me in the regen-eration," &c. And in the thirtieth verse he says, But many that are first shall be last, and the

ast shall be first," as much as to say, those who are now first in their obedience to his call and devotedness to him may become the last by indulging in boasting or cherishing a wrong spirit, while others who are looked upon as being last, shall by obedience and humility

come the first Then in connection with the answer of our sed Master, he says, "For the kingdom o beaven is like unto a man that is an household er which went out early in the morning to

hire laborers into his vineyard; and when he had agreed with the laborers for a penny a day, he sent them into his vineyard." Matt. 20: 1-Here the Lord plainly refers to himself; he had called Peter and the other disciples the beginning of his public ministry. Christ's disciples are laborers in the vineyard of the Lord, whether minister or lay member. We are all hired or employed to wark for the

Master until he calls us from the stage of acof Jesus. This was tion. Then we will receive our wagas if we assion of, and if we are have been faithful, whether employed early in

his. Will the spirit of Jesus spread abroad his Lord mays, "Whatsoever is right that shall ye light and the same spirit in us confine it? Nev-receive." Each one shall receive that panny, eternal life, if he has labored faithfully in the cause of his Master. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." James 4: 17. And the apostle Paul says, "the wages of sin is death." Rom. 6: 23. To whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto right The question comes again, What courness." shall we have? or what will we have? Death or life? Heaven and eternal life, or death and everlesting wee and misery, "where the worm dieth not, and where the fire is not quenched?"

GOOD BEHAVIOR

BY JOHN DODNEY

"I will behave myself wis dy in a perfect way. O when will thou come unto me? I will walk within my house with a perfect heart." Ps. 61:2.

D Ayl D here made a good yow unto his God. No one can make a better resolve than this, "I will behave myself wisely." Who can and foult with a nerson that is always found in good behavior, at home and abroad, and under all circumstances in life? Every one enjoys the society of that person, and especially when it is done "wisely in a perfect way." Such are approved of God and profitable to man. For this reason David could with confidence say to the Lord "O when wilt then come unto me. He well knew that the upright in heart are acepted with God

David went out whithersoever Saul sent him and "behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people." I Sam. 18: 5. And when Saul wapted to kill him, David still behaved himself wisely in all his ways; and the Lord was with him; wherefore when Saul sav that he behaved himself very wisely, he was afraid of him. 1 Sam. 18: 11-15. We see that the Lord beareth testimoy to the words of Da vid, I Kings 14: 7-8, when he told Jerobo "thou hast not been as my servant David who kept my commandments, and who follo me with all his heart.

David did not only walk with a perfect heart in his own house at home as a man, but as a prophet and king in the hoose of the Lord over which he was anointed; and acknowleded by God as a man after his own heart. 1 Sam. 16: 12. 13. Where can a more noble hearted man he found than David was in his day and genera tion, who behaved so wisely when Shimei, the son of Gera came forth and cursed him, and cast stones at him, and a'l the servants of the king! David prayed for him to have him saved; and David committed himself to the will of his God, as we see vernes 11, 12.

Now we will consider for a moment h wisely David walked in the house of God with a perfect heart. Although God ordered him to be snointed king, he did not look upon him-self as some great one, but would say, "Who am I O Lord God? and what is my house that thou hast brought me hither, and this was yet a small thing in thy sight, O Lord God, and is this the manner of man, O Lord God? And what can David say more note thee? for then Lord God knowest thy servant."

Do we rend of any other one in all the Hible cribed so much praise and thanksgiving into God, as the sweet Psalmist of Israel did I say no: he stands at the head as an en for us all, not only in giving thanks and praises himself seven times a day, Ps. 119, 164, and prayed evening and morning, and at noon, Pe 55: 17, but he calls on all God's created keings to praise the Lord; all in whom the breath of life is shall praise the Lord. I just now hear him say, "Bless the Lord, ye his angels, that ex cal in strength, that do his commandments.

his works in all places of his dominion; blen the Lord, O my soul,

Let me now ask you, dear reader, a loveth God, and the welfare and salvation of your blood-bought souls, how do you fill your station in life? Ask yourself with me, do nave myself wisely in a perfect way? Editors how do you behave in your office in all your departments? And we ministers of his, how is it with you in your official department? Car you say, "I will behave seisely in a perfect way? I will walk within my house with a perfect heart"? You are all placed in a very responsible station. Your house is a great one; your fam-

ily is a numerous one; your calling a holy one your responsibilities are coust to David's, though ye are neither kings nor priests, but as instructers of God's great army, to fight the enemy of souls. How is it with you, my dear brethren, who are armor-bearers, and you who are taught do you communicate good things to him that teaches? Have all your communications the ment of his cause. How are you dealing with your editors and ministers, and with one another and with your neighbors? And you my neighbors, who are yet out of Christ, how is it with you? Do you not know that God will hold you responsible for all you do? You will be no less excusable, because you stand out-silof the church and do not try to do your duty Behave yourself wisely, and walk within God's home with a perfect heart. You may not feel to pray to God as David did, and say, "O when wilt thou came unto me." But his nuswer to you is, "Behold, I come quickly; and my reward is with me, to give every man amording as his work shall be." Rev. 22: 12. Begin today and say to yourself, "I will behave myself wisely in a perfect way." Christ says, "Com-unto me; I am the way." He is the only per-

fect way for us all. I will once more turn to my brethren in Christ, and say come let us all walk a little more wisely, and "behave ourselves more was ly in the house of the Lord with a perfect beart," and pray like David, "O when wilt thou ome unto me, even so come Lord Jesus." grace of our Lord Josus Christ be with you all. Amen. Rev. 22: 20, 21.

DON'T JUDGE

ON'T judge a mine by the coat he wears, for God made one and the tailor the other.

Don't judge him by his family connection or Cain belonged to a very good family.

Don't judge a man by his failure in life, for muny a man fails because he is too homest to Don't judge him by his speech, for the par-

of talks and the tongue is but an instru

Don't judge a man by the house he lives in zzerd and rat often inhabit the grandr the li est structures

Don't judge him by his activity in church. r that is not unfrequently inspired by hypositianl and salfish motives.

Don't take it for granted that because he ries the contribution hox he is liberal—he of en pays the Lord that way and keeps the cur

In whom there is truth and righteousness, h is the true man. He who is free from anger. dutiful, virtness, without weakness and subhe who atters true speech, instructive and free from hardness, so that he offends no one, him it call indeed a man. He whose knowledge is deep, who possesses wisdom, who knows thright way; he who is tolerant with the intoler ant, mild with fault-finders, free from passion among the passionste, him I call a man.

Self esteem is a high-hred steed that bound over the asperities of life. Vanity is a blind hack, which knocks its head against every im-

IF I FORGET JERUSALEM. BY M HETTERWORTH.

O CHURCH of Christ, Jerusalem! Celestral grace is thine! Thou art the dwelling-place of God,

Where'er for me the sun may set Wherever I may dwell, My heart may nevermore forget Thy courts, Immanuel! salam Jarusalem?

I came to thee for rest And found it more than earthly peace To be Immanuel's guest. Or when I come to thee injoy, Or when I come in tears, Still, like the gate called Beautiful, My risen Lord appears

alem! Jerasalem! Thy songs of praise how sweet!

To penitential feet! How sweet to hear his word of grace Whose power the heavens own, Who scatters worlds like seeds in spa To blossom round his throne! O church of Christ, Jernsalem!

What grace to thee is given; Thou art the dwelling place of God, Where'er for me the sun may set, Wherever I may dwell, My heart shall nevermore forget

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bi regarded as churches of Jesus Christ.

> J. W. STEIN. Denies W. STELK'S EIGHTH NO

ASK Mr. Ray if Baptist churches a not responsible for what their mem bers do in war? His example, when the ellipses are supplied, reads thus: "I write my name in the book of the Father and (in the book) of the Son, and (in the book) of the Holy Spirit," that requires three books. Neither can be transpose it into its corresponding pos sessive form without using the sign of passession ('s) three times. "Into the name." when not omitted by ellipses, occurs three times in Matt. 28: 19. They are always understord as a part of the text. Will Mr. Ray deny this? To supply them is not to add to God's word, but to deny them is to take from it. Rev. 22: 19. I did not say that "haptizing" was to be repeated in Matt, 28: 19, hence his criticism on the frequentative was founded upon a m srepresentation, and

Neither can it be an honest objection, because he does not believe the premise himself. The idea of repetition is in herent in a frequentative verb, and there fore cannot be appended to the end of "Baptizing" iu Matt. 28: 19, is lim ited by the three modifying adjuncts of the text: 1st. "Into the name of the Fathor " and "Into the name of the Son: 3rd. "Into the name of the Holy Spirit; . e., into the definite name of each per on of the Godhead. Notice; (1) It is a fact that the Greek grammarians de are that frequentative verbs (ending in zo) denote repetition of action. (2 It is a fact, that the most distinguished exicographers have defined baptizo, lip repeatedly." (3) It is a fact, that the single dip of the Baptists has no repeti t'on. (4) It is a fact, that in sacred and classic Greek, where one dip only is admissable, bapto is used, not baptizo. (5) It is a fact, that where the nature of the case requires a repetition or increase of

the Bible for haptism. (7) It is a fact, cipal menl was the deipuoc. It was which call for it, mode and quantity are that "enbaptisma" (Eph. 4: 5) cannot be usually eaten rather late in the day, freaside an established principle of Greek Innguage, and destroy the force by the evening meal. Trench does the of several thousand Greek verbs of this same. Hence all great entertainments class. (9) It is a fact, that trine immersion satisfies the frequentative nature of baptico, and the three modifying adjuncts of Christ's great commission. Matt. 28: 19. It is a fact, that one dip can neither satisfy the former, nor be administered into each of the three nan of the latter. (11) It is a fact, that the fathers attribute trine immersion direct ly to Christ. This is not true of infant baptism, communion, etc. (12) It is r fact, that the most learned authorities testify to the trine immersion of instruct ed converts as the general practice "in the three first ages of the c'urch." Du Pin's Eccl. History, vol. 1, p. 589. The ex ceptions were cases of trine affusion is alatter part of the 2nd and 3rd cen turies, not amg'e immersion. (13) It is a fact, that historians declare that ner of baptizing during the first three They regarded the transi tion from trine to single immersion aft erwards as a great change. (14) It is a fact that fathers and historians attrib nte single immersion to Eunomius, an Arian beretic about A.D.375. (15)It is a

fact, that single immersion was never as sociated with "the name of the Father and of the Son, and of the Holy Spirit, till Pope Gregory decreed it, A. D. 595 (16) It is a fact, that backward adult haptism is unknown in the history of Christianity till the Baptists started anew what they called haptism, no four hundred years ago. To charge

Christ's solemn institution of baptis 1st to one dip, and 2d to a backward ac tion, is worse than "silly," Mr. Ray You can't consistently oppose sprink ling any more, until you repeat and are haptized for the remission of your Bap tist sins. As Mr. Ray passes my arguments

gainst his claims to the Lord's supper unoticed, I submit for his consider tion some extracts from an analogical argument of Dr. Seiss.

Dr. Seiss says: "There is a mode of reasoning to which no just exceptions can possibly be taken, which entirely confounds the Baptist Christ has established two corresponding ordinances or sacra ments, the one is baptism, the other is the " "All the essen Lord's supper. tials of a positive ordinance or christian sacrament pertain alike to both. " " The one is denoted by the word deipnon. supper; the other by the word baptis ma, baptism. Baptisma does no more describe the nature or essential constit uents of the one than de-paon does the other. It is no more allowable, than for us to depart from the strict meaning of the word dcipnon in our celebration of the holy supper, than to depart from the strict meaning of baptsma in baptiz ing. The stringency or laxity that is allowable must be the same in both cases; for

evening meal. All authorities agree

then is the meaning of deipmon? "

that recompensate (15): 4. 3) exame to be usually exceed rather like in the day, it is correctly translated "one dip? (8). It (specify on before sumset. (Smith's is a fact, that before Mr. Ray can upset Antiquities, pp. 303, 304.) Dr. Hally the frequentative theory, he must set says: Long-before the aposition-gradient saide an established principle of the non-had become regularly and constant. were called deipna, and always came off in the latter part of the day or at night. The use of the word in the New Testament corresponds exactly to these rep resentations, as might be seen from the following passages:

Matt. 23: 6, ost rooms at feasts," (deipnois). Luke 14: 12, "When thou makest a

dinner (ariston) or a supper (deipnon) all not thy friends." Luke 14: 16, "A certain man made s great supper (deipnon) and bade many.

See also vs. 17 and 24, and ch. 20; 46. John 12: 2, "There they made him supper (deipnon) and Martha served. in 13: 20 and 21: 20, the words occur in the same sense

"We might further illustrate this meaning from the Septuagint, in such passages as Daniel 5:', 'Belshazzar, the king, made a great feast (deipnon, sup per) to a thousand of his lords, 'but it is ecessary. Deipnonmeans a full meal, a banquet, a plentiful supper, an ample repast, the principal and most abundant meat of the day; which occurred in the evening.

It is also to be observed that the Lord's supper, or despuon, was livet instituted or celebrated at night. out the mesning of the word which was chosen describes it, but the very hour of its appointment and observance connected the Lord's supper with the evening-the close of the day."

"According to the plain, evident and well established meaning of words, therefore and sustained by circumstances two things would be asigned to the sac ramental deipnon; first, it must be a full and plenteous meal; and second, it must be enten in the evening. A fragment of bread a half inch square, and a sip of wine that would scarcely fill a tea spoon, is not a deipnon, as the Greeks used that word, any more than sprinkling a few drops of water on a man's ace is an immersion of him. Neither do we eat our supper in the morning-It is as great a contradiction in terms and confusion of ideas to speak of sup oing in the morning, as to speak of plunging a man by pouring water up-on him. * * * Suppose, then, we were to set ourselves to reasoning on the word deipnon as the immersionists rea son on the word baptisma? "

They say that baptisms means a plain immersion and nothing else; we say, and still more certainly does deipnon meso like the Baptist or one martyr belong an evening repast. If the one denotes mode, the other with more certainty denotes time. * + The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of baptisms was to denote immersion, and we are to get God's meaning in that word from the common Greek usage, the common Greek usage of delpnon must also give us the they are exactly analogous. * * * What idea attached to it by the Holy Ghost.

It denotes a full meal, and that an mode in baptism, we cannot with the time in its corresponding sacrament. If that it stands for the principal mest of we cannot have baptism without immer the Greeks and Romans. Three names sion, for the same alleged reason we can of meals occur in the Homeric writings, not have a supper in the morning, or a case repairs a rejettion or increase of on measurement and incomerce writings, por have a support in the morroug, or a jet also was seven in an account and account of the morrough of the mor

nothing in the other sacrament, the name and circumstances of which demand it still less. . If they (the Baptists) maist that we pervert and violate dinance of Christ by declining to be immersed, or to immerse, we take the liberty of bolding the mirror up to nature, that their flagrant inconsistency may be seen. They have expanged the elements of time and quantity from the Lord's supper and think they have done no viplence to the literal exposition and the plain meaning of the words certainly containing them; and it will not answer for them now to turn about and ex-com municate us for thinking it non-resential as to how water is applied in haptism. Let them ponder first those searching words of Jesus, 'Why heholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' . When he (the Baptist) gives us the warrant for his liberty to eject time from the Lord's supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with his favorite mode the administration of baptism. Until he does this, all his philological ressonings on the word hup tism s are completely nullified, and, in all justice, forever silenced, We need

no other argument. This in itself sufficiently disposes of the whole question. It winds up the whole controversy in a nut-shell. It puts the dispute in a light in which there is no room for philological mystification, and which may be easily understood." Baptist System Examined, p. 227. From the foregoing argument there is no escape for the Bap tist churches. It is indeed "unanswered and unanswerable." It is conclusive The only way Baptists can avoid its fa tal consequences is to accept sprinkling and pouring, with their modern, back ward, single dip, for baptism, or repent and come over to the primitive, Catholic. Novatian and old Anabaptist platform respecting the supper and join the Brethren. I shall notice Mr. Ray's plea for "Baptist succession" in my next. The extract from Ypeij and Dermont's works of 1819 has been paraded for some years in Baptist books and period icals as a triumphant proof that they had an apostolic origin. It has deceived many. I have carefully examined the entire chapter from which it was extracted. Will give extracts. It was never written with reference to the church which Mr. Ray represents. I call upon nim to point out by name one church

ing to his church for the first fifteen ce THE Boston Journal says a man was playing at cards with three others at aharecently, when a dispute arose about betting. The man uttered a lie Everybody believed him to he lying Very loudly he asserted his lie, exclaim ing in a lond manner: "I hope Christ will kill me if it isn't so." His hour had come. He desit the hand, his hand,-If we cannot dispense with the he passed the cards to the next player. shuffled the cards and asked the man who had referred the matter to his Judge to "cut," but a look into his face discle ed the awful fact that he was dead. The

THE UN FRUITFUL TREE .--

BA D. S. D. D. TTERRALI OR.

Tills, like other of the Lord's moral or parables, has a twofold meaning one petaining to the Jews, and one to all time. It has reference to the nation of Israel as a people whom God had chosen to be "his people," from whom it was very natural he should expect fruit in some measure or other, answer ing to blessing and labor bestowed, they proved, however, unfruitful. He look d that they should have borne some fruit; but found none, no nothing but barrenness; and in consequence of this they were cut down as "an unfruitful tree, rooted up from their former home and scattered like leaves by the wind under the heaven. In another sense this tree has direct reference to the unfruit ful professors of Christ's religion, or to those who are barren of any righteousness, who are within the enclosure of the gospel vineyard. The professors of Christ's religion are "planted in the vineyard of the Lord,"—the church, for under this figure the Bible represent the New and Old Testament. In this spiritual vineyard they have better care. soil, and protection, than in the world without. Here the gospel is fully preached, sacraments are properly ad ministered, the dews of the spirit more surely descend, there the early and latter rains of reviving grace falls, and there the Suu of Righteousness shanes with full splendor, and the wind of the spirit blows and the husbandmen of God labor to bring the trees of God's planting to fruitfulness. Whatever is necessary to enrich the soil has been abundently lavished, so when we find therein who are barren, we know it is no fault of the ground, sun, rain or of the Husbandman ut of the tree itself. It has no sap, it is graceless. And a professor of r eligion who is devoid of spiritual vitality and in whom is no life, can no more bear fruit than a tree planted in the richest soil, and tended by the closest care, ch has no sap, no vegetable blood vitalizing its trunk and circulating The one one through all its branches. is as impossible as the other.

Again, what Christ seeks, and has right to expect of all the trees of his placting, is PRUIT, yes, GOOD fruit, not the leaves only, which fall with the frosts of time, not the blossoms of promise merely, which drop off ere they come to maturity, but fruit "meet for repen-tance," "fruit unto holiness," "fruit unto eternal life," etc. That there are unfruitful professors, is evident to all who look into the condition of the visible church. We see them occupying the same position year by year, and never discover any fruits of righteousness. Their lives give no evidence of piety; indeed they are ontwardly moral, and religious, but there is an evident lack of inward We discover no love for Christ; no kindling of soul under the preaching of divine truth; no outpourings of heart ment in private prayer or meditation no desire after conformity to the divoc likeness; no crying after more faith, unfruitful profession, or barren tree.

sphere, we may say all who hire in all true Christian cherrylving concess in "I confess," he said, "that Licerrobot goodel lands, are in one sense planted Christ. The reason is apparent to every ten per cent for mose," "On that conin the vineyand of the Lord, in contrast candal insult date one of the great causes [fession, John west a brushers head

to those who live, or dwell in heathen of this disorder in the church is mainly | with a groan. "I never turned a poor The influence of the Bible, the influence of the Sabbath-school, and of the church, and of the Christian igntitutions, the godnowerfully moulding effect upon society. Yes, these influences combined, shape to a certain extent, the views and opinious of the people, and restrain, mudify, and govera even those who are ashamed to acknowledge their power; nay, even the sceptic, the licentious, proface and infidel deny it as they may, are under their potent sway, and are kept from commiting the gross outrages which their reeds permit by the over awing power of Christian principle. It is a great hiessing to be connected with the people of God; the streams of mercy flow to

them, and the streams of godly influence which flow from them, make bands of verdure on each side of their borders. From each one upon whom God has for fruit. It was to make us fruit bearing that he surrounded us with these privileges and blessings, and we are guilty of great ingratitude if we suffer no fruit of righteousuess after so much has been done, the fault is all our owu; yet, in the midst of the auxiety of the manifests the greatest forhearance. "Lo these three years I come seeking fruit, and finding none." Implying that he had given ample time for it to manifest its fruitfulness, if it had any. Days, months, and years have passed and yet no fruit appears He does not at the first indication of unfruitfulness cut us down. Nay, verily, there is no hasty procedure with our Lord. He is long-

CHRISTIAN UNION

BY E P. BRINKWORTH

be gracious.

OUR sympathies are often drawn out U towards those persecuted ones of the house of Israel, who as humble followers are subjected to the strongest per secution imaginable; truly our hearts are sympathetic with such; and if ever love should flow from truly regenerate hearts, it should at such times as this. Our Savior would inform his disciples that if they persecuted him, their cader, they would expect nothing less, and the evidence of a near walk to the old paths of our dear Redeemer, seem to justify the occasion for greater and stronger opposition. The loving, ten der appeals of the Master to the Father of all, to keep, protect and ever guard his chosen ones; his memorable prayer towards fellow Christians; no delight recorded by the beloved disciple John in talking about the Savior; no cojoy and his strong pleading that they may be preserved from divisions, stand to day among the most sublime; and yet it the multitude of all counsel in favor of union, O how deplorable is the state of grace, love, or consecration of spirit. union, O how deplorable is the state of Wherever we see the absence of these Zion to day—the disciples, the followthings, we have strong evidence of an ers, the believers of every age and name are surely arrayed against the one great, But by giving the parable a wider fundamental principle which underlies

lands where the gospel of the Son of owing to the fact, that people will have God has not been proclaimed. All the right of private jodgment, to the ex-those who live in Bible land, and in reach of grace (even they do not "all Scripture is given by inspiration, avail themselves of it, dwell, as it were and is profitable for doctrine, reproof, under the "droppings of the sanctuary," instruction, correction," &c. Therefore and partake more or less of its influence. on these premises, we conclude where there is division, there is cause for reproof, correction, and instruction. What then is the conclusion to which we must ly lives of individual Christians, and the strive! The word is our guide; sacriinfluence of a sacctified press have a fice our desires, yea, mortify those members that stand in direct untagonism to the will of the Master, briog iuto sub jection those thoughts and actions that require union on gospel ground-lay aside all malice, evil speaking, grounds for schisms, heresies, &c., and upon the true abiding gospel principle of charity and union, Oh, unite, unite, ye love my of our precious blood bought sould is ever glad to find that his spiritiamong the "sons of God," and when h sows the seeds of discord among the saints, and the result is a general back biting and evil speaking. Oh, how it should kindle the heart of true earnest believers to work in the interest of the Redeemer's cause, so that these things may bestowed these numerous favors the good up to be known among us. Some argu-Master of the ripeyard expects and seeks thus: every leaf of the forest is of a different shape, and every man and woman are differently constituted, therefore it is impossible for all to be alike, speak alike, or think alike, even on simple ourselves to be barren; for if we yield questions. Again, that it is a good no fruit of righteomers after so much thing, as the present state of affairs war. rants an unlimited private judgment and makes plain the truth that all should Lord of the vineyard to obtain fruit, he be fully persuaded in their own mind My mind being directed in this channel I therefore follow and have a ner fect right. Such argument is superfluous, it proves too much. It warrants the ungody and the sinner in the ways of wickedness and sin; it gives the right haud of fellowship to secreey, and ad mits of all popular error, &c. God's ways are not our ways. Oh, no, as the heavens are higher than the earth, so suffering, full of forhearance, waiting to are his ways and thoughts above ours

Come now, and let us reason together for shough we be divided in sentiment in word, in doctrine, the Scriptures being our basis of union, all will he satisfac tory if we submit all our will, and pray God that his will, not ours be done a earth as in heaven. Then, and not till then will our unity be a glorious epoch of all time. May God hasten the same

"A HUMBLE CONFESSION."

SEVERAL years ago, in a Western town a young lawyer, a member o a large church, got druck. The broth ren said he must confess. He demurred He knew the members to be good people, but that they had their little faults uch as driving sharp bargains, screw ing the laborer down to low wages, loan-ing at illegal rates, misrepresenting articles they had for sale, etc. But they were good people, and pressed the law yer to come before the church meeting and own up his sin of taking a glass too much, for they were a temperance people and abhorred intemperance. The singer finally went to the confess

ob, and found a large gathering of brethrea and sisters, whose bowed heads ose and whose eyes glistened with pure delight as the lawyer began his confess

man from my door who needed food and shelter." Down went another head. "I confess I never sold a skim milked cheese for a new one" whereupon a sister shricked for merey. "But," concluded the sinner, "I have been drunk and are very sorry for it." Whereupon they very peaceably adjourned.

MIGHTY WAVES OF DEATH

BY C. H. SALSBAUGU,

Elder D. P. Saylor. Warmly Beloved

I WAS interested in your Historical Fragment in No. 9, B, A. W. I was not ignorant of the facts stated ther

u, nor numindful of their awful import Who the "wiscacres" are among the Brethren whose services you solicit in synchronizing the terrible scourge with fuite trumpets and vinls in the Apor alypse, I am puzzled to know. I was not aware that we had those in our fraternity who make special pretensions in

I have not made the acquaintance of any brother or sister whose expositions of the historical epoch's of the Revelation have the weight of a feather. I prize the book in all the details of its august representations, apart from its historical fultillments. Its moral lessons are within the feeblest comprehension, while the historic dates of panorama baille the most erudite. I can gather from many of its terrific delinuatious all that plagues are intended to teach, without the thread of a clue as to what trumpet was sounded, or what visit emptied. The Divine Periscope is too large for us to grasp, and too complicate and interblended for us to fix dates, or draw lines of historic demarcation.

Moreover, desolating plagues, girdling the globe with a pall of death, are too ommon to the centuries to synchronize with trumpets and vials of special pe riods. In A. D. 170 a fearful pestilence swept all over Europe. The deaths in Rome were 10,000 per day. The whole Romau Empire was desolated as with the besom of destruction by a similar visitation between A. D. 250 and 262. The next great world scourge tarried from 542 to 600. Between 1345 and 1350 we have the appalling visitation called the black death. In many cities nine out of ten of the inhabitants were whelmed in the pestileutial deluge. Some were cutirely entombed. In Lon don 50,000 were sepulchred in one cemetry. Between 1703-11 a terrible cyclose of death raged over all Europe, and extended to this country.

This is only a meagre calender of the ides of dissolution and desoistion that surged over the earth since the great heet of history was appolled to the vision of the Patmos Seer. Plagues are not simply history facts

embalmed in past records, but stern, inperative lessons for present instruction and moral elevation.

SCRAPS.

WILL some good brother or sister inform us what parable describes the man or woman who prays for the conversion of the heathen, yet will do nothing to convert them nor assist others to do it

CANNOT the church adopt some mess ures to convert the thousands of mer who claim the benefits and promises of religion, yet who are inwardly as much enslaved to to the world as ever Demaor Gehazi was! D.C. Moowaw

another.

M. M. ESSELMAN, S. J. HARRISON, 4. W. STEIN, - -

CARDINAL PRINCIPLES

DRETHREN AT WORK. Lanark, Carrell Co., UL.

THE spirit of Christ is the life of the Church ONE aided to the church at W.llow Springs

Kan., March 21st. BEFORE we can consistently reprove others vr should amend our own faults

THE church at Greasy Creek, Va., recently ceived nine members by baptism

SEND silver instead of postage stamps. Sew cloth so that it cannot get out the st corper of the envelope.

To un carried away in matters of judgme firsh, blond, or the will of man, is to trail the namer of peace in the makes of Sodom.

On the 29th just, we bud the pleasure of wor-hipping with the hrethren at Cherry Grove. Brother Tobias Myers dilivered a discourse from

BROTHER J. L. FRANTE's address is : banged from Bellefontain, Logan Co. Obio, as he Brethren's Almanac bas it, to Lewistown, Loom Co. Ohio.

CERTIFICATES of membership in back form conveniently arranged to keep a record of all certificates issued, for sale at this office. Prices No. 1, 50 cents; No. 2, 75 cents.

THE Bible, dismoud-like, casts its lustre in every direction. Torch-like, the more it is shaken, the more it shmes Herb-like, the more it is pressed, the sweeter its fragrance.

WHAT does creation reveal? want does creation reveal? The goodness waver and wisdom of God. What does Prov-dence proclaim? Truth, justice and boliness And what does redemption develop? Love, mer-cy and eternal life.

BRITHER Martin Myers and D. M. Miller lott on the 22nd for Valtou, Wisconsin, to spend o few weeks in the mission field. The prospects for accessions to the church of that ceare very promising.

In you want your brances attended to arountly, please do not address your letters to wither of the editors, but to the BRITHEN AT Work. The editors are frequently from home, and when letters are addressed to them they re main anopened until the party addressed raturns

Mas. President Haves persists in her resolu tion not to allow wines or intoxicating drint in the White House. At a State dinner recently not a gnest was tempted by sparkling liquors The nublic sentiment sustains her in the wise determination to set a good example to the American people.

A LETTER from Bro. Andrew Hutchison a few weeks ago stated that he had reached home with improved beaith. We are glad to learn this, and hope brother Andrew may be permito remain many years among us to help build up the glorious principles of truth.

In our visit to Chicago recently in the inter-ests of those who wish to attend the Annual Meeting, we found the Railroad officeals kind, sociable and gentlemanly. There is no reason why they should be uncivit and arbitrary; for true greatuese consists in great goodnes

to unite the Protestant and Catholic clergy in Catholic priests refuse to act on relief tees unless the ministers of the Irish Church

It is now said that the Czar of Russia not abdicate, but will pre'er to remain at the post of honor, and perish if need be. He still believer in his mission, and though more than half courinced that sooner or later be must die violent death, he will not fail or fulter.

Mussion are excluded.

Sows one has brantifully said, "As when the sea-worm makes a bole in the shell of the set the hole is filled up with a nearl, so, when the heart is pierced by an injury, forgiveness is like the pearl-filling, bealing the wound," and rendering beautiful and of pricelses worth the lowliest heart of man,

On, brethren and sisters, do you not hen that wonderfal prayer of the dying Jesus "Father, forgive them?" Do you not hear the che that comes back from your own daily pe tition, "Forgive us our trespasses, as we forgive trespass ogninst us? burn out all our differences, if there he any today, in the glowing, burning fires of Christ-

THE Cherry Grove church convened on the 22nd inst, and held an election for a minister and "descou." C. P. Rowland was chosen to the latter office. No choice for a minister it apprars there were too many "neutrals" The "neutrals" or "indifferents" were set over against the "actives" and thus defeated the whole pro-As there seemed to be a tangle in this order of husiness the question was sent up to the District Meeting for consideration.

BRETHREN and sisters who wish to spend several weeks in Northern Illinois prior to A. M., and attend Love-feasts, will find the following for their convenience:

Hickory Grove, four miles west of Mt. Car all, Carroll Co., May 16th and 17th. et of Lena, May 20th and 21st Yellow Creek, sixteen miles north of Lanark. in Stephenson Co., May 22nd and 23rd.

Pine Creek, seven miles east of Polo, Ogle Co. May 25th and 26th. Cherry Grove, three miles north of Lanark

May 27th, commeacing at 10 A, M In No. 12 of Gospel Preacher Brother Bush

r has an article on "Reduction of Price" papers) at the close of which he says :

"If either of the other papers bave any re marks to make on the head of this article, they will please publish it in the number of their paper in which they reply."

aper in which they reply."

We explained our rates in our prospectus to
Trial Subscribers," and as Bro. Bashor did not ish that he will pardon us for not publish ing his. Of course the Preacher has enough husiness of its own to publish and it would be unreasonable to expect it to publish the business of other papers. As for the B. AT W. we are frequently reminded that business notices furnish very dry reading matter. However, we

hope we may be indulged in saying the Gospet Preacher is a good paper and a cheap one, too. BROTHER Balebaugh, with his usual lorg

heartedness, calls for sympathy for one of the editors of the B. at W. That editor begs leave to say that he connot receive eifts direct for his benefit alone, but if those who wish to aid hin will permit him to invest their contribution in sending papers to the poor at fell rates, and let him me the profits, they will be acceptable. He cannot think of accepting benefits unless others abore with him. He is following the others shere with him. He is following the advice of Bro. B., and hopes by that means to regsin considerable strength by mideummer. Thanks are due our beloved brother for his sympathy and manifestations of self-denial for his brother in Christ. We also extend thanks to those who have already sent ravens laden with substantial sympathy

THE Pope has written a letter on the and sanctity of marriage and the foliacy of those who would reduce it from a religious to a mere civil rite. He says in the daily increasing that no man has power to desolve a marriage ratified and consummated between Christians, and that therefore those are manifestly crimi shatever cause contemplate a new marriage be

We have frequently been saked by brothres to advertise farms, &c., for them in the B. at W., but as we admit no secular advertisement from others, we must invariably refuse their requests. We shall, however, set spart a few columns in the daily wherein such notices may be given as are legitimate and honorable. Fa mers who wish to sell their farms will find this an excellent medium of making them known. Business, in which Brethren are engaged, can find expression by this means; for certainly if we are good enough to worship together, we ought to be good enough to porchase of one another. Write to us for rates and we will

romptly respond. WE see in the C. at W. No. 10, vol. 3, under the caption "From the Editor," the following :
"Many years before America was discovered by Columbus this country was inhabited by an intelligent race of people, who erected in various ports of the country meands that hav been standing for busdreds of years." Her ere three distinct propositions: 1. There are Here ere three distinct propositions: 1. There was an intelligent class of people here hefore America was discovered by Columbus. 2. That these people built "mounds," 3 That these mounds have been standing "for hundreds of years." Will Brother Moore please demonstrate these three propositions? Paul says, "Prove all three propositions? things." 1 Thess. 5: 21.

BROTHLE MOORE, who has just returned from Greene, lowa, says: "Everything passes off very pleasantly at the District Meeting off very pleasantly at the District Meeting. Marcus Fowler was chosen Moderator, M. P. Litchy, Writing Clerk, and Nicholas Trapp, Reading Clerk. Several queries were present-ed and very property disposed of. The missionary work was discussed, but no general plan adopted. The District desires to aid in the spreading of the Gospel and its present ents may pave the way for united efforts in that direction. The meeting decided that it was inconsistent with our boly profession for rethren to engage in the raising of toh Brother Joseph Ogg was elected on the Standing Committee. The voting was done by half ing Committee. The voting was done by hal-loting in which the person was not declared elected tall be bad received a majority of all the rotes cost. The next District Meeting will be held in Minnesota."

An organization called the "Salvation Army, has been formed in England. A foreign paper

thus sketches it: "The 'Salvation Army,' queer as it is in make up and methods, is now recognized in England as an evangelical agency of considerable power.
Its leader is named Booth. He has been at work for fourteen years. He is tall, dark, spare and engular, with shaggy and grisly beard, piercing little eyes, and enormous Roman nose. His followers are managed in military fashion There are one hundred and twenty-five corp with a station for each, and one bundred and twenty-five officers. They endeavor to preach the Christianity of the Bible, and to be in barthe Christianity of the Hible, and to be in bar-mony with all Gospel Christians, while they make no organic union with any. Booth re-spects all the sects. He issues his orders to his officers, sod expects implicit obedience, which he generally gets. His book of orders and regulations is a volume of more than one hundred pages, going into detail as to everything the pages, going time seems of the Salvation Army officers and members of the Salvation Army are expected to do. The "Hallelujah Lusses" are considered fully the equal of any of the mole forces in efficiency. Among the factory people and the colliers in the coal mining districts the labors of the army have been most success put forth. An official gazette colled the War Cry is issued more or less regularly. It bristles with martial expressions, and is full of the no-tion of marching on the devil and annihilating his forces "

NO DISCUSSION WANTED.

Since my notice entitled "Discussion Wanted," Mr. Black informs me that he did not say that be had challenged me repeatedcoused me of dishonesty, bobbled me, etc. Hence I take pleasure in notice, and leave him and my informant to de cide the matter between themselves.

J. W. STRIN. Merch 20, 1880.

THE CROSS OF CHRIST

LEXANDER Cruden says, "By the term eross is understood a gibbet made of two ses of wood put across; whether they cross with right angles at the top, as a T or in the middle of their length like an X. The cross was the punishment of the vilest slaves and was called a service punishment. This punish-ment our Savier underwent."

"And being found in fashion as a man be humbled binself, and became obedient unto death, even the death of the cross." Phil. 2: 8. This penalty was so common among the Romans, that pains, afflictions, troubles and unprosperous affairs were called "crosses:" and the verb cruciare was used for all sorts of chastise ments, and pains of hody and mind. To crucify, is not only taken for putting to death cross, but also for subduing and mortifying sin for breaking the strength, and suppressing the motions and breakings out of corrupt mature The idea that a Christian must bear a "cross"

in the sense of panishment to him comes from misappreheusion of the fact that what would be punishment to a sinner is joy to a Christian In the first place we are all sinners. In the second place to become Christians we must be born again. Preceding this birth, the sin has borne the cross on which the lasts of the flesh must be crucified. When the old manthe carnal nature which is not subject to the law of God-is dead, be is buried. We then arise a new oreature in Christ Jesus-to walk in assessed of life. The things we oure hated we now love, and what we once loved we now hate. In other words, what would have been a punishment to usasa sinner is a pleasure to usas Christian, and what was a pleasure to us as a sinner would be a punishment to us as a Chris tian. To a sinner it is a cross to pray, while to

the Christian it is a source of pleasure. And they that are Christ's bave crucifed the fiesh with the affections and lusts." Gal, 5: 24 'Christ's death on the cross has not only merited reconciliation with God, but is also made, effectual to mortify and subdue the justs of

Paul says, "I am crucified with Christ; never theless I live, yet not I but Christ liveth in me and the life which I now live in the flesh I live hy the faith of the Son of God." Gal. 2: 20 This last verse contains, as in a nut shell, the whole subject of the cross. Its full scope

from Alpha to Omega is here presented. Paul was cracified and still he lived, but not as he had done before. He now lives in the flesh "by the faith of the Son of God." He now has lost that life which Christ said if we "save" we shall "lose." His carnal nature has been crucified and the things he once loved, he now hates and what he once hated he now loves. A greet many persons seem to have the idea that to b sions is to be miserable, and they measure one's fidelity to Christianity by the amount of shame and sorrow which shb and flow from his beart O, what a heathenish, barbarous thought! How much more like a pilgrim to Mecce than to Je-ruvalem. How much more like a Pagan thou a Christian! How much more like a worshiper n the Moslem than in the sanctuary of the Lord! Whatever Christians do in shame will arail them acthing. Any way of manifesting allegismes to the crucified Redeemer, if they really bave faith in him as the Son of God and

Invest's Shenhard, they will embrace gladly. There is now a great deal of living whi passes for Christianity that is a most worthice muterfeit. That religion which does not "glory in the cross" is not the religion of Christ. It is sporious. It is true there are a great many people professing to be Christians that are r ally ashamed of themselves whenever and wher-ever they own Christ by obedience to any of his principles which are peculiar to his disciples. There are prople who profess to be Christians who are ashamed to pray, to be baptized, to wash feel, to be identified with the prople of God in apparel or any thing else. To Master says: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the boly angels." Mark 8: 38. The dignity of Christianity has been fowered

o much that in some places it is a mere matter of business. Not a few young men and ladies join that religious society which they think will enhance their social interests most. It is not a

selfi-h purposes can hest be furthered. With them, when the subject of religion is spproached, the inquiry is not "Lord, what wilt thou have me to do?' but, "how little of what thou hast commanded need I do? How much is essential to salvation? Such questions never come from a real penitent heart—a heart mprehending the vastness of God's greatness and wealth, and the meignificance and poverty

of humanity. of Christ, for it is the power of God unto salva-tion to every one that believeth." Rom. 1: 16 Why was Paul "not arhamed of the gospel of Christ"? Because he realized "that it is the nower of God anto-solvation

A dog will lick and caress the hand that beats This is what the mass of mankind is doing. All the sorrow, sickness and wee in the world the Devil has exceed. Yet we give him our sympathy, we walk and talk with him, we ronize his business and imitate his ways, we take him in our lap, fondle and caress him until finally by contact with him we have become so thoroughly poisoned with his Satanic spirit that eternal death is our inevitable doom.

RALLY AROUND THE CROSS.

Dearly-Reloved Beother Exhelman OUR "REST! BEST!" in No. 10, went to the

quick, as if the voice of Jesus had spakes audibly out of Matt. 10: 42. I "grouned in spirit" as under deep personal sorrow. I se your dilemma. The love of Jesus and the hop of salvation are the only tonics that have keps you so long in harness. A "physical wreck, and "fifteen hours out of twenty-four" ments task-work, with but mesgre opportunity for reenperation-truly this is hurning the candle at both ands. Were you not a Christian, resusci tated by the power of the Cross, and lifted above the world and self, and sin and hell, by this symbol of ignominy and glory, you would ere now have succumbed to your editorial burdens None can carry so heavy, or draw such loads, as those who are yoked to Jesus But God works by law, and so must we. The Christian must suffer the penalty of exceeding natural limitations as well as the sinner. But as the lower orders of nature serve the higher, so the material in our constitution must minister to the waute and purposes of the spiritual. When the body is worn out in mid-life in subscreies cy to moral ends there is nothing lost. The moderation and self-restraint which the Cross enins, are great promoters of longevity. Christian, so far as he is Christian, wastes not a drop of the oil of life. It all goes for Jesus, and lubricates the physical and spiritual organism, lengthening out the thread of mortality by twisting it with the Life Everlasting.

Well, my good brother, God makes much You can accomplish considerable at home to counteract the organic friction of your incessant labors. Supply your large nervons expenditure with appropriate eliment. in, depreciated oatmeal much, and fresh cur od cheese and Sarah's hasty loaf, are God-nro vided brain restoratives. Gen. 18; 6. Ct.rist'e last dinner also was preeminently a soul-me supplying the system with material to give it the best possible quality for the spirit's most buoyant activity. John 21: 9-12.

Eating is one of the greatest institutions of a ture and has a momentous bearing on our spirit ual condition. Thousands of souls are bestiafixed and eternally blasted by alimon dulgence. The Covenant Angel and His two Angust Commissioners were content with a very simple dietary. Gen. 18: 2, 6, 8 Est with the deliberation of Methuselab-as if you had a pre-mortem millennium before you. Never eat or go to sleep with cold feet. The equalization of vital force is a grand elixir. It neces sitates exertion in directions that relieves the brain and imposes general conditions favorable to the prolongation of life.

from your task a dezen times a day, each time getting on tip-toe half a score or times keeping yourself elevated as long as your pedal extremities will bear your weight. Then reach your hands shove your head six, eight, or dozen times to the atmost stretch of your arms and pectoral muscles, breathing deeply all the time. Aroid VIOLENT and PROLONGED physicil action of any kind. You will seen learn how to make these lat face. Those From form sound purchase therepeuts positions ment agreeable and even lickets to Lanark by way of Falton Junction,

question with them of salvation from sin, but of tive. Having an intelligent conception of the III. If tickets cannot be procured at your staprinciples involved, you can improvise var movements that will invigorate the peripheral irenlation, and augment your respiratory capacity. The more exact in time and mand kind the exercise you take, the more exygeyou will tobale, the more food you can eat, and the betteryou appropriate it, and the more brain power you will have, and the more refreshing sleen you can take. This circle of interdependacies is the sum total of the hesting art. This the ground-work of the splendid success that has made the noble Doctor Walter of the

The Mountain Park Home" so famous. These srinciples admit of applications that cover es ery possible case of chronic derangement. All this is within your reach at Lagark, if you can scate the editorial chair for a few months, and give yourself intelligently and scientifically to the primary principles of the human organism But if your Beaven appointed mission calls for our exit at thirty-three, God will see to it that our death be not premature,

To give you the needed vacation, and the best nitary appliances, I will gladly go a few months surpperless to add my dollar. If two hundred of your patrons do the same, you wil get a furlough. Some of my friends have proposed the same for me, but I heat ite to necept not deeming myself worthy of such sacrifices in my behalf while the missionary treasury is so empty, and the cause of God languishing. But

r case is different. 1 Sam. 18: 3. Rally around the Cenas Brothwee and Siste and give our faithful martyr editor of B. A. W. a chance for a new lease of life. Luke 7: 4. John 4:11. Acts 20:35. C H Bayes

RAILROAD ARRANGEMENTS WEST OF CHICAGO.

RCAGO, MIEWAUKEE A ST. PAUL BAILWAY. THE place where the Conference is to be held, is on the Southwestern Division of this road, and parties from the East who wish to come here direct should not fail to purchase tickets by way of Western Union Junction Arrangements have been made only on two roads from Chicago here, viz., the shove nameand the Chicago and Iowa which passes through Mt. Morris. Be careful then in purchasing tickets or you may have the privilege of paving full fare on your return from here to Chicago for pertificates will be issued to return as v. came, not by some other route. This road also extends to Cedar Rapids and Rock Island. By taking the cars at either place you will con here without change. Should a number reach Chicago, Rock Island or Cedar Rapids too late for regular trains, by telegraphing to me you may be got through on a special. The follow ing time-table may assist you some: Trains leave Chicago at 5 P. M. (only train that makes uncetion at Western Union Junetion); Cedan Rapids, 6:55 A. M.; Rock Island, 8:55 A. M. and 10:20 P.M. Parties from Savappa, Mt. Carroll, Shannon, Florence, and Freeport will be furnished round trip tickets for one fare good for two days, upon application to the agents at those places.

CERCAGO, SUBLINATON Z QUINCY.
Pay full fare from any point on this read in
linois to Lanark, and at the Conference I will furnish you with a certificate which you are to meant to the agent at Rock Island on your return, and there receive a ticket for one-fifth fare. Can come when you please, but exsion rates to return limited to June 10th Passengers from Southern Missouri, Southern ses and Texas, who come over the M. K. & T. Rood will some over the the C. R. & O. from Hannibal. In doing so you must change can at Bushnell, Ill., for Rock Island, and at R Island for Lanark. Leave Haunibal at 4:35 A. M. and reach Bushnell at 9:25 A. M.: leave Bushnell at 3:30 P. M. and reach Rock Island at 10:20 P. M. and reach Lanark at 3 A. M Parties taking the Illinois Durision of the C. R. & Q. will make connections at Rock Island by taking any passenger train. Be sure to ap-ply to the writer for certificates if you wish to return at reduced rates.

CHICAGO & NORTHWESTERN Pay full fare coming and start when you When here I will fornish you tificates which will enable you to purchase a return ticket through Illinois at one-fifth regution for Lanark, then pay to Fulton June where you must change cars. The train that leaves Conneil Bluffs at 5:36 P. M., Grand Junction at 11:25 P. M., Marshalltown at 2:50 A. M., Cedar Rapids at 5:55 A. M., will reach Fulton Junction at 10 A. M. and make connections for Lanark train. Persons laying along branches of the Chicago & Northwestern will be entitled to return rates the same as those along the main line.

CHICAGO SOCK OF AND A DAGE This road will carry all passengers from west of the Mississippi for one and a third fare round trip. Pay full fare coming and buy tickets for Lanark of you can : if not nurchas tickets for Rock Island. Start when you please At the Conference ask me for a certific by presenting this to the agent at Rock Island

on your return he will sell you a ticket for one third regular rates. Certificates good until June 10th. This road makes connections with all the principal roads in the West; and passeners who leave Atchison, Kun., at 5:30 P. M can come to Lanark without change. Parties in Southern Nebraska and Northern Kansac should make a note of this. Fare from Rock Island to Lanark 83 00. For fare from your station to Rock Island sek the tecket sgent at vone station

Thos. L. Kimball, General Passenger Agent of the Kansas Pacitic Railway, says: "If ti are any parties on our line in Kansas who well to attend the Conference I will, upon application give them a rate of one and one-fourth fare over our road." I suggest that all who come over the K. P. Road write to T. L. Kim. hall, General Passenger and Ticket Agent Kunsas City, Mo., and ask for a certificate This is the best we can do. Be sure to address your letter correctly. We have requested that thirty-five days be given the excursionists ATCHEON A NEURASEA.

Pay full fare coming, and at the Conference ask me for certificate. By presenting certifica to the avents of this road they wil sell you return tickets at one-fourth regular rates. think persons in Southern Nebraska had better take this road to Atchison where they car procure tickets for Lanark, and come through there without change of cars. You should take the tram that leavas Lincoln at 7:15 A M. and Falls City at 11:10 A. M. in order to take the 5:30 P. M. train at Atchison.

NGTON, CEDAR Full fare coming, and return for one-third Return by are on presentation of certificate. June 10th, but come at any time. Change cars at Cedar Rapods and take either the Chicago, Milwankee & St. Paul rante direct here without change of cars, or the Chicago & Northwestern to Fulton Junction, where change cars for Lanark

CHICAGO & IOWA Trains on this road leave the Depot in Chi ago at 10 A. M. and 9:30 P. M. Ask for tickets to Freenart Fere one and one-50h for round trip, with the privilege to stop off at Mt. Morris thirty days. Purchase tickets at any time and without certificates Brethren East who wish to visit Mt. Morris College and become acquainted with the Brethren in and around that town will be kindly cared for and heartily welcomed. Those in the West who wish to visit that point should go to Freeport by way of Rock Island or Fulton. They equally welcomed and given an opportunity to see whether the Brethren are teaching properly. At Freeport change care for Mt. M MISSOURL HANSAS & TEXAS

y full fare coming, start when you pl and at the meeting I will furnish you certifi cate which will entitle you to return for onethird fare. If you wish to come all the way hy rul, huy tickets to Rock Island by way o Onincy and Bushnell, Itl., If you wish to tray el on steumboat from Hannibal to Savanno (eighteen miles west of Lanark) you can do so Ask for tickets at Hannibal for Savanna by way of Ksokuk Northern Line Packet Com pany, and at the meeting I will give you cortificate returning you free to Hannibal

This company will not make its terms known until ite new schedule of rates is published. Notice will be given soon

CHICAGO, ALTON & ST. LOUIS.

Brother John Bueghty will make arrange

ments on this road, and then we will give yo

ATURISON, TOPEKA A SANTA PE Received no reply from this road, therefore have no arrangements with it. Should we be able to procure terms we shall announce in time to give parties an opportunity to come here a week or two before meeting.

KEOKUK NORTHERN LINE PACKET COMPANY Brethren in the Eastern part of Minnesote

Pay full fare, start when you please, hut return before June 15th. Take steamer at Winona for Savanna. When here I will give you certificate which will eaable you to return free. Fare about \$3.00 At Savanna buy ticket for Lanark, and we shall see you returned for one-fifth fare

There will be an office on the Annual Meet ng grounds near the Council Tent where coricates will be issued. In asking for certifirate give your full name and state on what road or roads you came, and at what station or stations von purchased von tickets.

We have written to the Indianapolis, Bloom ngton & Western road, and hope to give rates in next number. This road extends from Indian-spolis to Rock Island, and will be a direct ute for Brethren in Southern Indiana and Southern Okio, as well as for many in Cen-

ANNUAL MEETING NOTES.

Turs year the Annual Meeting commence on Tuesday, the 1st day of June. The mem-ters of the Standing Committee should reach

Lanark or its vicinity by Saturday evening so as to be on hand early Monday morning. -No smoking will be allowed on the A. M grounds.

-Two wells have been dug, one to be in the Eating Tent and the other about fifty yards from the Council Tent.

-THE Esting Tent and the Council Tent will be about three hundred feet sport.

-As most of those who stiend the A. M from the East will pass through Chicago he or before the last day of May none need think that the crowds assembling at the National Convention to be held in Chicago the 2nd of June will interfere with traveling through that

-Accounts to the decision of last Annual Meeting it is expected that each brother attending this meeting will pay one dollar for a ticket which will entitle the holder to all the meals served in the Esting Tent. The dollar is not regarded as a compensation for the meals but as a donation to help defray the expenses of No one can cuter the Eating the meeting. Teut without a ticket.

-EACH sister must also procure a ticket which will entitle her to the meals served in the Esting Tent, and while it is not insisted upon that she should pay one dollar it is expected she will pay what she is able to pay. If she does not feel disposed to give anything for the ticket then she gete it free

-Tickers will not be sold to persons not members unless recommended by members

-Parties holding tickets will keep the during the meeting and show them to the door-

keeper when entering the Eating Tent. As there are to be forty doors to the Esting Tent there need to be no erowding to get -Tickers will be for sale on the ground

and can be procured after reaching the place

-Announcements will not be made in the Eating Tent but in the Council Tent. -No tickets are needed to entitle persons to

a seat in the Conneil Tent, or any place else utside of the Eating Tent. -LETTERS intended for parties at the A. M.

should be addressed to Lanark, Carroll Co., Ill., A M Boy _Levryne intended for the Standing Com

mittee should be sent in care of J. H. Moore. and telegrams in care of M. M. Eshele -Amour one hundred yards from the Eating Tent will be a lunch stand where outsiders e

he supplied with provisions at reasonable -OTHER items of interest concerning the A.

M. will appear from time to time.

J. H. Meore, Lanark, Ill.

HOME AND FAMILY.

is, love your wives. Wives, submit yourr parcets. Fathers, provoke not your children to the but being them up in the nurture and ad-nition of the Lord. Servants, be obedient to m that are your masters.—FAUL.

A MIRACLE.

At noght all have of verdure The hill and mountain lay; The brook heath husben leafless Went rapid on its way.

A few short hours I left them: Lo! when I came again.

The brook, slow threads of cilver, Wound down a leafy lane.

The hill was green and shinin With turf of tender blade, And blossoms in the meadow If I had stald and waited. And watched there day and pight.

o secret of their magic Could I have brought to light Oh i miraela most sniondul

o) magic all divine.

Oh' magic all divine.

I which our learned dulines:
But caleaders the sign,

How dore we sneak it lightly.

BRIGHT JEWELS.

....How could we live without sound? Well, yes, sound would not do us much good if we could not hear. But sound is useful, and we could hardly get along without it. Did you ever hear of the sound par-a-dox? "No, what is a paradox?"

That which some abourd or untrue, vet is

Then I want to hear about the sound par-Very well; now keep right quiet, until 1 get

When two sounds are produced at different places, they of course rash towards each other and at the nount where they meet, there will be Take a tuning fork, vib ne sound at all. Yake a tuning fork, viorate it: hold it a little distance from your ear and slowly turn it round. A point will be reached where you can hear no sound, for the sound of one prong has met the sound of the other, and there is silence. This does not mean, dear children, that if you would scream that it may be stopped by others recreasing equally as loud. It means that there is a point where two sounds will make salence, and this is called a paradox; it seems untrue, yet it is true-

. MANNA was a kind of food which God sent to his people who were in a desert country, away from other people, and under God's sole care. It began to fall from heaven Friday, June 5th, 2513th year of the world ued to fall until Wednesday May 5th, 2553, o forty years, less one month. It was so round and white like frost, and about the of a coriander seed. It fell every morning ex-cept Saturday or Sahbath, and the day before this twice as much fell as usual so that the neothis twice as much fell as usual so that the peo-ple would have a nough to est on the Subbath. If it was kept over on any other day it would emell bad, and suggests would appear in it, but not so with that which was kept for the Sub-bath. If any of it was kept in the sun it would get so hard that fire would bardly burn it. The people baked it in pans, after forming it into cakes. Don't you think you can love a God who thus takes care of his children when they e to yout?

... MULES are not mentioned in the Scripture until the time of David. It is supposed that in Solomon's time many mules were brought from Egypt. That mentioned in Gen. 36: 24 doz not mean "mules," but warm springs as the original has it. Some people think mules are such tricky fellows they will not go near them Well, they learn most of their tricks from had men and bad boys. A mule knows something to be sure; and it does not wish to stand still to be sure; and it does not wish to stand still and take all the blows from bad men just for the fun of it. It knows how to strike, back-ward, formard and sidewise, but I never knew it to do this if treated kindly. It is quick to arn, and is strong and willing to work, but it knows what kindness is, and unless it is treated it may indeed be mulish; and when it is this it is only what a great many people are therefore do not get angry at the mule which cannot talk and reason, but go at those men and boys who know better, but not no better than the poor mule.

HUMMING bird! "Ah pretty bird, how I h to have you io my hand." Did I bearyou HUMMING bird! "Ab pretty one, nowish to have you in my hand." Did I hear; say that, little girl? Why it is so light you we think you only had a feather in your hand.-

berds-all found in America. The noise you hear is made by their wings. Their tongue i in two parts, and can be thrust out quite a little ways. They go to warm countries in the winter, and appear in our country about May. li like to see them, and I have known whole families to run to the door to see one

Overworked Women

MANY a husband has said, 'Don't ask my wife to do anything for the church, or the missionary society, or the temperance cause, she has enough to do at home—she is killing self with work as it is," and he tells the

troth But if the busband would look a little cle into matters he would find that his wife was illing herself with over work that was ru

his children, cursing the world and blighting the church; that she was sacrificing all to fushonth after mouth, and year after year, the worldly women of the church toil on for the personal adornment of themselves and their

to fashion," would be the most truthful and fitting epitaph that could be put upon their Mmy a professedly Christian mother ba capped her enfechled jufant in embroideres muslin and flannels, into which her child's life-

grave covers them out of our sight.

blood has been stitched. In many a professedly Christian home the est lesson a child learns is how to dress in the prevailing style. It leaves its cradle admiring its fine clothes, and suffers hours of torture with curling-papers and crimping pins before it has learned to say, "Now I lay me down to aleep." It is not surprising that the tender twig bent worldward from the very first should

turn from the church to the opera, the theatre When we look about we are grieved to find that so few of the young men and v reared in the church are loving, working Christians.

"I Know it Won't."

T is said that a genial but wise old physicius mentioned the idea that highly seasoner and buttered food was best let alone: being a a social gathering, and when refreshm were served, the lady of the house offered to him a plate of very rich and tempting cake in which she prided herself very much. Th old man shook his bead, as much as to say, "that is too rich for me." Now, doctor, pleaded the lady most beseechingly, "it won't hart you." "I know it won't," raplied the doctor ry emphatically. The good woman looked into his face and soon gathered his meaning and then banded it to some one else who had not so much care of his stomach. How could not so much ear of his stomach. Itow could he be so sure the rich cake would not hurl him! Simply because he would not touch it What great value lies in that little sentence Why there is a whole sermon in those few "It won't hart you," says the man who words. "It won't hurt you," says the man win offices the tempting cup. He says so, not be cause he is so persuaded, but because it is the fashion. "I know it won't," says the wise man se he is determined that he will not touch it. Young man, when you are tempted with the cup or the cigar and told that they won't

burt you, say like the doctor, "I know it won't. and don't touch it. Young woman, when th gen-gaws of fashion tempt you, resolve that you will not touch them; then you are sure they will not hart you. Is it not a good rule of life? In all cases of doubt there is a sufe side, and that is to let it alone.

Temperance

A RE you the lady what takes the pledges? A The words were addressed to me by a pretty little innocent-faced boy as 1 stood in the room where the Band of Hope was assem-

"No," I replied, "but I will show you the dy. Come with me." And he followed me with his little sister.

with his little sister.

His brown eyes were wet with tears as he looked up, appealingly, saying, "I broke the pledge. I am afraid they won't take me back again."

"O, I'm so sorry!" I said. "Come sit down here, and tell me all about it. How was it?" "I was going." he said, "past a store, and s man gave me some candy, and made me drink

lager beer. But I'm very sorry," he said, as the tears streamed down his face. The Secretary heard the story, and then took out one of the Society's pretty little pledges with the rose in the corner, and asked him a he could write his nam

"I before. May be that ain't so good as writin', and that's the reason it got broke,"—as he looked up doubtfully, but earnestly.

But the tady thought printing would do, and in plain, hig letters the little hand traced his name. Who but an incurrate spirit of evil could tempt a child like this to enter the scorch ing path of intemperance? Yet this is not the first nor the second time that our efforts to guide the dear children into paths of peace and pleasantness have been interfered with by those who would beguile them into evil

ANNOUNCEMENTS.

The Smith Fork church, Clinton Co., Mo. ill hold its Love-frast on the 22nd and 23rd of May. E. A. Our

The hrethren at Pine Creek church, Ogl-Co., Illinois, will hold their Love-feast on the 25th and 26th of May, commencing at 10 A. M. C. B. Spieles The brothron in the Dallas Centre Church

Dallas Co., Iowa, will hold their Love-feast on the 20th and 21st of May. H. STITZEL The brethren at Hudson, Mc Lean Co., 111. have appointed a Love-feast on Friday, May 28th, at 10 a. x. T. D. Lyon. We, the hiethren of the Yellow Creek con gregation, Stephenson Co. Hilmois, expect thold a Love-feast on the 22cd and 23rd of May

commencing at 1 p. M. The Brethren of the Middle District of low purpose holding our District Meeting on Fri-day, the 14th of May, in the Big Grove church Benton Co. 'Also Lore-feast on Saturday 15th

The District Meeting of Northern Histo will be held with the Brethren in the Rock Creek Congregation, compressing at S A. M. of the 27th of April and continue until all the business is disposed of.

J. J. EMMERT, Clerk.

The District meeting of the Southern Di of Kansas, will be held on the fith of May, 1880 five miles north-west of Peabody, commencing at 10 a. M. Those churches wishing to delegate by letter will please correspond with G. W. omas, Peabody, Kansas. Н. SHOMBER The District Meeting for the State of Mich can will be held with the Brethren of the Al none Church at the residence of brother M arns, four miles north of Mattawan, on Michigan Central R. R., on Thursday the 22 of of April, 1880. A full representation is desired. I. N. Miller, Clerk.

The District Meeting for the Southern Dis-trict of Iown will be held with the Fairvier The District Meeting for the Southern Dis-trict of Iowa will be held with the Fairview church in Appaneous Co., on Monday April 5th, 1880, commeucing at 9 A. M. Preaching Saturday and Sunday previous. A full attendance is desired. Those wishing to go by rail will go to Fairfield on the C. B. & Q., change or Unionville on the C.,R. I. & P.R. R. and notify either M. Replog's or Joseph Zook and you will be cared for. M. Myras, Clerk.

FALLEN ASLEEP.

ries should be brief, written on but one side of paper, and acquiste from all other business GORDON.—Neur Fountain Daio, Adaos Co., Pa Feb. 20, 1880, Mrs. Hannah Gordon, aged 89 years months and a days. GEO. A. HOOVER.

Shultz, aged or years.

A. H. SNOWERIGER,
RINGLER.—In the Elk Lick Congregation, P
Feb. 20th, slater Su cunnal Ringler, aged do year
to the control of the congregation of the congregatio

LYON.—Near Hudson, Illinois, March 19th, D Eibler Miehael Lyon, aged 80 years, 5 months a 10 days. He was a member of the chartch fi six years, in the ministry fifty years, and an dained eider thirty-five years. Funcula servi-by Eid, Michael Forms, anticle by Henry F-ney, from 2 Trim. 4:7. Malaisa Fornsey. by hou, and 2 Tim. 4: 7. Manages, noy, from 2 Tim. 4: 7. Manages, poly, from 2 Tim. 4: 7. Manages, poly, from 1 the Libertyville Church, poly, from 2 the Libertyville Church, poly, fro

nged 84 years, 1 month and by brother Lutz from St. Jo 4. J. H. Esmerman P. C. Please Copy.

OUR BUGET.

-A seed of the wirked one

-Speaks evil of dignities Shows the absence of Christian courtery

-Agrees with the world in its hard speech -Palls down eburches, neighborhoods and -No Christ in it, no Holy Spirit, therefore

-Christian, beware of it; shun it; move

It costs \$30,000 a year to keep St. Peter's t Rome in repair -From eight to ten persons are dvine daily

-Dispatches from Omnha state that an ex-nordinary tide of emigration westward has set

The immigration to Kansas this year from

the East promises to be heavier than any pre--The Alps have again been pierced. The

St. Gothard Tunuel, over eight mi longest in the world, is completed. -The German Government, has revived the roe of cutting a ship canal between the Bal-

tic Sea, and the German Ocean -If we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever

-The issue to postmasters of postage sta pratal cards, stamped envelopes, etc., for Feb-ruary amounted to \$2,541,978 25, an increase of \$2,938.74, or 15 per cent over the correspon-

- There is a rumor that Prince Bismarck is —There is a rumor that Prince Beamerst is auxious to refer from the Chancellorship pro-visionally for three or four mouths, and if the affairs of the German Busine are conducted more stitishactorily, he will then ratios alto-

-Toler Both the Crown Prince of Germany and Prince their disapproval of the agitation against the

-Three young Indians are attending Augus tana College, Moline, Ill., to prepare to go missionaries among their people. Some of the Swedish students are fitting themselves for the ame field of labor

-Two of the Ute murderers concerned the White River massacre, have been forwarded to Washington, and are confined in Fortress Mouroe. One other chief, Douglass, is confined at Fort Leavenworth. No more have yet -Senator Morgan has pro-

- Senator anorgan my proporer a consus-tional amendment declaring the Indians to be citizens, and subject, in common with all other citizens to the jurisdiction of the civil author-ities. This amendment would make an end of the so-called tribal relations and the treaty haviness, and wind up the present Indian Bu-rean and the system which it administers.

—The storm of Friday evening, March 5, was very severe in some parts of Ohio, Indiana, Il-linois, and Kentucky. In some places it became a cyclone. In its track, houses were demolished, trees and fences were blown down, and in some cases care were blown from the track ; Cleveland one man was fatally injured, at T ledo two policeman were killed, and in several Lowns people were seriously injured. -M Pashkoff has become the instrument of

- h common as an important Protestant evangelization move-ment in St. Petersburg, Russia. At first he attempted to gather together the drawchky drivers and backney conchinen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, pub-lie rennions, at which people of all ranks of cociety are to be met, and the Prefect of Police and tracts in the streets of the capital.

-There was intense excitement in Ku City caused by the statement that the United States Attorney is directed to read the Presi-dent's proclamation at Okalahomo. Companies oing organized here, and there are con certed measures for a successful raid on the Indian Territory. The people are bound to go into the Territory at all hezards. Troops are scattered all along the frontier, but leaders who came to Kausan City to day say they can pu 2 000 men on the march at three days' notice. There is fear of blood-shed unless the Presi-dent's order is modified so as to allow settlers to go upon the ceded lands. ame to Kunson City to day say they can not

OUR BIBLE CLASS.

The Worth of Truth no Tongue Can Tell This department is designed for asking and answering questions, drawn from the Bible. In order to promise the Tritis, all questions should be ories, and clothed in simple language. We shall assign questions to cancer out that does not exclude any others writing upon the design out exclude any others writing upon

Will some one please explain Acts 9: 17

[Will Brg. D. B. Monizer answer this?-Engons.

The Sixth Chapter of Revelations.

Will seene one please give some light on the 6th hapter of Revelations? DANIEL W. CHI-E.

THE Revelator, after having written to the a door was opened in heaven: "And the first voice which I heard, was as it were of a trompet talking with me; which said, Come up higher, and f will show then things which must higher, and I will show thes thongs which must be hereafter." And immediately he was in the spirit, and beheld a throne set in braven and one sat on the throne who had in his right hand a book, written within and on the back aled with seven wests, and when John yaw that no mun in beaven, nor in earth, nor in all the nuiverse, was found who was able to prevailed to open the book and to loose the heaven, but brother Daniel would like to know what was in that book. The same enriesity number was ten thousand times ten thousand, and thousands of thousands. It seems they knew the things which had been through time past, the fulfillment of prophecies up to that time; but the things which must be her-after, they did not know; and those things were sealed up in that book. John saw when the noise of thunder, one of the four heasts, saying, Come and see. Now look: just see what a pioture! Behold a white horse; and he that sat on him had a bow and a grown was given unto him, and he went forth conquering and to con The white horse and his rider is the that John saw and described afterward when the armies in heaven followed also upon white horses. (Rev. 10: 14) A white horse is an emblem of peace, and He that at on him is Those sonis were to rest nuder the alter until end of the Guspel dispensation and the comma of the Son of Man-in the clouds of heaven judge and make war. And he was clothed with a vesture disped in blood: and his name is think brother Damel can now understand the chapter if he is not prejudiced to so ealled the Word of God. And when the second seal was appeared, he was again told to "Come and seal was appeared. opinion.

re something quite the reverse. See a red horse; and he that sat thereon and power take peace from the corth, and that they should kill one another; and there was given him a great sword. Here the warfare commenced.-Think not that I am come to send peace or the earth: I came not to send peace but a ther, and the daughter against her against ans tester, and the daughter against her mother," (Matt 10:34) and so on one against another. "And the brother shall deliver up the brother to death, and the father the child and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for my name's sake but he that endureth to the end shall be saved.'
And the apostle tells Timothy to "fight the
good fight of faith," "that thou mightest war : " "Then therefore endure hardness as a good soldier of Jesus Christ."

And when the third senl was opened, he again told to "Come and see." "And I beheld and lo, a black horse; and be that sat on him had a pair of balances in his hand." A black horse in Scripture is an emblem of darkness. and his rider may justly be termed the prin hand. It was told Belsbazzar when the writmo on the wall of his pislace was read, weighed in the balances and art found want Christians, who, when persecutions arose, were brought upon trial, or "weighed in the holan ces and found wanting," renouncing the Savier rather than suffer with him. But they were not all found wanting, for there were many who suffered persecution and martyrdom, undu-ring all for Christ's sake under the most excru-

his name that sat on him was Deaus, one nent followed with him. And power was given un-to them over the fourth part of the earth, to kill with sword and with hunger, and with death and with the hearts of the earth." When the fourth seal was opened the four living creatures had all spoken, and John was no more

told to come and see but he saw and bare record when the other seals were opened also. To those of my readers who are acquainted ith history and have read the proceedings of the persecutions that followed the Word of God, this rerse will be readily understood when they take into consideration that the persecu tions did not extend over more than one-fourth of the then known area. And it appears their wer to kill and to persecute with I cold and all manner of cruelty, and with the besits of the earth, did not extend beyond the limits of the Roman empire as it was in the days of the Cesars. But to those who are not acquainted with history and the persecutions is explanation may not be well When the fourth seal was opened the Revelator also see that anostate power which arose, which

which was already foretald by the urapliet Dan The persecutions were of three kinds. included what is generally termed the "Ten Persecutions," and their time was generally extended to the dissolution of the Roman em-pire. From there on we see the outeropping of that Apostate power which arose to plunge the nations into darkness and error. The same horse that made war with the saints and pre-vailed against them, is that same harlot which brought the kings of the earth under her do-minion, and ruled them with a red of iron: and they were given into her hand until a time, times and the dividing of time—about 1100 years. Now to show the beloved apostle, and Il the host of heaven what would those who were sland for the word of God and the testimony of Jesus Christ, the Lumb opener the fifth seal, and there were presented to view the souls of those that were slain in the right cons cause of Christ, with the sword, and with hunger, and with death, and with the heasts of hunger, and with death, and with the beasts of the earth; all at rest under the altar, awaiting the day of God's righteous judgments upon the ungodly. If you will turn to the 19th chapter you will see in a measure that in the vision the

> JAMES Y. HECKLER. Covering the Head.

time came, although it is yet to come, that they could rejuice that their blood was avenged upon

ne was fulfilled, and that time was the

the great whore which did corrupt the e

FEW days ago we received a numb A queries concerning the covering which we will now try to answer.

I. "In some countries we are told it is a dis-grace for a woman to be seen by any but the

over the face, but certainly the cap of our sisers would not answer in their case. The Turkish and Arabina women wear veils here vails are in the form of a large closk the whole of the cress. The head and forehead is covered by a large white handkerchief, while smaller one is tied transversely over the lower part of the face. In this way the ladies are completely disguised. Of course our comfortble caps would not answer the purpose of such

able caps would not answer the purpose of since burdensome coverings; but the Apostle does not say that the face, the hands, and every part of the body shall be concealed, but only the head. We have nothing to do with semi-How do we dishoner our b

2. "How do we dishonor our hisbathas at this time, by praying with uncovered heads?" The reals worn in Turkey are worn as a to-ken of reverence for, and subjection to, the husband. It also betokens the wife's albance to her busbaud, and, her juterest in his affect But the special covering to be worn by the Christian woman, is a hadge of her never-ence for, and subpairsion to, Christ, her spiritual Head, and betokens her aliance to, and her interest in, his affections. It is not her hushand whom she dishonors, but CHRIST. The spostle-does not say husband, but HEAD, bence nnmaried sisters should wear this covering. The pyramids are thought to be the oldest just the same as married sisters, since it is the of these Pharaonic tombs. They were built on

And when the tunn had opposed the fearth below the form that the contract of the fear that the contract of the fear that the contract of clariform. All all a below or probe from one were cit of Memphin which a pulse become and the contract of clariform. All not be the tunned as a contract of the contract that we abould feel it to be a cross to be the contract to the contract that we abould feel it to be a cross to contract the contract that we abould feel it to be a cross to contract the contract that we abould feel it to be a cross to contract the contract that we abould feel it to be a cross to contract the contract that we abould feel it to be a cross to contract the contract that we abould not one therefore the contract that the contrac

 "Is it necessary for unmarried aisters over their heads?" Auswered above. 4. "Was not Rebecca uncovered so long a

she was without a husband?" She probably was. We would infer from the rebuke which Abimelech administered to Sarah

that it was not customary for any but married ladies to wear their voils, (Gen. 23:16); but those Euftern customs are not the Christian's

We think it is sufficient, as it covers the head, and that is all that is required. 6. 'Is it only required of us that we wear a overing in places of public worship, or at all

times of prayer? It is required that we be covered whene we pray or prophesy, let this be in public or 7. What is the meaning of prophesying in I

of same chapter." The first meaning of the word is to foretell

future events. It also 'nvindes public prench-ing and teaching. We think the latter two especially are its meaning in the chapter under

consideration.

But if any man contends about this, is not submissive to these regulations, we have no such custom in the churches. We don't recognize such a man as a member of the church, as a part of the mystical body of Christ. Submis-sion to the requirements of God will be our

EASTERN LANDS. Jerusalem Rebuilding

THE rebuilding of Jerusalem seems to be a seriously contemplated. Sir Moses M teficre has repeatedly journeyed to Palestine that he might improve the condition of the resident Jews, on whom he has lavished large sums, and he is now working for the re-estal sums, and he is now working for the re-estab-lishment of the Jews at Jernsalem, and with that view has recommended the building of that city. He has recently given orders to prepare for cultivation all the land in front of the Judah Torah houses in Jerusalem. The rocks will be removed, terraces built all along as it used to be in the time of King Solome and divided into twenty-two partitions, so that every inmate of the Torah bousts may culti-vate the necessary vegetables, etc., for himself and family. Sir Moses has also canced a very large eistern to be constructed in the center of the field, which will secure a full supply of water for all of them. There will be a beautiful rerands in the front of the house, so as to proect the inmates from the glare and light of a burning sun. The veranda was sent direct from London. The Jews in Jerusulem, on the whole, are very poor, and just now are suffer-ing great trials and privations; but many of them are beginning to left up their heads, he lieving that their redemption draweth nigh.

The Tombs of the Pharoahs

THE kings of ancient Egypt—the Pharoabs of the Bible—were regarded by their sufjects nore as divinities than ordinary sovereigns. They were considered as standing between the rtal gods above and the human race below them. Reverenced as superior beings while living, at their death they sepolchres corresponding to the high rank they were supposed to hold in the scale of existence. Bence originated the pyramids, and the royal catscombs heren out of the solid rock west of

Thebes

The sepulchral monuments of sucient Egypt were built in the primeval ages of the world and while a thousand years were running their course. Each Pharnoh when he commenced reign, began to build his tomb: If h his regn, began to build his tomb! If he reigned fifty or sixty years, the result was one of the great pyramids of lower Egyp—a moun-tain of stone—with its base spread over ten or twelve acres of ground, and its summit raised five hundred-feet above the surrounding desert: or, one of the rast palace catacombs of upper Egypt, excavated four hundred feet in the solid ck, according as he lived at Memphis or Thebes. If his reign was of short duration, his tomb was one of the smaller class of pyramil-

or estacomba

on a level with the desert, and extend in a line north and south over thirty miles. What we see of them now gives only a laint idea of what see of them now gives only a laint idea of what they were in their primeral glory. Then, and at the laint primeral from the sands of the desert which have now blown in upon them twenty test deep, they were covered from the bettom to the top with sculpture and hisroglybottom to the top with sculpture and hicrogly-phics gorgeously painted, and such one of their surrounded by a wall similarly decorated, ensurrounded by a wall similarly decorated, en-choing scores of tombs of the princes and gran-dees of the land. The pyramids, when they thus stood in their princers of goory, were alto-gether the most imposing consetery the sun in his course were looked. down upon. Imagina-tion can with difficulty netter the grand, unique, imposing scene, when these mountain street-ures of gorg-condy sculptured and painted stony. cores of them in number, and extending in a scores of them in number, and extending in a line of over thirty nules, were beheld in the freshness of their prime, with their surroun-dings of the boundless desert in the high-ground, and in front the nighty Memphis and the valley of the Nile, with its teaming popu-

Women of Genius

BY NABRIET W. PRESTO

lation and sea of revolution

WOMEN like her," and Sainte-Beuve, spenking of Madame Roland, "will all ways make themsulves a place, but they wilalways be exceptional.

always be exceptional.

I have sometimes thought that the whole truth about the backneyed matter of the "higher enducation," the whole philosophy of what is unpleasantly called the recovery question, is summed up in these words. Men of original intellectual force, creators, organizers, directors, whether of human thought or human affers, are not common, but the property of the common than the contract of the co hars, are not common; but women of this type are a great deal less common than men. It is worth while to make arrangements on a large scale for the careful and costly training of boys, which it would be toolish and extravorant to make for girls; because in the one cave there is a probability that the proportion to the whole of those who are worthy of such training, though small, will be sufficient to repay the cutlay, and in the other there is no such prob-ability. The woman of genius, when she comes, must take her own place, and Sainte-Beure tells us and experience shows us that she will, And when the lack of severe tenning is apparent in the productions of such a we may partially console ourselves by reflecting that she, probably, of all gifted creatures, can that ane, proceedly of all gitted creatures, can best dispense with formal discipline. Heaven itself cannot hinder that her genius should be femining—that is to say, of the kind which approximate unconstitutely, which divines mysteriously, which combines and alranges with an instinctive but invincible sense of harnony and proportion. And it would sometimes seem as if the free flowering of such a genius were actually checked, and its finest results distosted, by a too assidness external envictment the infinite assles in Daniel Deornda. - Inva Atlantic

I passed a florist so absorbed with his " I pasted a florist so absorbed with his "cat-tings" that he did not bear my "Good ourn-ing," till twice spoken. "I beg your pardon, sex, said ho, "but, you see, one must put his whole mind ou there young things if he weedl have them do well; and I cannot har that one should do on my hands, for I should almost teel as if I had mardered it." Something like he meets the little ones. The thought, What if one of these should die? should move him to be very earnest and faithful.

Annual Meeting, 1878

OUR District Meeting will take place in Franklin Co., on the 2nd day of April, and I do hope but those who are in recrus in the A. M. expense will not fail, to come prepared to pay up as that these who have had to advance for the meeting may get their memry.

B. F. Mooran.

Cassel Library.

X su srticle in B AT W. about the "Cauel kibrary," ske-Library," above my signature, some things are stated likely to misgnide some. As the icle was prepared by our clerk up my r article was prepared by our circum-in my name he spined at giving, an accounts of thirmry, but while we get the name bulk of the Library and all that we really need, the "Ultrate Biole" and some other raw curiodities will be reasend by brother Cassel, besides all his Garman American imprints. The books, pamphlets, &c., we prothousand titles. J. W. STEIN

FROM THE CHURCHES.

And they that he wise shall shine so brightness of the firmament; and they that a many to righteousness, as the stars forever sver.—Dan. 12: h.

INDIANA.

Santrzel Creek

We met on the 13th inst, in church coun We met on the 13th inst, in church coun-cil, and on autring the room we perceived that the Omnipotent Spirit was present seeing members sheding tears of joy as nother pred-igal and returned. O, how willing we are to were with those that were jor joy! May God still call more true, penilest sons and daugh-ters to a sense of their duties. After baptime repaired to the house of worship, and after the 4th Anales of Echanics, was east the brethers 4th chapter of Ephesians was read the brethree gave us a brief and wholesome admonition t our several doties. Brethren and sisters, read the thirty-first and thirty-second verses of the above named chapter and then lat us as one hody, all obey it forvently so that when we meet in church council we can settle troubles, if any, like true children of God should do, and ssing will follow.

South Bend.

And now I will tell you why I joined the church. About one year ago I went to Bible reading of the Baptist Church and our lesson was the 13th chapter of John. The deacon of the church condemned it and said it was church ordinance. Mother was there and said church ordinance. another was them along if I could not go where the Bible was taught, I had better stay at house. Although I would not obey it at the time I was taught it from childhood, but may the Lord bless each and every one of them to own the truth as I am now willing to follow it.

ELLA SEWARD.

Laparte County.

"Rejoirs, and again I say rejoice." Two more, busband and wife, were received by bap-tism, and an excellent prospect for future in-gathering. While his servants sows and waters the seed, the Lord gives the increase. Let us continue to praise him for his goodness and Torres w Mirran

We just closed a series of meetings which greatly encouraged us on our way Zionward. Bro. R. H. Miller came to us March 14th, and remained until the 19th. Preached ten sermoss, mostly doctrinal, teaching our faith and practice, and the rescons for the same, and I sgiue the people begin to conclude that we have much better reasons for our peculiaritie than they thought. Although we are on the unpopular side, that daonteth us not, but rather convinces us of correctness, for Jesus and the spostles were unpopular too.

J. R. M.

Wakarusa.

Brother R. H. Miller came to us March 14th, and preached ten sermons. None were added to the church but good impressions were made. Never before did we so fully realize the sitting together in heavenly places. Death has lost much of its terror, the word of God and the church are more sacred to us than they ever were before SAMILET SALLA

MICHIGAN.

Campbell. On the evening of the 24th of February I reeived a dispatch from Junista Co. Pa, informing me of the death of my father. Left home the 25th, and on the 26th, arrived at Richfield Pa On the 97th inst my father was harned Pa. On the 27th mst, my father was boried. He was eighty-three years old, and was a mem-ber of the Mee nonite Church for many years. I remained in Pennsylvania and visited two weeks, also held some meetings. Had crowded weeks, also held some meetings. Had crowded boness most of the time and good attention to the word presched. There were no additions to the church but we hope good will result from our weak labors. I am inclined to the from our weak labors. I am inclined to the opinion that at Richfield, like many other places, there are too many of the three first of the four hirths spoken of in John 1: 13, especially hirth of "blood." Perhaps a little explanation hirth of "blood." Perhaps a little explanation on this birth would be necessary. The phrase, "Which were horn, not of blood," I think means simply this: Some people will connect themselves to a church or creed simply because homselves to a church or evided simply because their pracula, torbotic, soften and firsted in our first practity, torbotic, soften and firsted in our first practity, torbotic, soften and firsted in Carried Diarried. Larried Diarried. Larried. Grant Band and currous diagnoscopies of first all memory pold into his laction, sport to task uniquely for the relaxer because our host of the and currous diagnoscopies. Just well morp pile into his lacked, proport to an Larried, drain Band and currous diagnoscopies, and well might as statement through the opportunity.

tions are connected thereto, we are born of blood," "But of God." This is the legitimate hirth. "Born of water and the spirit," (John 3: 5;) if all had this hirth there would not be s many religions and creeds in the world. On many religions and creeds in the world. On the 5th of March brother Elius Landis and I went to Lost Creek to attend the faneral of sis-ter Mary Kauffman. On the 7th had meeting at the Goodwill meeting-house, and the next day visited sister Nancy, daughter of brother ter at the Good will meeting used any visited sister Nancy, daughter of hrotner bern Smith She is declining with consumption bot her faith is strong in the Lord. Arrived at home March 19th, and found all well. Thanks to the Giver of all good for his protecting the strong with the strong strong and with the strong st

ILLINOIS

There was a lady in our neighborhood who There was a lady in our neighborhood who had consumption. She was a member of the Baptist Church but within a few days previous to her death she became dissatisfied with that belief, and told her husband she wanted to belief, and told her hushand she wanted to unite with the Brethren. She wanted him to send for my father, but the day being stormy they put it off till the next day thinking that would do just as well, but they put it off too ong for when he arrived she was so weak she could say but a few words. That afternoon her spirit took its flight and went to God who gave it. I think this ought to be a warning to family and all that they may prepare for the great change that awaits them. We are to great change that awaits the rest change that awaits them. We are Remember our Creator in the days of outh," and not wait until we are on our death bed. If this lady had done so she could have served her Creator while here on earth, and would have been prepared to meet death. Reader, take warning. CLAMINDA BAILY.

I find that it is sometimes necessary for even my brethrun to know where I am and what I am doing. The Lord always knows. I am now in the Mulherry Grove congregation holding a series of meetings. Have been labor ing under very adverse circumstances on ac count of sickness and other causes, but now there is a fine interest and souls are turning to there is a fine interest and souls are turning to the Lord. This congregation is presided over by our lodefatigable brother John Wise. My next point of labor will be with the Bear Creek congregation. Address me at Morrisonville. cere Eld. A. S. Lear, after the 15th of April, Parkersburg, Richland Co., care S. M. Forney, or any time Cerro Gordo, Piatt Co., Ill., wh my family reside who will always forward to me any communication of impo

IOWA.

D. B. Gisson.

Nora Springs On the 17th of February Bro. Martin Beechley of Waterloo, Iowa, came to us and remained until the 22ud. He preached eight discourses and gave the feburch good admoni tion and instruction. There were no additions but we trust the Lord will bless the work of our brother that it may be as bread cast upon the waters, to be gathered many days hence. Come again, brother Martin. On the 21st of March, brother J. H. Moore of Lausrk, Illinois, came and preached the funeral sermon of our much esteemed brother Isase Workman. His text was a part of the 22ad verse of the 16th chapter of Luke. We were made to realize the We were made to realize the fact that the angels are always watching over us. We trust the good Lord will bless our brother in his labors in this world, and give him a crown of never-fuding glory in the world

to come, for which we are all striving

There seems to be an awakening, especi on the outskirts of our church. On the 20th, brother P. Forney and self went to Shellsburg to hold a few meetings. When arriving w learned that the Winebrenarious had been con ducting a series of meetings for five weeks, but they gave brother Forcey the privilege of speak-ing, and he did so. He spoke from Acts 3: 19, nd showed them, by the nature of the Gospel. that a man must have faith before repentance, and that these two prerequisites just drop the moning at the door ready for admission. Then followed the W. preucher with a challenge. He challenged brother Forney or any other man, to prove by Scripture that a man must have to prove by Scripture that a man must have faith before repeatance. Brother Forney ac-cepted the challenge, told him to set the time and choose the place for the discussion, but be declined.

H. B. LEHMAN.

to organize them into a church. We met in the Eden Valley school-house on the Feb. 28th, 1880, and found brother Abraham Flore, formerly of Carroll Co., Indiana, is their only speaker, who now lives in Larned, on the Sant Fe. R. R, where the members of our church will find a warm reception and generous hearts will one a warm reception and generous nearts. Brother and sister Floro have a large house and harn, and, comparatively, their hearts are as large, and they very much desire the brethren to visit them. In our effort to organize, it was requested that there should be more belp in the ministry, so after the members present were requested to hand in their letters, which were read, all expressed their willingness to be organized into a congregation, being in love and union. A clerk was then appointed, and inquiry it was ascertained there were two dea-cons, and need for more was expressed, also another minister, so the members present cost votes and the choice fell on brethren Michael Mourhead for minister and Charles Martin for deacon. Their installation brought forth many tears of sympathy with exhortations for their success in the work of the Lord. Two fallen members were restored to the fellowship of the church. The duties of the elect being defined, memore ware sense of the elect being defined, church. The duties of the elect being defined, it was then agreed to call the new consists of twenty-four members in all; two ministers and three descone. We felt that the hirethren on whom the lote fell were well chosen, and we pray that the Lord may make them useful in church, that great grace may be given them that they be instrumental in bringing many in to the Kingdom of Christ. This congregati is the most South-western of any in the State is the most bouth-western of any in the State of Kansas. On the south and west the boun-dary line is the State line. May God bless this little flock and add haly to its number such as shall be saved. May they be kept from the evil that is in the world until the Son shall evil that is in the world until the Son shall present them holy and blameless before the Father and his holy angels and receive the re ward of the righteons. We commend them with us, into thy holy care and keeping, O

Ahilene The Abilene Church had three addition by haptism and six by letter since my last, and others moved in that have not yet handed in their letters. Quite a number say they will soon join in with the Brethren.

J. Forney, Sen.

NEBRASKA.

Weeping Water. Tell it in Gath, publish it in the streets of Askelon, that the daughter of Zion may rejoice. for by the power of God's word the stronghold of Satan must fall and the ranks of sinners are broken. The little band of brethren and sisters here were made glad by a visit from Eld Jonathan Lichty of Brown Co., Kansas. He la bored faithfully two weeks and not without reward, for many were made to see that all was not well with them, accepted the truth and were baptized and are now on their way rejoic ing, and we feel confident that others have seen truths of the Gospel so plainly that tray will bereafter not be deceived with destrice that are the commandments of men. Brethren Know we that Rameth in Gilead is ours and we be still and take it not." Brethren, know ye not that these heautiful and very fertile Western prairies are assets. estern prairies are ours as much as others and many of you be still and only meditate upon the propriety of moving West until all the land that is worth anything is taken.— Arouse to your interests, especially you ministers that are not laboring to your full capacity, You are needed here; the country is fast being settled up, and preachers of other denominasettled up, and preachers of other denomina-tions are coming in, preaching their dortrines and organizing churches in places where I fest certain that the Gospel would be accepted in its primitive purify if the Brethren were here to preach and practice it. But come not in dis-goise like the King of Irarla went up to Ra-math Gilead, and tell there, put on the whole armor of God and come and preach and prec-tice. Brethren, in your travels remember us; come and help us and I think you will never regret it, and in your prayers forget us not.

JESSE Y. HECLEEL

WE hereby inform the Brotherhood that Bro. Jucob C. Funderhungh, who is now yy Bro. Jacob C. Fundarhurgh, who is now visiting among some of the Eastern churches, is duly authorized by the Church of the Breth-ren at St. Vrain, Boulder Co., Colorado, to solicit and receive contributions for the odicals or otherwise as the donors may choose of the several amounts, and who from

in behalf of the church

T. A. TURNER.
J. R. ULERY.
S. PETTINGER.
A Correction.

N S. AT W., No. 9, page 5, in the letter from Gosben, Ind., should read "Brother George W. Cripe from Tippronue Co., Indiana, assisted by brother Benjamin Leer, held some ings in the Rock River church." B Brother Cripe's name is omitted, which is the printer mistake. Jennie R. Myrios.

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Vol. V.

Lanark, Ill., April 6, 1880.

No 14

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Meeting Railrooding; Danish Poor Fund; Dan
th Misson Bones.

BE NOT CONFORMED TO THIS WORLD.

FE not conformed to this world; but be ye B transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God !" But there popular notion, that the world is so much better than it was when this was written, that the rigor of adherence to such instruction should be abuted. A mischievous and fatal ror. If the world has been made better, it has been just to the extent to which Christians have hern faithful in autagonizing its sins and follies And that formishes the best of reasons why the church should continue to antagonize all that is wicked and feelish and corrupting. If the world has grown better, its moral standards will be changed for the better; but the Chris tian standard of righteousness and holiness hanges not. If the world has, to a considera his extent, been Christianized in its principles and practices, the work of the church is so much easier; but the duty is no less imperative to hold aloft the same sfandard, and continue to antagonize all evil and wrong until the kingdows of this world become the kingdome of our Lord and of his Christ. The most perilous se to the church is when the world ceases its opposition and comes in the garh of friendship to effect a compromise. While the tribes of Israel dwelt alone, under their own standards, there was no divination against Jacob, nor euchantment ardinst Israel. It was when the Midianites, under the udvice of the crafty and unprincipled Balaam, concealed their hostility, and came as friends, and persuaded the Israel ites to attend their idolatrous feasts, that Israwas shorn of his strength and was found in base captivit; at the accurved shrine of Basil under the curse of God. Let us beware. The doctrine of Balaam is an abou inable doct

The attempts at the present time to centur-rize the church are doing great mischief to ritual interests. The efforts to combine in church and the theatre, to prayer-meetings and triffing cast. Some can write tracts, others dances, to communion with saint's at the Lord's table and communion with sinners of the card- for them; others still can distribute them juditable, to the worship of God in Christ in the ciously and so all can be helpers in the work, Christian temple and the Christless worship of and share in the blessing.

God in temples more neathen than Christian, to the chierrance of the Lord's day in public worship and attendance through the week at herse-races, to the cultivation of heavenlymindedness in the closet and the cultivation of earthly-mindedness in the ri-ks and snares and frauds of the Gold Room, and the Stock Exchange, or the Wheat Market: to combine su devotions, we say, in one life, is impossible "Ye cannot serve God and manmon." Such Such compromises always end in the triumph of the vil over the good, of the world over the church

HOME LIGHTS.

T is admitted that every Christian should be a propagandista preacher of the gospel; and there is no surer way of preaching the gospel than living it. "Lit your light so shine before men, that they may see your good works and glorify your Father in heaven." True, the light may be only a house-lamp; but it will skine for all that dwell in the house, and for all that e into it. If it become pure and bright, it will shine through the windows, too, and many will want to kindle their lamps from it. Thus from not a few humble homes light has been diffused over continents and across oceans, and has still shope on radiantly bright long after the modest house-lamp had become a star in heaven. But such a light must have no fungu formations about the wick, no flickerings and palings. It is little omissions and negligences and foibles that phocure it; it is by the m the so-called little details of daily duty, faithfulness, kindness, that the lamp is kept always

filled and trimmed: When we try ourselves by the full Christ standard, and ask ourselves as to these mites of date kindness influence and example we may well feel and lament our own short-comings and say, "Who is sufficient for these things? It is only the grace of God that cap make thus minutely and constantly watchful and loyal. But that grace will be one if we seek

-if we not only a k for it in our formal petitions, but, yet more, put the spirit of prayer late our daily lives, our business, our home-duty, our social intercourse. Let us not slight or art the morning or evening sacrifice; yet let us make and doem them only fording-seasons for a perennial flame. Let the morning prayer echo in our hearts till mounday; let the smoke of the evening sacrifice begin to rise when the shadows turn. What we cannot be in and of ver, we may be Heaven grant that we he-through God helping, through Christ strengthening no.

THE TRACT AND THE OYSTER

A PROFESSIONAL diver said he had in his house-what would probably strike a ridior as a very strange chimney ornament—the shell of an oyster helding fast a pisco of printed paper. The possessor of the at was during on the coast, when he obcovered at the buttom of the sea this orater on a rock, with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his headdress. It was a Gospel tract, and coming to him thus alrangely and unexpectedly so impressed his uncoverted heart that he said, "I hold out against God's oserey in Christ no longer since at pursu thus." He became, while in the ocean's depths a repenant, converted and, as he was assured, sin forgiven man - "saved at the bottom of the Are you doing anything to publish and scatte

Gospil tracts? A tract which costs a penny may save a soul. And tracts can be multiplied our life devotion to God and mammon, to the by millions if means are invoiced to pay their can publish them conomically, others can pay

SANDING THE AXLES.

A PERSON who can help but little, is some times able to hinder a great deal. It re-res very little talent to stand in the way of there' usefulness. It would require but small ability for a roguish boy standing by a machine to sprinkle a tittle sand upon the ciled and pol ished axles on which the wheels revolved. It might be done easily, and quickly, and reu unobserved, but that sand, mingling with the lubricating oil, and being carried around on the axles, would decrease the speed, consume the power, cut the axles, injure the boxes, hinder the work, and derange and run the machine If the boy was trying to introduce pebbles or rocks into the machine he would do less dam age, for they would be observed and could h saily removed, but the mischief would com from introducing the sand, so fine that it makes

There are men in the church of Christ who ver have shown great ability to plan or exe cute anything of importance. Their main fort ceans to be sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, dissension and sus as invisibly and eff-ctually as a boy can eand the journals of a machine. No one suspects a hat they are doing; nor can any one fasten their misdeeds upon them, but the air grows thick with di-trust, and work is hindered by nen are hurdened, disheartened, and worn noble enterprises faiter, fail and are abandoned Every one notices that things go hard, and that something hinders their progress, but no ms to know what the trouble is, until the day comes for a general cleaning up, and then, lo, and behold, the axles are found covered with nand.

It requires very little ability in a mon to fill the position of sand-thrower. Neither intelligence, talent, grace, nor godliness are absolutely necessary for the accomplishment of this work. Conceit, envy, jealousy, sourness, and meddlesomenese are sufficient qualifications un der ordinary circumstances. It does not take much religion for a man to find fault; some men have been known to find fault who did not have any. It requires no long apprenticeship or great skill to throw sand on axies: a man who does not know enough to oil a machine

properly, could sand it quite effectually Here for instance is a church where there are a few people who try to do something, and a number who succeed in doing nothing encept grumbling because what is done is not done is a different way. Here is a person who from love to the cause of God desires to labor earnestly energetically, and effectually in the Master's ork; but by the time he is well under way, others who have never succeeded in accomplish ing anything of importance, are ready to throv and on the axles, and neutralize all his efforts until the workers are discouraged and the work abandoned, after which the sand-throwers relarge into a condition of quietness. They have one what they could, which was simply to hinder others from doing anything, and now their song is, "I told you so: I knew that nothin would be done." Most churches have a surplu of these sand throwers, who could be spared; and if in their place could be substituted a few of those men who oil the machinery, who lubri cate instead irritate; who feed the fires instead of throwing water upon them, and who are as ready to work as these sand-throwers are to gramble, no body would be damaged by the thange. Better still would it be if some of these very men should cease throwing sand and begin pouring on oil. They might be a power for good, and good men might be thus spared one of the grievous regutions of their lives.

JOINING THE CHURCH.

CAYS one: "I have easily besetting suns am striving against them; and when I ha overcome them I mean to join the church."

Now the church is a fort into which is man should rea that he should run, that he may fight better for his life ngainst the adversary.

Another says: "I am full of diseases from

head to foot; and as soon as I get oured of them I am going into the hospital." What are you going into the hospital for when you are cur-The church is a balwark that hides men trom the stroke of battle. The church is a school-house. It is a father's or mother's house It is a family, all the members of which are striving to help, as far as they can, those who are associated with them. It is an institution in which men are striving to save their fellow men by throwing the silken cords of sympathy, and giving them the right hand of fell and teaching them to help thomselves.

Muny a man that has been lost would have

been sared if he had gone into the church and said: "I am weak said in peril, and there are hours when I do not feel myself able to stand If a man course into rethren, hold me up!" the church, saving, "I have met with a presi change; thank God. I am sufe; and I come here to shane"-it that is the spirit with which one romes into the church, and if he can come is so really and truly let him come, we want men for lanterns and headlights all along the read But then there are multitudes of men who might well come into the church, saying Brothren, give me a barbor. There are storm after me, and I cannot stand the sea. Give m anchorage." Let such men in. Give them shelter dud protection. What is a church good for that is not good for helping sinners? Men say, "Take care of the church." A church is not good for anything except what it can de for men. Is a hospital built to look pretty and clean and pure? What is a hospital good for hut fo receive persons who have diseases and to cure them? A church is good in the proportion in which it helps men who cannot get help elsewhere; and the more desperate in the case of the man whom it resears, the more no ble is the church. Well, what about its own reputation? Let that go. He that would save his own life shall lose it.

CONSISTENT WITH BROTHERLY LOVE.

T is a commanding duty that we should de only what is consistent with love. We annot intend or purpose anything else if we really love our brethren. If we do that intertiousily which "work-th ill" to a brother do not love, for love worketh no ill to his neigh-her." (Rom. 13: 10). As Christians we can only do that which love sanctions. If we do other wise we are not Christiaus, unless, indeed, there is a reason for our doing which for the time abrogates the letter of the law of love, and which makes our doing only apparently without the sanction of love. Really, in all cases, to violate the law of love, to do a thing that love condeasais to prove the absence of love in the beart, and o to prove that we know not God. But now comes up the fact that many who claim to be Christians do that toward their brethren which others could not do, and which the general sen timent of loving bearts seems to condemn They do things which they would not look for those that seve them; which they would not that others loving them should do to them. There must, in many instances, stend condemned Not that we condemn them. We have no authority to judge. Their own hearts condemn them. They know that they would not look for such treatment from one whom they believed to have true Christian love for them

WE SHALL BE LIKE HIM

WE shall be like him, oh, beautiful thought Well may our souls with raptur wrought, After the corrow, the woe and the tears, We shall be like bim, when Jesus appears.

After the conflict in peace to sit d After the cross to be wreathed with the After the dust and soil of the way, With him and like him forever to stay.

Never again shall the throbbing head ache; cain the beating heart break. Never again the task drops from weary hands. Nor the feet ever fail in in the brightest of lands Never shall sin with the trail of its sha

sunlight nor chill its clear flame Soules oft evicend in the house of thy fri Ne'er will we wound thee when earth's frai Death! 'tis thought does away with thy sting;

Mokes us triumphant to meet thee and sing. When the Jordan is passed We shall go home and be like him at last. Master, alas, thee we've denied!

When the world scorned we shrunk from thy Yet blessed Jeson, then knowest thy lov

'ardon and belp us with grace from above. When thou appearest, oh, rapturous thought! Well may our souls into rapture wrought We shall be like tace when this life is Wound thee, deny thee, off-nd thee no more Selected by RACHIE E. LONGENECKEN

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAT, Affirms. J. W. STRIN, Denies D. B. RAY'S NINTH APPRICATIVE.

RAPTIST churches do not go to to If members commit crimes as citizens or soldiers, it is the custom for the churches to administer discipline. Why does he not answer? Were you, Mr. Stein, guilty of murder, perjury and the lusts of the flesh, as a Baptist? By put-ting "in the book" three times in our example, he begs the question. There is ellipses in the part of the commission in dispute. The man that dares to add is guilty. "Into the name" does not oc-"three times" in the commission. It is forgery. He did teach that baptizing must be understood three times in the commission. But Mr. S. has been driven before the edge of truth to deny his own criticisms. This was his post tion in his 3d affirmative, or there is no sense in his analysis. There he says that Jesus "commanded nothing less than baptism into each name." Baptism into the name of the Father must be two or more immersious into the Father's game, if baptism is frequentative. This knocks the bottom out of his pretended and false facts. Mr. S. is so complety broken down that he brings in the arguments of Mr. Seiss for sprinkling to help him out. Surely, he needs help. Neither Mr. Stein nor any one else can make it appear that eating a full meat hunger is the Lord's Supper. to satisfy Paul said: "If any man hunger, let him eat at home;" but the Tunkers say, come to church to eata "full meal!" The custom of filling the stomach with beef mutton, soup and potatoes, and calling it the Lord's supper is too ab surd! it is called deipnon, the principal meal.

This is because it is called the body and blood of Jesus, which is the great feast

Baptist churches possess the Bible or igiu, while the Tunker churches look to Alexander Mack, in the eighteenth cen tury, for their origin. Baptist churches look to Jesus Christ in the first century for their origin. The apostolic churches used to the same of the coss; and prophets; for God last perch upon the banner of the cross;

call it the Lord's supper, is outrageous.

and James' were martyrs in the Baptist chorch.

Joseph Belcher, a Baptist historian

"It will be seen that Baptists claim the high antiquity of the commencement of the christian church. They can trace a succession of those who have believed the same doctrine and administered the

same ordinances directly up to the apos tolic age." Religious Denominations, p

Before we proceed further with the origin and perpetuity of the true churches, it is important to correct a false impression. It is contended that the true church of Christ has apostatized and became the church of Rome! This is not true. The Romish church, the an ti-christian church, originated from Sa tan. The "Man of Sin," the Pope, had his coming "after the working of Satan, with all power and signs and lying won ders." 2 There. 2: 9. In Revelation 17, John saw Rome in her glory as she rode

"And the woman was arrayed in pur ple and scarlet-color, and decked with sold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her forniestion:

And upon her forehead was a name written, Mystery, Babylon the Gerat THE MOTHER OF HARLOTS AND ABOMINA TION OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the mar tyrs of Jesus; and when I saw her, I

wondered with great admiration." This is not the picture of "the Bride the Lamb's wife.

In Rev. 18 chap., John saw the de struction of the Sabylon. She was not, and is not, to be reformed.

'And after these things I saw anoth er angel come down from heaven, having great power; and the earth was lighten ed with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all autions have drunk of the wine of the weath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her uble. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart. I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly hurned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewand her. of the soul. But to stuff the body and and lament for her, when they shall see

the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one boar is thy judgment come.

angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon he thrown down, and shall he found no more at all.

Rome is to fall and be utterly destr ed beneath the thunderbolts of God's wrath. Of this stupid idea of reformi-

the church of Rome, J. L. Waller said "Here we rest our cause; the case is made out. The doctrine of reforming the papal church is unwarranted by Scripture and unsupported by history. The church of Christ was persecuted, but never overthrown; cast down, but not destroyed. It was built upon a rock against which neither the powers darkness nor the seduction of Satan transformed into an angel of light, could prevail. Poor, persecuted, obscure and despised, still the true friends of the Redcemer maintained the great truths of our holy religion, unterrified by opposition and unseduced by corrupti And the honor of being witnesses for the truth and the word of God, when the civilized nations of the earth had bowed in blind and servile obedience to the anthority of the Reman Pontiff, in sustaining in undiminished radiance and splen dor the altar fires of our holy religion during the long and dreary darkness of the world's midnight, belongs to the Baptists. This is confessed by their enemics; and thus in them is fulfilled the predictions of the prophets, and illustrated that promise of the Savior, "That the gates of hell shall not prevail against his church." Baptists not Protestauts, pp. 40, 41.

That the kingdom and church of Christ has continued unshaken to the present is abundantly sustained by the word of God. The testimony, from Dan. 9: 44, and Matt. 16; 18, was introduced

in our last.

When Gabriel the mighty angel was sent of God to announce the birth of Je aus he said: "And he shall reign over the house of Jacob forever; and of his king dom there shall be no end." (Luke 1 33). Jesus the Great King must reign over spiritual Israel forever, "and of his kingdom there shall be no end." Who will say that the throne of Christ has been subverted and that his kingdom came to an end?

The apostle pointing out that great and terrible day of the Lord when the voice of the Almighty shall shake heaven and earth, says:

"Whose voice then shook the earth;

but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as things that are made, that those things which cannot be shaken may remain. fore we receiving a kingdom which cannot be moved, let us have grace, where by we may serve God acceptably with reverence and godly fear." Heb. 12:

Many gloomy wrecks of human gov ernments, political and religious, lie scat tered along the shores of time, and many others must yet he dashed to piece amidst the contending storms which shake our sin-blighted earth: but thanks be to the Almighty, who "plants his footsteps in the sen and rides upon the storm," he has established his everlasting kingdom, never to be destroyed, to stand forever, to have no end; and that amidst "the wreck of matter and crash of worlds, it "cannot be moved"—it tan Messenger, a prominent Campbelle "cannot be shaken." Victory shall at the peper, in his issue of Jan. 28, says:

"With Alex. Campbell, we say, the

true Waldenses were Baptists. Stephen hath avenged you on her. And a mighty and when the smoke of the battle pass way and the storm clouds are see and gone, then the kingdom of God, as the great spiritual mountain, will tower above the mountains-human govern ments; and the nations shall flow

Yes, we may confidently sing: "Sure as the truth what last To Zion shall be given

The hrightest glories earth can yield, And brighter bliss of heaven."

If we deay the succession-the perpe tuity of the kingdom-we deny the truth of the prophecy. If we admit the perpetuity of the kingdom, we are com d to admit church succession. As before seen, where the kingdom of Christ exists there must be local churches; and where the local churches exist there must of necessity be the kingdom. Notwithstanding the Tunker churches

had a buman origin in the 18th century, their leading men have been forced to admit the Rible doctrine of church speecssion. In his affirmative, Mr. Stein contended that the Tunker "church is God's habitation." We asked "where God dwelt till 1708, when the first Tunk er church was organized"? Mr. S. admitted that God dwelt "with his people." Thus he is forced to admit church cession He even dared to claim the uccession through the Waldenses. thought that he had found that-

"There were testimonies of the exist ence of an apostolic church from the egipping connecting with our brethren in America, through the accient Waldenses, and Albigenses," 16 affirmative

In the same speech he admitted that 'Christ has always had witnesses some where on the earth who have been one in him," &c. He contends that they cappot be in Christ unless they are in his church. Peter Nead, in his Thelogical works, p. 381, says: "God has slways had a remnant who

in the worst of times have observed the ordinances, according to his holy will." Again, in his 15th affirmative, Mr. Stein says:

"We do not doubt that Christ has always had churches some where on the earth, which have held and practiced substantially what the brethren teach and practice.

But, before the close of the first prop asition, he was driven to confess his m take, and admit the truth of Mr. Mack's account of the origin of the Tunker church in 1708. He surrendered the Tunker succession. First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pedo-baptist church-Rome or her branch

es. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church, holding immersion, that has any claim to Bible succession except the Baptist, therefore, even the Tunkers themselves, must admit Baptist succession, or be driven into infidelity.

Mr. Campbell and his disciples have been driven to admit Baptist succession

In his debate with Maccalla, page 378, Alex. Campbell says: "From the apostolic age to the present time, the sentiments of the Baptists, and their practice of haptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced."

This was said when he was among Baptists, but long after he had starte his own church, he admitted as much Mr. T. R. Burnett, editor of the Chriskingdom, though entangled in some er-

The lending Campbellites have been forced to admit the Baptist succession, and the Tunkers must do the same, or

We expect Mr. Stein to object and of Christianity. He admits the succession. If it is not with the Baptists, let Will him name the church that has it. he do it?

THE UNFRUITFUL TREE. II.

BY B S T BUTTERBALOW

"A certain man hada tree planted in his vineyard and he sought fruit thereon and found none, etc. atc.—Luke 18; 429. MEN act to baste, and repel injuries

with prompt chastisement, bnt God arises to judgment after long delay, and when the overtures of mercy have been signally disregarded, the Psalmist illustrated this, when speaking of the perverseness of the children of Israel, and God's long-suffering towards them. He says, "but he being full of compassion, forgave their iniquity, and destroyed them not.

Thus it is to-day, you have perhaps been receiving blessings and mercies from your youth up, you have been watered and nursed as tender plants in the heritage of our Lord, and many a bud of promise has indicated the beginning of spiritual life, yet manhood, and mid life, and old age have been reached, while as yet no fruit appears. All this time Christ has been gracious; he has pitied you calling to you in love to come to Jesus and live, making the ground around you fertile with the rich blessings of the Gospel, but the barrenness is not removed, the fruit does not appear. When the angels sinced, there was no long-suffering and forbearance toward them; their punishment followed close upon their sin, for such rebellion required strict justice. But he has not dealt so with us. The Lord has even been merciful and gracious. "The long-sufsays Peter, "waiting in fering of God. the days of Noah while the ark was building." Yes, the entire history of the Jews is a record of God's forbearing proceed no further, and take no step

In the days of Moses the Lord inquired, "How long shall I bear with this evil congregation which murmur against Hundreds of years afterwards Nehemiah exclaims, "Many years didst thou forbear, etc, later still, the prophet Jeremiah adds, "The Lord could no longer bear on account of evil doing; and the New Testament exhibits the same feature of divine goodness. God "endureth" says Paul. Peter declares the Lord is not willing that any should perish, but that all should come to repentance. Thus it is, my friends, God wants upon sinners. He stands at the door of your hearts knocking for entrauce, and there you have kept him until he says, "my head is filled with dew. and my locks with the drops of night. But mercies have failed, forbenrance no longer a virtue. God now comes to a determination, "Behold these three years I come seeking fruit on this fig-tree, and find none, cut it down, why cumbereth it the ground?" Two reasons why God should cut down the tree, its own use- tion," yet I will run the risk of my pres lessness, and its cumbering the soil that

kingdom was with the Baptists before and takes up room or cumbers the dealy destroyed, and that without remhe and his coadjutors started the refor-mation, and they are yet a part of that for as there is no middle ground of ac there tion, all who are not doing good, accord ing to the words of Christ,"He that is not with me is against me." Life is wasted to one who brings no fruits of righteous-ness. If he has made no provision for be swamped in the quicksands of inidelity. his soul, and secured no peace with God through Jesus Christ, he is a useless comberer in God's vineyard. The test eavil. So did infidels against the truth of usefulness consists in doing works that will survive the things of time and sense. The place of such labors in the soul, the eternal interests of our being. Here is where the fruitfulness must be seen. We must do deeds that shall live after the trump of the arch-angel shall sound, deeds that will stand the test in the hour of death. Christ can applaud in the day of judgment, that will be remember ed through eternity. It will not be asked in the last day, did you erect a king dom, or build a city, or lead an army to victory? But did you bring fruits [of righteousness? Did you cultivate the graces of the spirit? Did you do the works of a child of God? Have you and win souls to his royalty? And if is death, well at the day of judgment, you have, though poor in this world's and through eteroity. If not, then you goods, and looked down upon by this will be cut down as a "term" with the property of the control of the cut down as a "term" with the cut down as a "term" of the control of the control of the cut down as a "term" of the cut down as a "t vorld's nobles, you shall prove yourself to be a tree of God's planting, soon to be transplanted into the Paradise above Not only are the lives of unconverted men useless as regards their souls—they are also cumberers of the ground. Their influence proves a hindrance to the gos pel. They oppose its progress in their earts and throw the weight of their authority and example upon the side of the world, the flesh and the devil. Every unrenewed man virtually and publically declares that he is opposed to the religion of Jesus Christ, that he has no faith in the ordinances of the church, no

> is only plain Bible facts. Suppose a man comes before you and hows you deeds properly drawn and duly authorized, which were to place you in possession of a great, yet distant estate, you listen to his story, read the deeds, examine the seals. If now you secure this property, but on the contrary turn from the whole subject,—you say in action, that you do not believe th report of the messenger, and discredit his titles; and by your neglect of him, you give the lie to all he has said and shown. This would be the judgment of every unbiased mind. Let us apply this to religion. The minister of Ch comes to you with the word of God, he points you to the title-deeds, to an inheritance reserved in heaven for you, and shows you the means by which to secure it; he offers to conduct you to attain it. He solemuly pledges the truth of God to it, and establishes the authen ticity of his message, by evidence that cannot be denied. And now, my friend, if you turn your back upon Christ, and refuse to believe on his name, you declare your disbelief in the whole matter. You in effect say, I do not think that God will he as strict as he says he will. I will try him a little longer; though the Holy Ghost snys, "now is the accepted

belief in the revelation of God. This.

we repeat, is the declaration of the un

renewed man; it is the language of his

daily life. This may seem harsh, but it

We are too apt to forget that there is a time beyond which God's Spirit will not strive: there is a bounds ry line over which mercy never steps At the point when the forbearance of God seems to end, an intercessor appear Christ comes into view, and pleads for "one year" more of probation. "Let it alone this year also, and if it bear fruit. well, and if not, after that thou shalt cut it down." He does not pray that it should never he cut down, but not now; "Let him alone this year also." This however, is not a pardon, only a reprieve for a short time, long enough to give you a full trial. Now in this time God gives him culture and tillage to fruit fulness. His position is of extreme per-il, because the time is at hand—the isthmus of probation between the land of hope and the world of despair is very narrow, and his feet are on slippery places of solicitude because upon his resolve this year may hinge the destiny

of his soul forever

My gentle reader, if now you become a "tree of righteousness," and "bring ground." O what a fearful thing to be 'cut down" after having been by baptism planted in the vineyard, and hav ing years of spiritual culture under gospel vine-dressers, and especially after having been spared longer on probation ary grounds, through Christ as the Mas ter of the vineyard, for the guilt of dis obeying the commands of God, and of slighting the ordinances of the church; then is superadded the setting at usught of the Lord, under circumstances of contempt, which may call down the wrath of the Almighty. To all such we recommend the declaration of Paul to the Hebrews: "He that despised Moses" law died without mercy under two witnesses, of how much sorer punishment had trodden under foot the Son of covenant wherewith he was sanctified hands of the living God

suppose ye, shall he he thought worthy God and both counted the blood of the an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10: 29. It is a fearful thing to fall upto the

DRANK THE JORDAN DRY.

BY J. S. MORLED.

SEVERAL years ago, I noticed in the Flag slittle incident, which is al-

nost too good to be lost "In the State of Virginia, a Methodist minister had been holding a series of meetings, and on the Lord's day intended to administer haptism, by sprinkling; and for this purpose had a bowl of wa ter placed upon the stand: just then he noticed a Christian (Campbellite) minister in the congregation, whom he inrited into the stand. Before administering baptism, the Methodist minister, with the spplicants, knelt in prayer.
White they were thus engaged, the While they were thus engaged, the Christian minister became quite thirsty and noticing the bowl of water on the stand, supposing it was placed there to drink, instantly drank it dry. When prayer was over the Methodist minister eached into the howl for water to haptime, behold now is the day of salvatize with; and to his astonishment found it empty. The congregation who had acticed the drinking, began to titter and ent condition, God is merciful. He will might be better computed

of call and down as a combeter of the laugh. The Christian mission up to the yield the depth of the computed of the

minister, and the tittering of the audi eace, took the hint, and instantly jump-ed to his feet, exclaiming, brethren, I did the mischief; I drank the Jordan

We would only suggest to our Pedo bapist minister that it might be prudent keep the Jordan out of the way of thirsty preachers.

PROVOKING A MINISTER TO ANGER

A MAN was once employed to provoke a certain preacher to anger and he undertook the task in the follow ing manner:

'Sir," said he, "you're a fool! "I know that," said the preacher, "and knew it some time before you mentioned it to me."

"You are ignorant." "I know that, and have been trying

to be clear from it by learning to know myself." "You are not fit to preach."
"I know that, and daily wonder that

God should bless an instrument so unfit

for such important work." You ought to be carried out of town, to have justice done you."

"I know that, and, according to jus tice, out of the world too, for I long ago

forfeited my life." "You are not worthy the notice of any respectable character on earth.

I know that, and these are the only characters who take any respectable octice of me.

You are not worth talking to, or with '

"I know that, and it is singular that you should acknowledge it, and then

spend your time in acting contrary to what you say is true." "I never saw such a person as you

"I know that; but I cannot say so

much of you, for your father's children are numerous, and there is a family likeness through the whole."-Selected

Is all the drunkards were drawn up in battle srray, in tworanks, they would form a line two hundred and twentyfive miles long. What an array of vic tims! Every hour in the night the heavens are lighted up by the torch of the drunken incendiary. Every hour of the day the earth is reddened with the blood spilt by the drunken assassin. This great army is in motion; detachments are continually filing off to the poor-house, the prison, and the scaffold,

the drunkard's graveyard, and their places are constantly filled by recruits drawn from the camp of instruction— the moderate drinkers. Who can compate the fortunes squandered, the hopes crushed the homes made desolate the hearts broken by intemperance.

The ugly man, in his own opinion, is all right; his neighbors all wrong. any one is so rash as to oppose him any manner whatever, no words can express their mesnness or absurdity, in the eyes of the ugly man. To be contrary to his neighbors and all the world is his delight—if such a nature is capa-ble of that sensation. The ugly man is envious. If any of his neighbors meet with success in life, and attain to a position in society to which he, by reason of his ugliness, is not capable of reaching, his tongue is ready to assert that they did not get their property honest-

The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, 8. J. HARRISON, J. W. STEIN, . . Farrage

CURBINAL PRINCIPLES.

BRETHEEN AT WORK, Lanark, Carroll Co., Ili.

LANARK, ILL.; . . . APRIL 6, 1880. PRINCIPLE is Plessure's cheerful fireside.

He shall be immortal who livell till be stourd by one without fault

To put a bad construction on a good act is to

WHEN you have found the role of a man

MIGHT sales you to throw your principles in-

reed-hopper to be ground out to its or-Wg had intended to begin our review of Eld.

Jarcell's pamphlet on hetwashing in this n-sue but give up the space to Bro. J. S. Mohler. BROTHER J. W. Beer goes, by order of City Mission Board, to Cumberland, Mds., April Lst. The Lord bless his efforts to do good to that

Page education in France will likely drive all the Jesuits out of that country. and ignorance cannot thrive where the free chool system mevail

READ Bro. Howard Miller's priicle on the net page and learn what comes of having so many persons interfering with what was as-

igued solely to him. tr is said that in the Weish language an infidel book does not exist. Happy would it be for the morals of the world if the same could

BROTHER Jesse Calvert writes that he will ingin meetings in Ripon, Wisconsin, April 34.
The prospect for persualing some to follow
Jesus more perfectly, is good.

From the Good Preacher we know that house duties will not permit Bro. D. N. Work-num to travel at pretent. His engagements therefore, cannot be filled at this time:

DANISH papers for free distribution. know any Daues who would likely read these supers please and us their siddresse. We would like to see brother Hope's monthly wideby expendetad.

THE Atchivon, Topeka and Santa Fe Rail-road according to its rules cannot grant ex-cursion rates! but will furnish all mibisters slong its line with halt fire permits upon application to their nearest station agents.

We have received a communication from Barraumber. He will muits regularly for the Barraum at Wons. Bro. E. was formerly editor of the Apodolic Times, and resently united with the Brethren.

How difficult it is to be of a meek and for How difficult it is to be of a morek and for-giving spirit, when despitefully used. To love surement, and to forgive on evil speaker is an higher attainment thun is commonly believed. It is very rosy to talk of Christian forburstuce among neighbors, but to practice it consolves proves on to be good Christians indeed.

SISTER SARAH STUVER, Of Marvin, Dacotal Ty., says that Bro. John Early, of Aurolis Iowa, is expected to prouch to the people of her lows, is expected to present to the proposal net vicinity before long. We are glad to bour that our brother intends to go out into that coun-try to hold forth the word of life. May heav on's blessing attend his carnest labors. We are glad to bear that

We give up the first page of this frine to chippings from some of our exchanges. It is gratifying to note the wholesome truths which

are finding their way into the hearts of many monle by means of the preval It is better that articles of a high moral and appliances tone visit the firendes and reading rooms than low, debuging literature.

THE Young Disciple comes to our table week ly containing many good things. It certain should receive a liberal patronage both in and out of the church. We hope, however, the edont of the church. We hope, however, the ed-ther may soon find a better system of "Lessons" this the "International." If any of our read-ers desire a specimen copy it can be had by addressing Quinter & Sharp, Asbluid, Ohio,

. . . A TRAMP was not long since arrested for dis orderly conduct and assault, and hattery, while under the infloence of liquor. 'On his way to the look-up he shouted, "You have arrested the wrong fellow; when I am sober, my heart is good, when I am drunk I am full of the devil st rum and lock it up, and let me go fe The tramp is right, let us lock up rum. Pro

ASSENATIONS between friends, strifes neighborhoods, feuds in families, difficulti churches, size of the tongoe, needless litiga-tions, disorderly conduct, street brawls, indecent behavior, enervating festivities, duels, petty and capital crime, demoralizing literature, evil tempera, recklese journalism, hasty legislation overally state-menshin-who can deny that all often the effects of the drinking that is deemed "moderate.

Bpo. Joseph L. Coven writes: "I have been confined to a sick-room since the beginning of March with typhoid form of catarran chil fever, but enjoyed the rich ministrations of the afflictions of the Lord everywhere, yours in americas of tele in good company when the B.
AT W. is read to me, especially when the arrows of truth by Bro. Stein are driven home to
the heart. The Stein and Ray debate must be and in book form.

WE are frequently reminded of mistakes in the B. AT W. and that the printers are to Perhaps it would be well to be sure of this at all times, for the copy tells precisel who serred. We are willing to take our share and do our very heat to curry heavy loads, but really, we can not serve as scapegoat for every error. Jesus could and did "bear our sine," error and that ought to satisfy all of us. Come, let us bear one another's burdens."

church had the pleasure of listeoing to Bro. W C. Teeter preach from Canticles 5: 16, on Sun day, March 28th. Subject, Jesus is our friend The points made were 1. He is a rich fries He is a liberal friend.--James 1: 15. 3. He is a true-hearted friend.--Isa. 63: 9; Zach., 2: 8. Heb. 4: 15; Acts 6: 4, 5. He is a faithful triend Ps. 18: 3, 7: He is a self-sacrificing friend, Pe 84: 11. 7. 'He is an almighty friend. Job 3: 19 7. He is an ever-present friend. Isa. 4: 10 &4 2. 9: He is our heat friend.

liable man is the man of good judg ment. He does not jump at conclusions. ras over a subject in his mind and looks at it all round. He is not a partial, or one-side man. He sees through a thing. He is apt to be a very reticent man. He does not have to talk a great deal. He is a moderate man, not talk a great deal. He is a moderate man 'only in habits of hody,' hut also 'in mind. is not's passionate man; if so by nature, he has overcome it by grace. ... He is a sincere man precement by grace. He is a success with not a plotter or schemer. What he says can be relied on. He is a trust-worthy man. You felt asso with your property, or the adminis-tration of all airs in his hands: He is a brave man, for his conclusions are togically deduced from the sure bas's of truth, and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and truthful without being good.

DONTSee how we can get along without the BRITHES AT WORK making its regular reit ever week. Think the charches ought to furnuls the means to supply the poor mini-ters with the papers, not because they are any below thin any other poor members, but because they are at more expose.—T.

Certainly curreles should supply their numsters with the papers; and now while the the seventy five centrate is open it is a good time to aid the poor preachers. And it will not burt him to leave a sack of flour and suits of appared at his door occasionalty.

BRO. P. R. WRIGHTSMAN, of South Ben Bio. P. R. Watshirsans, of Scott Deno. And, of 23d thit, writes that he is home from Kausas for the librid tume. His health his been so much improved by his sky there that he has purchased land to Dickenson county and intends moving there sometime next May. Brown which was a mirrelid for is long time and we will have been mirrelid for is long time and we ate which has glist that he has found a clim or revived loushealth that he is able to engage actave ministerial survice again

the recommends the country to which he is poing highly in reference to the price and quist-sy of its land, its schools, churches, etc., and as by saying

close by saying:

"If any members or others wish any further information in regard to this country of Konseckhoff was reproposed with me by including shamp, but let your inquiries be to the possible which any possible because in the write and postage because in the anile work of the possible or possible of the possib pocually non I sequented with the host section of land water markets etc.

DOES BROTHER HOPE RECEIVE A BALARY FOR PREACHING

gh the paper whether B y for preaching in Deagner c that he gets eight hundr ching. J. H." WE thought Bro. Hope's inters, difficulties, necessities, distresses, affections, and chas-tisements had been so well published in the Brethren's periodicals and by Bro. Eby at the Annual Meeting at North Manchester, Ind.: ju 1878, that by this time all understood them However, our brother's query is a fair one and descrives a fair and candid answer.

Bro. Hope is a poor man-bas usught that be can call his own. The little he had before leaving America was sacrificed 10 order to meet his debts; and to obey the call, of the church. He truly forsook, all, and without a murmur went to do his part towards planting the truth in his native country. Nor did he find a land where the people would embrace him, but on the contrary a people who stood aghast with fear-a people who were rivited to superstition and ignorance. Even his own father would not cheerfully receive him. friends were there to conduct him from the cars to an elegantly fitted-up mansion where tables laden with rich delicacies and luxuries could be seen, and where beds, soft and shining would invite his weary limbs and body to rest but I will not record the other side; angels would weep over it, and yet rejoice that w' few souls were willing to endure it for Christ's

While our brother was suffering the priva tions and hardships from a cold and uppitying world, among thousands in this country in the midst of their plenty, in the midst of the sumptuous dincers and suppers, elegant homes and barns and all that would give shelter and comfort around them, a sort of suppressed murmuring could be heard lest Bro. Hope should he spailed on black bread and soon

Bro. Hope cannot live any length of time in Donmark unless the Brethren in America ply bread, apparel, fuel and honsecent. He has no money; and if he had ten thousand dollars he goold not go into say, kind of publi business, because all who do so must sweet all housess, because all who go so must wrest, in legismore to the Crown, and this Bro. H. connel do. If he had about \$2,000 he might prochase a small farm and from this support himself. Now don't begin to think of an '80 or 100 acr. farm for \$2,000. Denimark is that fillings not Kunnas: 'I'do not know the price of land i Denmark, but think one would be fortunate to get a farm of 10 seres for \$2,000 over there But then ten seres in Denmark is shout the samp at fifty born Perhaps those who are consist that here message super-section was the section with significant control of the stronger super-section was the section of the stronger super-section with the section of the secti

instead of spending the money as is now being done, and we get ourselves down as bring in favor of it. Had this course been pursued from the beginning it would, have been far

gating the cost of living in Denmark, confuded that it would take about \$800 a year to upport Bro. H. Out of this he pays rent for a where the Brethren hold meetings, first and hight for the same, reut for the house he lives in, traveling expenses to and from differout parts of the country where a few members reside. This last it m, however, a small for he nearly walks, and eats very little Notsually walks, indents very little Notornbly less than \$800; but the committee thought that this amount should be raised so that if needed it would be ready, ... I have he-Tore me an itemized account of all his expenses counted for, sad I venture to assert that not one of us would without some inturmuring, est and drink and wear what Bro. IL and famil do. My heart bleeds, my eyes fill with third my whole frame is moved when I think of the incressut toil, the great privations and sacry fices made by pur dear brother who then lus to he abused, by those who make great pretentions to picty and godliness. Pardon me, brethren, if my feelings become stirred, for it is fighting against God to attempt to destroy him who torsook houses, lands and all for Christ's suke Poor Brother Hope! With a sick wife, sever al small children, the care of the church, the preaching of "the Guspel to the nour." up wonder his soul as often filled with angulah; and where he may rest

where he may rest.

Since writing the foregoing we received a
letter from Bro Hope, and he feels almost
ready to give up, yet the prospects
of the church in everything were never better . Out of the \$800 which was or dered to be raised for him up to this time he has received about \$460. "One hundred dollars more was sent to him the last of March. By this time he should have had \$800. Money should be kept on hand there for any emergency. We do not like to be constantly reminding you of this duty, brethren, and we pray God to awaken all of us to a deep feeling of love and duty towards our fellowmen and me another

I have now briefly given a tim-picture of Bro Hope's circumistances, and I braye it with each me to call it what he pleases. Salary means wages; and if Paul were living perhaps be would have to answer for "rolthing the churches, taking wages of them" that he might serve the brothern at Corinth. I, have no sympathy with that "pay-me-or-I-will-not-preach" spirit; But I have very great sympathy for that man whose time and talent are devoted to the church and through poverty must endure afflictions, he abused and maligned. A tale will be unfolded in the judgment which will no doubt surprise some very piously inclined people/ 'Do all dvance my spiritual interests, but oh! he careful not to attempt to reap some of my carnel things." This is a popular motio, and the devil is pressing it hard upon the serand the devil is pressing it have upon the ser-vants of God. How meany of those, who are complaining because the sympathetic formula Bro. Hope the necessaries of life, see not work-ing for a salary? How many farmers and mechanics are working for nothing. How many time to the church? Hew miny are willing to give up all fee Christ, and like the spostles and early. Christians he everywhere preaching the word? How, many, are strong quough in the faith to foreake fine houses, fin

succept untile tath to torside fine bourse, fine carringer, pilest mounted harts, embrodered dresses, well-filled garagers, and go and work for the bours and give to Christ by teaching people how to be divided. Amount their distions while fooking up towards the hearens and as you arree from your knews after a heart felt prayer think of Brot Hope. When we are willing to say, "Now, Lord, we will go," then we will bugin to trate some of the

of Christ.

BUT our opponents virtually admit all that we claim on this subject by teaching that haptism "ja exsential to membership in the church of Jesus Christ." See R-See Ray's Text Book on Campbellism, p 253. tures teach one way to get into Christ, and my to get into the church, Are our bodies made "temples of Holy Spirit" by one process and a part of th church, God's, "temple" and "habitation" by an other? Are we not as truly to be "haptized in to Christ" as we are to be baptized and not with the "members" or the "vine" and not the "branches?" Can be get into the "Head" and not be in the "hody?" Can be be in "the vine" and not be a "bounds" Can be be saved without fire-the "the body?"- the church?"-"the Bride? The Lumb's wife?" The Waldenses and Albigences ead "Out of the church there is no salvation." Martyr's Merror ip. 230. The ancient Vallenses or Petrobrussians taught that "It is not the faith of another but an individnal's own faith that erres with bapticus inse-much as the Lord says, "He that believeth and is baptized shall be saved?" Faber's Enquiry into the History and Theology of the Arcient Vallences and Albigences, p. 169. They said. Neither hantism without concomitant faith nor faith without concomitant baptism, is of any avail for neither can save without the other. lhid, p. 181. Dr. Ray calls these people, "the church of Christ," "the true church." tust Succession, p. 349, with which posit Bap Baptist historiane and writers of note are egreed, thus granting, however reluctantly or indirectly, that buptism is order to the xeumsion of sine for which they oppose severtheless characteristic of the true church

In contrast with the man-made theory that "he that believeth and is saved may be hap-tized, if he wants to," "the author of sternal salvation" besides whom there is no name given under heaven whereby we can be saved," of this question by constitutional authority In stimulating the terms of salvition for the world, be declared "He that believeth and is baptized shall be saved." Mark 16: 16 This is his doctrine "to the end of the world." If haptism here is not a condition of salvation, neither is faith. If faith is a condition, so is hantism. Here they are united in one common design-one common end, From this there is un escape, and he who promises salvation to the exclusion rather than the inclusion of h ism modly attempts to put asunder what Christ has joined together. Were there no other scriptures bearing upon the design of baptism, this alone would forever render on ition invulnerable. Gentle reader, in concluding this point let me address you personally. You should run up risk about snything as important as your own salvation Rat or, if your soul is lost, all is lost. When there are two sides to any important question, and one is doubtful; and the other is not, it is the part of true wisdom to take the side shout which there is no doubt. That is the safe side. I beseech you, remember that uo hody and no sys tem questions the safety of the faithful bap teroil incultent believer. The Savior himself as sures you that "he that helieveth and is bap shall be saved." The doubtful side whether faith will cave without baptism. Retember, Jesus has not told you it would, and if it will paptism will not prevent it. suffer the traditions of men, or the theories the boundary learned who despise things of God us "foolishness" to be sue says, "Not every one that sait! unto me Lord. Lord, shall enter into the king down of bearing but he that doct the will o my Father which is in heaven." .. Matt. 7:21 not blinded by the treacherous teelings of a decritful heart. Error believed will produce the same effect upon your feelings as 'if it were truth. A counterfeit bill, before it is detected. makes the same impression upon the reciever as if were genuine. False rumors of benefits and or other events believed stir the emo tional and pathetic feelings as desply as if they were true. The deladed deryster to a false the ory or religion constemplates his hope with as much emotional sensays as the Christian. Let tried to prospit the plain truth, and endeavored

anto thine own understanding." unto his testimonies; make huste and delay not keep his commandments," Pr. 129: 59-60. All his commandments are sure. They stand first for ever and ever, and are done so truth and righteousness." Pe. 111: 7-8. "Go in the path of them." Pe. 119:35. "Wander not from "Delight thyself in them." Pr. 112: 1. from the heart that form of doctrine" delivered by Christ and handed down by his holy speciles. Be "faithful unto death" and

may God preserve you unto his heavenly king-A PLEA FOR YOUNG MEMBERS.

R LESSED is that church where young men D bers are not regarded with distrast, and are not every day reminded that they should either speak nor work because they are young. Blessed is that church whose young members are sing, pray, talk, love, and "grow in grace. at church less not deuted the faith, but holds

est the name of the Lord Jesus Rheard is that church which is presided over y a "blanicless" elder, who neglects not 'the bs of his flock-who is not, constantly re baking and reproving the young.

Blessed in that church where the "simplicity of Christ" reigns so that the young members ony learn to admire and reverence the holy tratic and endure burdness as good soldiers. Blessed is that church whose old men,bers st surmise evil of the young bues; and who will meet the tender lambs and greet them with lowing hearts and duriling constitueness Blessed is that church whose young min ister nd deacons are not constantly evil watched for exil. Thrice blessed is that church which has no murmurers and croakers.

No wonder that young Buthren are refusion ficial positions in the church. They are not blind to the fact that in some places no sooner s a young brother chosen to official position than he is watched by corrupt and unconverted errons for avil All his infirmities are magnified, and there is a constant pressure to take his flice from him. Young brethren whosee these ings reason thus: "If I accept, no effort will be spured until I am removed, and a removal means spotted character. I now have a good anding in the church, and to maintain it, I will remain where I am. If I could have the prayers and sympathies of the whole church, I would do my part, but official position means

re than I feel that I can endure."

Now we do not say that young Brethren who thus reason, do right, but we can sympathize with them and appreciate their fe sires. They must endure "hardness as good soldiers;" and blessed is he who can patiently receive the cold, formal greetings of de iguing persons. Jesus was compelled for or sakes, to bear the taunts of hypocrites, and we should gladly bear what he did. Quite likey those who are guilty of the sins I have here amed will cry out; for the devils once said to Jesus: "Art thou come hither to torment us hefore the time?" No doubt the plain speech of the faithful often torments the wicked; and they would rather not be termented until "the

Unless the faithful will arise in th oldness, and stand to the truth with all meekness and long-suffering, the cause of our holy Christianity must suffer. Brothren who are illed to spend their time and means for the hurch must not be permitted to be dragged down by men of impure motives. They must be suported and encouraged, or soon the doctrine cross will cesse, the condicatick he re

world.

We are not pleading for the ground, stubborn and unsubmissive. Such find no encourage ment from us; sud if they repent not, they wil ventually be compelled to associate, with th mulicious and malignant. But we are pleading for the faithful-for those whose arts are in the cause of religion. These her our prayers. These must be encouraged to conthing, though the fiery darts of the wicked be oustantly burled at them.

Young ministers should prepare themselv for hard trials. We remember of premising to

DESIGN AND FORM OF CHRIS- the plain word of God be your goode. "Trust to avoid speculations. It was our first effort at
TIAN BAPTISM." in the Lord with all thine heart and lean not that place, and being a long way from home that place, and being a long way from home Prov. 3: 5. and a stranger we felt the need of sympathy Think upon your ways nod turn your feet But imagine our surprise efter a half hour stall when an old brother erose and for sharest we hour talked on the same subject, warning his members not to 'pin their faith to the cousleeve of any foreion anealer." Tene, we did Per 111: 7-8. "Go in the not expect any one to pin his faith to our "cout sleeve," nor to our sermon, nor to any part of us; but we wondered why such speech bad to he used. Of course we did not give up preaching the word, nor throw down the armor; we only pitied the poor old brother and prayed that he might have wisdom to treat other young ministers better then he did us. We thought perhaps we would live to be old and

possess the same weakness. Theu, speak in tender, topes to the young One word of kindness will she more good than a whole dictionary of abusive terms. When the down for want of a little cheer. time comes to rebuke, because to rebuke with "all longsuffering and doctrine." 2 Tim. 4: 2. It is usedess to rebuke with "I am the elder" spirit, for their is neither doctrine nor longsuffering in that. Young members have ideas of right and wrong. They too have feelings, thoughts and desires. They know how to appreciate knodness and reatleness. Remember they are qualified to vote-if they are qualified to decide issues, then they are qualified to ou only lose your influence over them thus. If you must say, "Woe unto you hypocrites," say it with all the tones of an Immar and ' fee you must give young members over to Satan, to not do it with joy, but with sorrow. O may the Lord help the old and the young to honor their hely calling and prepare them for eternal bliss!

PHEFING BY J. S. MODLES

W E occasionally notice an article, complaining of the complain ing of the manner in which some of our seters report their meetings; and also of others who enlogize the ministers. There is no doubt but that some are too egotistical in their reports, i. e., too full of self-praise. But it is ab solutely necessary, when we undertake to cor rect others, to watch closely our own hearts that we do not complain from a spirit of ou In that case, we would be as much in the fault as the eulogist. To speak in terms of praise of those who are instrumental in bringing many and daughters to glory, is Scrip Doubtless, there are those who can hardly bear a word of praise in behalf of others; and

regard all such allusions as mere puffs. To disabuse our minds on this point, we shall ring forward some Scriptural references to the who were engaged in the service of the Lord in the days of Christ and the apostles. Christ says "Verily, verily, I say unto you, he that believand greater works then these shall be do; he suse Igo unto my Father." John 14: 12 This might be regarded by some as a slight ouff on the part of Christ to the apostles; hence we shall denominate it (for argument sake) so "puff" number one. "And we have sent with him the brother, whose praise is in the gospet throughout all the churches. 2 Cor. 8:18. A cetty hig puff, being praised by all the churches We call this "post" number two "And to ex-teem them very highly in love for their work's nake. 1 Thesa, 5: 13. "Puff", payable And when James, Cephas, and John, who seems od to be pillare perseived the grace given upto me; they gave to me and Barnahas, the right hands of fellowship." Gal. 2:9. Here the aposelli calla cartain ministeri "fellari" i u. i braininent "Paf" number four Tin' the same verse the apostle speaks in terms of self praise by re ng to the "grace of fiel given hist." "Poff" ber fire. The same apostle also praises number fice. very highly certain breshoen and sisters in the hurch at Home, Rowans 16; which in day would doubtless be considered somewhat Other instances might be cited to "puffy. now that the apostic did-not withhold praise to whom praise was due. Those Scriptural allu-sinns, denominated "profit," for argument's safe! re by noments such; but are eminently proper and doubtless were well applied to de straino workers in the vineyard of the Lord. We only tiring them forward to show that a degree of practic and esteem, whether public or private, red is entirely Scriptural,

We should be coreful, boyever, not to let our e-to-mo degenerate into fixtury. On the other band, to withhold all manifestations of steem, is very discouraging to the minister. Sometimes he is in doubt as be perhaps has labored faithfully, a word of en progenient them tifes him up, and cheers him onward with renewed energy

During the bread fire of Chicagh Strong chill. dren were seen at the windows of the topmost atory of a hig., building. While a fireman was ascending a ladder to rescue them, the angry flumes roured and hissed about him in such a threatening manner as to couse him to halt Just then a voice from below shouted him?" Instantly hundreds of voices cheered, and up the ladder ran the fireman and rescued the children and returned in safety. No many a minister has halted and finally gone

Noither is it at all unscriptural to say that "good inspressions" were made in speaking, or writing of a discourse, "Almost thou persuad-est me to be a Christian," Acta 29, 28, is the language of one on whom "good impressions" were imade. "And the next Subbath day came almost the whole city together to bear the word of the Lord." Acts 13: 44. Here were a cless Here were a cless on whom "good impressions" had been made.
The Gentiles besought that these words might be presched to them the next Sabbath.

Acts 13:43. These also had been "favorably in pressed." Had these occurrences liven chronicled in our day, we would have said that "cone impressions were made;" and in substance would say just what the writers of the apostolic c hurch did, the only difference, being in the wording Neither is it unscriptural to report the result of meetings. The Pentecostal meeting was reported at three thousand. Acts 2: 41. er meeting is reported at five thousand accessions. Acts 4: 4. The meeting at Sameria is reported as an entire success; resolting in the conversion, and haptis m. of both men and wemen. Acts 8: 12. It is also reported that Corand his family, and household were com verted at a meeting when Peter did the preaching. Acts 10: 48. Paul and Barnahas reported the conversion of the Gentiles to the churches as they journeyed towards Jerusalem, causing

Neither is it unscriptural to enquire as to where our ministers are and what they are do-We notice this disposition strendy in the apostolic church. One siphorus a ought out Paul very dilicently in Rome and found him, 2 Tim. 1: 17. Paul praises him for the care O nes-

great joy among them. Acts 15: 3. Brethren then felt a deep interest in the prosperity of

Zion; as we hope we do now.

Paul says, "Let brotherly love continue." Heb. 18: 1. We are not only members of Christ's body, but we are also members one of nother; hence feel a deep interest in each oth er's spiritual prosperity. The ministers are one medium through which sinners are brought to Christ, hence a deep feeling; and strong attach ment exists between the ministry and laity. and brotherly to enquire of and seek out by let-ter or otherwise as did Onesiphorous, a minister with whom we have had pleasant associations, and of whose work in the Lord we have ot heard for some time, end thus cause "broth erly love to continue."

Now the substance of what we have written

this: 1. It is right to manifest esteem for the nisty; but wrong to flatter. 9. It is Scriptural to report success of meet-

ings.

3. It is Scriptural to report the effects of meetings on the unconverted, whether by saying ("good impressions" or otherwise.

4. It is Seriotorial to manufest a concern for our ministers and their labors, thus showing a irit of brotherly love. May find enable every contributor and re

orter to our religious papers to write with a cart free from envy, as well as Eattery, and willing to give praise, where praise is due.

TO CORRESPONDENTS.

C. D. H. N. C. Work man, Bell, Norton to. D. H. .- N. C. Work with Bell, Norfon County. Kan. Eng Pice you say information distinct about. "Maple Gross Colody."
J. S. Montan, "Do not know what the real-road fare in from your plage to this. See No. 13, B. x. W. Or securion rates. From Ranaibal to Savanna by aleaner no doubt will be becomed. the cheapest.

HOME AND FAMILY.

nds, love your wives. Wives, submit yourdrag unto your own husbands. Children, coey pur parents. Petbers, provokenot your children to rath, but bring them up in the nurture and ad-enities of the Lord. Servanta, be chedient to sem that are your masters.—PAUL.

THE DEAD BIRD.

[Found upon the snow, which was stained with its blood from a gun-shot wound.] The sportsman's cruel art Has plerced thy little beart, Pretty bird,

Pretty bird,
And on the wintry snow
In death thou'rt lying low,
A spectacle of woe,
Pretty hird.

What harm could'nt thou have done—
What wreng to any one,
Pretty bird,
That then are bireding there.
In the coul, bitleg air,
With sene for these to cure,
Pretty bird's Pretty bird?

White other birds have fied While other birds have fied, Thy presence joy hath shed, Pretty bird; Amid the season drear Thy note bath given cheer, Delighting many an ear, Pretty bird.

e bitter, freering blast Histh o'er thee harmless passed, Pretty bird;
But man, more cruel fast
Than frosty tempersts are,
Has quenched thy vital star,
Pretty bird.

Perhaps a nesty hom-Is wurting thee to come, Pretty bird; Perhaps thy loving mate

May sit disconsolate Unknow! wing of thy fate, Pretty bird. Thy trust and confiden

Thy trust and confidence Should have been thy defense, Protty bird; Buf membed is disgraced, Whosenet in this is traced. Which shows thy trust misplace Pretty bird. I hateful was the shet Which closed thy harmless lot, Pretty bird.

It makes us grieve to see That, through man's cru Such misery may be; Pretty bird.

PEARLY PICTURES.

(For the Little Core.)

ARL KETLER, a German miner of Penn sylvania, some years ago began to make a wonderful clock. He spent three years on it, and when it was nearly done, worked day and night, often forgetting to eat or sleep. We saw the clock some time ago. It is eight feet high, four broad and has sixteen sides. There are four dial plates, all carved in curious figares which represent some Bible fact. One disshows the day of the month; another the day of the week; a third the minutes and seconds and the fourth the hour of the day. Above these dial-plates, there is a gallery about half way around the clock; and in the centre is way around the clock; and in the centre is carred a figure of Christ. On each side of him is a door which opens into the hedy of the clock. Over the left door is a rooster, and over the right an eagle. At now and midnight, a number of hells begin to chime sweetly, and then the right door swings open, and the twelve the come marching out with Peter at the head. As each one comes before Christ, he turns and bows to him, except Judas who turns his back. When Peter salutes the Savover the left door, crows, and for the rooter over the left door, crows, and when indas hidee his face and gresps the bag, the rooster crows twice. They finally all pass through the left door, it clean, and there is easy and put it midnight, when they come out and go through the same movements. It is all run by machinery or clock work, and is one of the most curious things in America. One of the citizens of Lanark owns at at this time, and centrain of Lanary owns the street inter, and traveled in many parts of the West showing it to the people. There are also statuse of Mo-ess and Elias, and other ancient bistorical scenar are caved on it. Every piece in the roceter was cat out with a pocket-knife-in fact the clock was made with a knife, awl and

nineteen years ago be was going home one evening when he met a shepherd troubled be-cause be had lost a lamb. Garrihaldi said be would help to hunt it; so a number of pere would help to hunt it; so a number of persons started with him, esch baving a lantero. They hunted far and wide, but no lamb was found by his men. They at last went to their tents and west to bed. The next moraing Garri-haldi's servant found him in bed asleep. The general was an early riser, and the servant won dered why he slept so long. In a half hour be went back and the general was still asleep. At ter further waiting he awoke the general, wh lo! there was the lost lamb. Garribaldi had , and taken it with him in hed. so does Christ, our Good Shepherd, go and finds the lost sheep, and then takes care of th Hwar Mays

CHRISTIAN FAMILY INSTRUC-

N reading a late number of your paper I was I pleased with the concluding paragraph of the notice of Rev. H. A. Stimson's sermon in Minneapolis, in which he says: "The time has when, before all else, more carnest atter tion should be given to Religion in the Family. As my opportunities for observation are ereased. I am more and more surprised and parned to see the sad neglect of religious

struction in professedly Christian families. 1 know many such families, who rarely or never give religious teachings to their children, even on the Sabbath; in localities too, where there are no winter Sundey-schools. Home training in moral duties should be most faithful, and in every way the best. I have sometimes thought Sunday-sch-

were an injury rather than a henefit, so many parents delegate the work of religious training to Sunday-school teachers, not taking suffi-cient interest in their efforts to see that the children have their lessons. Why should pu-pils go to Sunday-school and read their lesson from the book when they would not think of going to week-day school without having their one thoroughly prepared? When pro Christians spend their Sunday reading hours is secular reading, is it stronge that the children should give all of theirs to light reading? And s it more strange that when they attend church little or nothing can be gleaued from them of the sermon, while their tongues run glibly on the appearance of the people, their style of

Truly there has been a great falling away ace the good old days when the Sahbath was religiously observed, when it was a matter of principle and a work of love to attend church, and when in the avening the whole family were instructed in the catechism and the pure word of Truth. I hope the hall set in motion by Mr. Stimson will be kept rolling, and that ar. Sumson will be kept rolling, and that many Christian parents may be led to ask them-selves seriously whether they are living up to their duty and privilege in the work of culti-vating Family Religion.

SINGING

BY T. B. CAVAN.

Singing in the family adds greatly to the interest of devotional exercises, especially among children. It makes the family oftar a pleasant place. The moral influence of vocal pleasant place. The moral innuence of vocal music of a sanctified character has always been happy in the extreme. Show us the family where good music is cultivated, where the pu-rents and children are accustomed to mingle their voices together in song, and we will show you one where peace, barmony and love pre-vail as a rule, and where the baser rices bay no dwelling place. Music, like an angel from the courte of Paradise, can throw around the soul a thousand heavenly influences, and charm it into the paths of virtue. Is it not to be re-gretted that good men, heads of families, who are regular in their morning and evening devo-tions, should omit singing? What more dalight ful scene this side of heaven then parents with their sons and daughters surrounding the domestic circle devoutly uniting their voices in

A WORD TO MOTHERS.

THE late Robert Hall had so great an averaion to every species of falsehood and evasion that he sometimes expressed himself test to exceed the mines within a mine, we will also a second to be a second to be more a second to be a second to the above of a friend, a tady, who was there on the second to be a second to the above to be a second to be a second to the above to be a second to be a second to the above to be a second to be a second to the above to be a second to be a second to the above to be a second to be a second to the above to be a second to be a second to the above to be a second to

old might go to bed. She returned in about half an bour, and said to a lady near her, "She is gone to sleep. I put on my night-cap, and lay down by her, and she soon dropp ed off." Mr. Hall, who overheard this, said, "Excus-

me, medam; do you wish your child to grow up "Ob dear no, sir; I should be shocked at such

thing," responded the lady.
"Then bear with me while I say, you must never act a lie before her; children are very nick observers, and soon learn that that which summer to be what it is not, is a lie, whether

This was uttered with a kindness which pre ed offence, yet with a seri

not be forgotten A HOME IN HEAVEN

YES, a home in beaven! What a joyful thought. When we raise our eyes, with our thoughts, and behold the beautiful starry beavens, and then think of the beautiful hom that the Lord has prepared for all those that that the Lord has prepared for all those that leve and obey him we should be greatly encour-aged. It strengthens us in the thought that we shall not always stay in this sinful world. If we are faithful we shall be permitted, by-and

by, to enter our home in beaven; there we shall meet the loved ones that have passed over the dark river of death. Yes, there we shall meet them in that "Beublah Land," as we often sing. They have left this world of sin and sorrow; they have paid the debt we all must pay, sooner or later, and if we are ready, can have the Shepherd to lead us. We need fear no evil. for he has promised to go with ne through the blessed promise here is given! He will guide us through to the gates of beaven where there will be joy unspeakable. Then shall we know what it is to have a home in heaven. Let ne all strive for that home.

People who do not believe in prayer lose a wonderful rest and refuge. When time and space, the wants, the bitterness, or the duties of life, separate us from those we love so far that our help is useless to them, our voices silent, our eyes hind; when we know that suffering, illness, danger, death, may lie in wait for them every hour, and no strength or long-ing of ours can avail to help them where do they fly, what hope or comfort do they have keeping of an Omnipotent God; who cannot near out their tertured and anxious hearts to Him who beareth and answereth prayer?

FALLEN ASLEEP.

hitawice chould be botef, written on but one side of pager, and separate from all other business. ECRIST-Near Columbia City, Ind., March ECRIST-Near Columna Cary, Annual Serist, 1880, John: son of Solomon and Mary Serist, Gereaced, aged 20 years, 2 months and 11 days.

Funeral services by the writer from 1 Peter, 1:

D. A. Worleman.

28. D. A. WOREMAN.

BARNIZER.—In the Deep River Destrict, Iowa
March 19th, 1889, of Typhold fever, Luther, only
son of brother Issue and sinter Surian Barnizer,
aged 10 years, 4 months and 5 days. Funeral
diarourse by brother S. P. Miller and G. W. Hopwood, from 2 Sum. 12: 23.

FISHER,-In the same district, March 18th, 1880 1811 E.R.—In one same district, Market 1844, 180 of Lung fever, little Eva Fisher, aged 1 vess, months, and 21 days. Services by brother S. I Miller, from Matt 18: 2, 3. Jevrina Miller. LAYMAN—March 19th, after a protracted smacn of milkton, brother George Layman, agad 32 years. Functi services by the brothern from Numbers 33: 10. He spant a long and respectable life in this immediate vicinity and bis funeral was largely attended. The church birs lost one of his most exemplary members.

R. F. MODMAN. SNOWBERGER.—In the bounds of the Clover Creek church, Bedford Co., Pa., sister Sarah, utdow of Jacob Snowberger, agod 74 years, 11 months and four days. Services by Eld. J. W. Brumbaugh and Jacob Miller, from Rev. 7:2, 10. BURGET .- Also friend Adam Barger, aged 13

SHRIVER .- Also friend Samuel Shriver, ag years, 5 months. Funeral services by Eid. I M. Holsinger and Thomas Maddox. D. M. D. B. AKER.—In the Snake Spring congrey vice, Bed-ford Co., Pa., Feb. 2ird, sister Catharine Boker, of Typhoid Pneumonia, aged 29 pars, 10 months and 13 days. Occasion improved by Eld Jacob Steel and the writer from Rev. 14: 13.

HOUVER—March 2nd, 1969, Peter A. son of Bro Ocarge and sister Ellisabeth Hoover, saged 19 years, 4 month Services by brother Wm. S. Ritchy and others from Heb. 8: 27.

JA600 KOON-

OUR BUDGET.

Pleaty for all

On good conditions -Get your share by complying

-The glory of men is short indeed Love can draw and hind together

"He that bath the Son bath life -Much wooden education covers the finge with rings. -Beware of him who hates the laugh of a

-A steam engine is being erected in a flour

-That glory is short which is given and received from men

Justice is like glass, which connot be hent, but is easily brok

'A crown of righteoneness, which the Lord one Judge shall give me on that day. -He who gives offense to another, does him-self more injury than the person whom he offends

ent has been made bets retary Schurz and the different hands of Utes, by which it is expected that the latter will be entirely removed from Colorado. The Freewill Baptists are celebrating their

Centennial this year, and they have resolved to raise \$500,000 "for the various departments of denominational work." How many thousands will we raise? Outward good things are no sign of God's

special love. The sun of prosperity shines up on the brambles of the wilderness, as well upon the flowers of the garden; and the rain falls upon the just and unjust. -The Inusan Line is laying the keel of a new steamship, the City of Rome. She is to be

of 8,500 tons, is to run eighteen knote an hour, is to be the fastest and largest vessel in the translantic service, and will be ready in the Spring of 1881.

-The Tilton mansion in Livingston street Brooklyn, is being fitted up in thorough order Mr. Theodore Tilton is shortly to return from

Europe, and a reconciliation between him and Mrs. Tilton will take place. They will live together as if nothing had happened, with their -Give a man the necessaries of life and be wants the conveniences. Give him the conve niences and he craves the luxuries. Grant him

the luxuries and he sighs for the elegancies. Let him have the elegancies and he yearns fo the follies. Give him all together and he cou-cludes that he has been cheated both in price and quality of the articles. -Several days before his death, Bishop Ames said to Gen. John S. Berry, "I desire no display

at my funeral. I would have a plan cottin made of live oak and trimmed plainly with trimmings of galvanized iron. Let there he no flow ers on it. The tendency to extravagant and useless parade at funerals in this country is get-ting to be a great and growing evil, and I wish my example, as far as possible, to inaugurate a different state of things."

different state of things."

—In this country and in this age of light, we have an army of five hundred thousand drunkards; sirty thoisand of this army amusually sink into a drunkard's grave. An army of half a milion drunkards in Christian America! How Earful the thought! How appalling the pectacle! And what a comment on the z-Christian America, is the fact that the entire church property in the nation will not pay the price of the liquor drunk here in six week's

-Suppose a man to be able to read eight hours a day. No one can readily sustain re-

hours a day. No one can readily austain re-ceptive or critical attaction to written master for eight hours. But take eight hours as the outside possibility. Thirty pages octavo is an average hour's reading, taking one book with another. This would make 240 pages per day, 1,850 per week, and 57,260 pages in a pear. Taking 400 pages only, the quantity of reading which a diligent student can get over in a year is no more than an amount equal to about -Brethren, thus is the hour of confi-

world is the battle field. Jesus is our Lender. world is the battle face. Jamin is our lemmer. Prayer, humility, carnest work, and the Bible are our weapons. Term of salistment is for life—all volunteers. The pay is a victor's crown when we are mostered out on the overgreen shores of sternity! He who falters or lays down his weapons in this murch to conquest, is a craven coward, and branded as such. Then on to victory! Lond and deep may it roll along the ranks till the direful enemy trembling shall

OUR BIBLE CLASS.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and as-ewering questions, drawn from the Bible. In or-der to promote the Truth, all questions should be brief, and clothed in simple language. We shall sasing questions to our contribution to answer-bot this does not exclude any others writing upon

Will some brother or slater please write on Ju-127 [Assigned to sister Charlotte T. Bond. Eds.] Will some one please explain Acts 9: 7?

J. S. Tuomrson.
[Will Bro. D. B. Mentrer answer this?—Engron-

THE RICH MAN AND LAZARUS Will you or some one clee please your give vi-n Lake 16: 16-01 inclusive? A full explanation J. E. Montell

J. E. MONLER
THE scripture of which an explanation is asked is the language of our Savior. instruction to us is the same whether we re-If we should ascertain that Christ did able. If we should ascertain that Christ did not know of any "certain rich man," nor "cer-tain heggar," who had lived as has been described, precisely the same idea would be conveyed, for if two men should really live as these imaginary ones did, their destiny would have to answer to the description of these [unaginary ones] or else the parable, if parable it is, would

Whether then the language he historic parabolical there are presented the lives of two men in contrast. One is very rich; the other er: one is clothed in purple; the other covered with sures; one fares sumptonely everday; the other brgs for crumbs: one has his every whim and caprice gratified; the other is too low, too humble, too poor to be recognized by any of his fellow men-he submits therefore to the care and treatment of compassionate dogs one is hale and hearty and moves about splendor and style; the other sick and sore lies chiless at the rich man's gate.

Through life we can see, and therefore may know, such other's circumstances, but further we cannot go. Death drops a curtain which hides from our view all who leave the shores ad never been permitted to see what was behind this curtain. As some wrong views had been conjectured, Christ draws th curtain assle and we are permitted to behold man as he actually is in eternity. The people in this present life are permitted to see the shoreless world and the condition of its inhabtants. By this means we are enabled to cor rect and remove all former mind and become established in the truth

It was, in Christ's time, believed by some that prosperity was a mark of certain favor and friendship with God, and that reverses were a sign of divine disapprobation. This idea Christ shows is utterly false; for he takes a man of extreme wealth and thanges him with no crimes, so that if we find him unhappy, we may be absolutely certain that no amount of wealth can secure us favor and friendship with God, and a hanny existence in the world beyond the and a nappy existence in one world beyond the tomb; and this rich men we had in eternity to be poor and wretched and miserable and naked, with not a drop of water to slake his lo thirst, or cool his parching tongue. Then ou the other hand he takes a man in the most humble and helpless condition in this life and crafts him to the place of highest hours and distinction in the stornal world. Thus he shows that distresses in this "vale of tears" are signs of au angry God.

This scripture ought to be an awful ware ing to the rich, the hard-hearted covetous mi ser who howeds up his thousands in sight of starting hundreds, whom he drives away from door analmsed with a look which hell

his might be ashamed of.
"Go to now, ye rich men, weep and howl for y
miseries that shall come upon you. Y miseries that shall come upon you. You riches are corrupted, and your garments are moth Your gold and silver is cankered; and the rust

shall be a witness against you, and shall seek as it were are. Ye have heaped of them shall be a witness against you, and shall not your feel as it were fire. Ye have besped treature begether for the last days. Behold the hire of the labores who have reaped down_oder_leids_which is of you kept back by frank, crieth and the cries of theme which have reaped are entered into the ears of the Lord of Ve have lived in p'easure on the earth, and bee

wanton; ye have neurished your hearts, as in a day of slaughter. Ye have condenned and killed the last; and he doth not resist you."—James 5: 1-9. We have no assurance that any amount of this world's goods con purchase a home in heaven—not even that the whole world would be sufficient to pay the rent for one mouth of the most remote room in the heavenly city or

was carried to Abraham's bosom. that the one went to hell brosuse he was rich and the other to Abraham's hisom because he ras poor. But the object of the narrotion does not seem to us to be to teach men right riceiples of character, right and wrong of living, but to show us that favorable or un favorable circumstances in this world are assurances that it will be so in the world ome. And also that those who will not bear

helieve) Moses and the prophets, would not elieve though one rose from the dead.

However in illustrating these facts the committances seem to corroborate certain ideas.

Consciousness after death. Without conspess the rich man would not have known

or seen Lazarus, nor known he was in a flame, neither sensible to the torment in which he was, nor capable of crying to Abrahem to send

2. We shall recognize each other after death The rich man knew Lozarus, or how would be have known that it was he who was in Abra-3. At death man goes either to a place of hap

iness or of terment. Lazarus deed and was arried to Abraham's becom; the rich man died and lifted up his eyes in hell being in torn 4. The place of happiness and torment are parate from each other. "Hetween us (Ahr am and Lazarus) and you (rich man) there a gre

There is no change from the place of hap s to the place of torment, nor "They which would pass to you (rich man) cannot: ueither can they pass to us, (Abraham and Lezaros), that would come from thence."

WRESTLING

a explanation of the 12th verse John Y. Snavely

THE term "wrestle" means to contend, to strive for mastery. In the verse alluded to, six things are mentioned. We wrestle no against , (1) firsh, (2) blood. We do wrestle against, (1) principalities; (2) powers; (3) rulers of darkness; (4) spiritual wickedness. By "flesh and blood" we understand men and human be-ings. We do not wrestle against (with) men. Our husiness is not to use playmeal force; but we do wrestle, do coutend against principalities. By principalities we understand governments or supreme powers who claim to represent Christ, but are bliud, and naked and p The early Christians had to meet many men in authority like Agrippo who were almost per-suaded to be Christians. These the faithful had to wrestle with and against—that is their When Poul disputed against the principles. recians" (Acts 9: 29) he was wrestling with principalities, for it was a question of govern-ment; and for this reason the Greeiens opposed

"Powers" signifies authorities, and is allied to principalities, or governments in the hands of wicked and unjust men. "Rulers of the dark-ness of this world," are such as 'govern and ness of this word, are such as govern and control for selfish purposes, whether in church or State. The truth percented for ignoble pur-poses produces derkness. Many times the disinle of Christ, with his whole soul, must wreale against the rulere of dark

perverters of holy doctrine. "Spiritual wickedness in high places." Some versions give it "heavenly places." This we think has reference to wickedness among such as occupy important positions in the hody. T s no use denying the fact that in all ages of the church there have been men high in office she did not hesitate to corrupt the doctrine of Chriet by unboly actions. Few men, when ority, exercise it as a servant. So anch carnality prevails, so much desire for onor, praise, high position that to reach the goal, principle is trailed in the dust, innocency

goal, principle as traited in the dust, innocency grashed, and guilt honored and respected. Such things have occurred, do occur, and will occur; and Paul calls it "spiritual wickedness in high or heavenly places." "Heavenly" here means or heavenly places." "Heavenly" here means resembling heaven. Those which persons occupy heavenly places (Eph. 1: 3) are in the church and for selfish purposes watth the house of the Lord. Every age is its own witness in these things. Against all these things. Against all these things. must withstand lest he too be overcome. Aud how shall we overcome? By holding fast that

which we have monived, and seeking grace to continue faithful. O how we must sometimes wrestle! How often we are called upon to bow down to powers, wickedness and darkness; but Christ does not teach us say the rich men by grace we can overcome. "Yield not to lifted up his eyes in hell; nor yet why Lazarus tempation;" "let no man take thy crown."

EASTERN LANDS

ANCIENT BRIDGES ACROSS THE

BETWEEN Lake Tiberias and the Dead See D there is, at present, but one bridge over the Jordan, and that is Jiar Mejemieh, shout mix miles south of the Ben of Gelilee. Just be ow this lake are the ruins of a once fine R man bridge of teu arches, which was, no doubt, on the main route from Therins and Tarich sea to Gadars and the eastern cities and plains. On the Memelhiwsh, or ancient Hieromax, or Yurnuk (for the stream is known by all these names), which is the first tributery of the Jop dan on the east, below the lake of Tiberias there is a bridge of five arches situated only a few miles from the point where the two rivers unite. The next and other only bridge of which there is at present, any trace, is one, now in ruins, at the Demish ford, which was on the high-road from Nablus, or ancient Shechum, to Gilead and the East. This bridge was originally Roman work, but there are evidences of extensive repairs by the Mosleme, or Crusaders, On the east side the bank is quite low, and the wide flat at that point is often overflown; hence it was necessary to build a causeway, which was done at great expense. 1 traced 460 feet of this causeway, or eastern approach, to the bridge which was supported on arches, nine of which remain. The original length of this auseway was probably one hundred or feet, greater than that indicated by the figures which I have just given. The foundation of the abutments at the eastern end are still per-The bridge itself, over the river must have h en not for from one hundred feet in length. Formerly, there were ruised piers in the stream, and my Arab guides said they used to swim to them, but they have been washed down by floods and are no longer visible. The foundations on the western side have likewi disappeared. Roman civilization demanded the convenience and luxury of substantial roads and bridges, and when some civilized power again gets control of Syria and the Holy Land, we may expect that these co for travel and commerce will, be restored. the present time, at Damieb, and also at Jericho, there are ferry-hosts run by strong ropes which are stretched across the river. Once in the Bible, when David returned from Mahename, a ferry-boat is mentioned for carrying across the household and goods of the king.—

A MONUMENT OF CYRUS THE GREAT

A MONG the tressures recovered by Mr. Hor A muzd Rassem during his recent explore tious in Assyria and Babylonia is a cylinder belonging to King Cyrus, which Sir Henry C Rawlinson describes as one of the most interesting historical records in the cuuciform character that has yet been brought to light. It is written in the Babylonian script, and was dis-covered among the ruins of Bire Nimrond. covered among the runs of pire Minrond, which without doubt corresponds to the ancient city of Borsippa. The cylinder is nine inches long, by 3‡ inches in diameter, and covered by 45 lines of text. The writing is very minute and it is computed that the inscription work run to about 130 lines of average length. run to about 100 lines of average length. The monument bes here considerably injured, and a few portions wholly lost. "When it does be-gin to be legible it is found to relate to the vary moment of that great historical event, the capture of Babylon by the founder of the Persian Universal Monarch. Nabonidus has abso-doued his capital, which has fellen into the hands of Cyrns, though, he is still struggling against his fate in Bahylonia. But the priestly worshippers of the rising sun declare that the Gods have rejected him for his impiety and for his soundaious neglect of his temples. On the other hand, they extol the piety and the great-ness and glory of Cyrus, whom the heavenly powers have raised up to evenge their cause."

ANCIENT EGYPT

THE history of Egypt can never he fully known, although its memorials are more

known, although its memorials are more numerous and more profoundly interesting than the remains of any other ancient civil-ization. No other people ever took such pains to perpetuate their annals. Every one of their temples and colossal sculptures, as well as their eternal pyramids, seems to have been designed to preserve the name of a Pharoals and the

events of his reign. Mounds of stones along the Nile and by Its old and deserted channels in the Delta, designate the site of dead and for-gotten cities, and every column and podestal and fragment of wall still brers the indestruct-ible characters which tell of the pride and pow-

The rains of Egypt, beyond all others on the planet, show grandeur of design, with adequate placet, show grindeau of design, with neteques skill and boundless energy in execution. To an Egyptism architect nothing was impossible. We are not losing sight of the works of the Greeks; but the art and architecture of the lively and accomplished people have been as lively and accomplished people have need as long domesticated in modern like and blended with common thought, that they give us an impression of elegance and proportion, of re-dated and tranquilt heisity, but herer the sense of sublimity. The central idea in Egypt was of summing. The central mea in Eggpt was an all-compelling power, finding expression in original and tremendoirs forms. The Hell of of Column at Karnak and the gigantic twin statues of Ameu-hotep III. are instances of the

A Roman Catholic parish in Ricaldone, Italy, bas declared its independence of the The anathemes of the Pope have but little in-fluence in that kingdom since the Church was deprived of its temporal power. No where else in the world is the corruption of the papacy so mall understood

SABBATH MORNING THOUGHTS

HAVE no glorious news to give, such as make the angels in heaven rejoice, but we can give our experience of a new country, away from the church and its members, with its tri-als and temptations incident to the same, but

als and temptations incident to the same, but this might not be prefittable, suffice it to say that all should appreciate, the bissing of God while they are permitted to suiply them. Subharb morning comes and we see the hour approaching, and know that God's children ere assembling for worship throughout the length and breadth of the land, but we feel thankful that we cam proy be on every share present God, who will never leave nor forsake ng as we are willing to walk in wisdom's ways and obey the truth. We are few in nur her, scattered through Emmett Co., like sheep without e shepherd, and have not heard a ser-mou for over seven months. When we go to church and the first sight that meets our gaze is the minister with a red or blue ribbon hed to his cost as a pledge of his parity and holi-ness, but we think rather a hadge of some bombastic mockery, we can infer all we wish know and feel to pity their ignorance and delusion. We hope the time is not for distant when we will once more be permitted to hear when we will once more he permitted to hear the gospel in its primitive purity and drink of the matere that queuch sternel thirst. Oh, Zion's watchman, where are you and what are you doing? We know where some of you are, from four to six behind one table, waiting or from four so say senied one tools, waiting on one another to be "free," while hundreds and thousands of precious souls are starving for the bread of sternal life. Christ said, "I must work

John 9: 4. Does not this apply to the minister to-day? Verily, for the night of death cometh when no man can work. Jesus says in the 9th verse, "As long as I om in the world I am oth verse, "As long as I em in the world I am the light of the world," and in perfect harmony with his loving and ever merciful character, he with his loving and ever merciful character, he proceeds to give sight to this poor blind men, and knowing that his time was short, sets man on example. Our time is short, therefore we must work while it is day. Dear brethren and sisters, many to day ere in a worse condition than that blind man, for his was a literal or natural blindness, while hundreds and thousands are groping in spiritual blindness, wrapt in spiritual darkness apparently dead in tresspasses and sin, who have never felt the warn-ing and soul-transforming influence of the Sun of Eighteoneness penetrating their sin-seared sonls. Then how great the necessity that we work while we have time and opportunity. The commission is, "Go ye into all the world and

the works of him that sent me while it is day;

the night cometh when uo man can work."-

preach the gospel to every creature. Dear brethren, I know it is very hard to leave the large congregations that we have worshipped with so long, to vacate our seat in the old school-house and hid farewell to the many brethren and sisters whose smiles have obsered as every and sisters whose emiles have cheered as every Sabhath, and whose presence is so congenial to the natural mind. We know all this by expe-rience, but the Savior's injunction should out-weigh everything else. Then foreace all and

work for the night is coming when no man can work. There is no work in the grave whither we are all heatening. May the Lord keep us hamble LYDIA A. KRISE.

Good Hart Mich

AND they that be were shall shine as the brightness of the firmament; and they that turn many to righteesepess, as the stars forever and aver.—Dau. 12: 3.

PENNSYLVANIA.

Through a kind providence, I was permit-ted to spend from February 13th till March 19th emong brethren and friends in Armstrong Part of the time my bealth was not good, yet I was able to preach every day, and a numyet; was ann to presen every day, and a num-ber of days twice. The weather was inclement, and the roads were in bad condition, yet the meetings were well attended, and a good inter-ent was manifected. The meetings were held in three different places, the first continuing about two weeks, the halance of the time being about equally divided between the other two places. Brother J. B. Wampler assisted in the meetings. The Lord blessed our labors, and there were fifteen added to the church by fession and baptism and one reclaimed. Many more were under conviction, but they chose to processinate. May the Lord still spare them and note in them "to will and to do of his good pleasure."

spared, about April 1st, by appointment of the City Mission Board, I expect to go to Cum-barland, Md., to preach and work in the vine yard there for a month. I ask an interest in the prayers of the brothren, that the Lord may enable, me to perform my duty fully, and that be may bless the work in that city.

J. W. BEER.

West Conestora

During the year 1879 over thirty wer received by baptism, and a minister and deacon were elected. Our Elder, C. Bomberger, is in a declining state. Very likely his ministerial labors are about over, but we can say he did well. 'He served' the church nearly forty At present be can rejoice in seeing the church in peace and union.

It is with sorrow that, we write the news

from our church. During the past week we buried Eva, daughter of Eid. Nathaniel and puiss Merrill, aged over two years. She died of membraneas croup. The funeral services were conducted in their home, none of the family being able to leave the house except two children. Friend Jacob and sister Shunk lost three of their family in two days. On Fri-day we buried brother George, who was nearing seventeen years, and I am happy to say though young in years, he had not forgotten to attend to the one thing needful which shall not be taken away, from him. Those of us who heard and were moved by the mother's cries as we passed out, "O, my George," can rejoice with her, that though we were made to feel sad, yet can say that uur loss in his eternal gain. On can say that our rost is not seemes goon, or Sunday the sweet angelic looking and only, two little daughters were buried in one grave. It is hard to bury one, but these little ones died just twenty-four hours apart. Mothers, sympathize with sister Shunk in her poverty at Her remarks at the grave brought forth sym-Ther remarks at the grave brought forth sym-pathetic tears; "Here lie my, two little garls; if I could only have kept 'one of them." Dear friends, ik-seems, hard, but God's ways are not our ways. What be does is well done, and we hope that friend Shunk will heed the loud call and return to Jesus so he may again be joined May with the loved ones who are gone before. God help us all to descharge our Christian duties fastisfully and in the end save us S. C. Krry

INDIANA.

We the brothren of Rock Run church held our courch meeting at which our yearly visit was reported. We are in love and union; less complaining of others and more with ourselves and if we continue to square our own lives by the Gospel rule we shall enjoy sweet peace. The church sent two delegates to District Meeting and hope the blessing of the Lord may attend them. May the Lord bless us all.

I. L. Beksey.

Brethren S. Murray of Covington, and E. Miller of Darke Co., Ohio, have been laboring Miller of parset Cs. Units, here ones incoming treatmint, it we from a more heavy manager or besides in members precisional for the new boards or words he shoet. Whelver we make the precisional form the precisional form

they would come soon. We were very much encouraged. May God's blessing rest upon our dear brethren is our prayer.

EMMA WATSON. Leporta Meeting at Waterford the 11th olt. Three

were haptized, two young girls just blooming into womanhood, the other an elderly sister and mother to one of the others. Thus age and youth, parents and children, start together for heaven. May they with all others who bave started, be successful.

THUSSTON MILLES.

The prospects are good for spiritual suc-

Hone the day is not for distant when the hurch at Antiocb will fully regain her strength and prosperity. On the 11th of March I was called to immerse an old man who was much afflicted with drapsy. He stood it well and is yet alive. There have been some meetings held in the southern part of the district, and also at Antioch, besides the regular meetings. A good feeling prevailed.

J. W. Southwoon.

"But if ye hite and devour one another take heed that ye be not consumed one of an-other."—Gal. 5:15. O, how discouraging it is when we hear backbiting, especially among our Father's children when we ought to be bright examples to one another and the world! If our teachers make a little blunder let us not devous them by telling it all around, until old and young get to hate such. Let us go to them and talk to them in love and give them some encouragement and not consume them. Such things have, in some decree, devoured our public schools, and it may devour the church to some extent. Not long since I was in a school

room where this hackbiting was going on among purents and children till the school had d down to four scholars. Brethren, such things ought not to be among us. Let us give more encouragement to one another. Let is pray for one another and try to lift up intend of cast down. Let us show more Christian spirit lest we destroy those for whom Christ died, Les us try to have more love for one another. JOHN Y. SNAVBLY.

Thoughts gleaned From Bro. Moore's sermon Similar centing, March 28th.

Basis of remarks, Philippians 4th chapter We call your attention more especially to the 8th verse. The apostle here tells us about what we are to think. No doubt there are many what we are to think. No doubt there are many persons who do not care just how they employ their thoughts, but Paul tells us of the things we should think of. He also says, Let your moderation be known unto all ren. How sew of us let our moderation be known; especially of us let our moderation be known; especially if we do not have suy. A man can show his moderation in almost anything in which he is engaged. It makes very little difference to Sa-tan in which extreme a man is. We once know a man that was an extremet to fashion who er way that he lost all moderation. We have some persons who can see only one side of a question, and in avoiding one extreme they may un headlong into the other. We want to show noderation in work as in other things. Be careful for nothing; that is, don't be over careful for anything. Don't be so excessively anxtol for anything. Don't be so excessively anzi-tions that the trouble of to-morrow will destroy the pleasure of to-day. But in everything by prayer and supplication with thanksgiving lat-your requests be inade known unto God. I have learned in whatsover state I am therewith to be content. What be could not cure be simed to endure. Finally, bretbren, what soever things are true, whatsoever things are

things are pure, whatsoever things are of good report; if there be any virtue, and if there he any praise, think on these things. We want something to think about. We can no more do without something to think about than we can do without sir to breathe. The world is full of things to think about. Why think about the things that Paul mentions? Becouse if we would think about the truth we would be truthful, if we would think about things that

to yow, than to yow and not now. Others said there are some people who know all about the had reports and are always talking about them. Now if a person would always think of the good reports he would never tell had ones. good reports be would never the lead ones.

Prople are very much inclined to act as they think. Paul wants ithen to think on things that are pure. The world is full of impurities. Then in order to have a pure mind our thoughts must be pure. Says one, I cannot control my thoughts. It is for the simple reason that you have never twind thing. on that you have never trained them. that you have never trained and trained by the must be trained. In whatever we engage, we have control of the matter. What seever things are levely. If a man think abou soerer things are lovely. It a man unink about love for his associates, love for the church, and love for his God, he will be lovely. If our minds have been trained as they should be, we will think about things that are lovely. Let

ns think on these things. Paul wanted the church at Philippi to think on them, and be wants the church at Lanark to think on them MISSOURI

St. Martins. We, as a charch, are in love and uni and quite an interest manifested in the doctrine of the brethren. We would be pleased to be brethren move among us and help build up the The calls are many and the laborer We have a good country, land chean and railroad will soon be running to our town .-Considerable immigration here now but no brethren among them. Those wishing information, write to me with stamp.

DAVID BOWMAN.

RAILROAD ARRANGEMENTS,

THE committee of Arrangements for the next Annual Meeting doubtless foresaw the perplexities that might arise by so many per ons undertaking to make arrangements with the leading Bailroads, hence duly authorized the writer to confer with the different companies. Having much to do, and knowing that rother Howard Miller is expert in Rulrowling, I requested him to perfect arrangements with all roads east of Chicago. Bro. Miller gave due notice of his appointment and kindly requested others not to interfere. Notwitistanding this notification, it seems others interfered, and the result is, the favors sought will not likely be obtained. If excursion rates are not granted, we wish it understood that it is not mine nor

Bro. Miller's fault We found when in Chicago, that some parties in the West had written to the companies with whom we were to confer, but fortunately the companies had taken no action, and the the way was clear to perfect arrangements. We regret that such things occurs. They are in unpleasant; and we see no other remedy than the A M to appoint some person or persons to attend to exercise value. If this sh he done, and passenger agents notified doly authorized, it will ston all interference No brother or sister should be prevented from attending Conference. There is a principle in volved in their exclusions hence we ere favorable to all who wish to come; and many who are ance to all who wish to come; and many who are limited in meens should be favored so that they can attend. And Hailroad dompanies are will, ing to grant favors when they understand wha i is desired.

ANNUAL MERTINGRAILROADING

E AST of the Ohio river the trunk lines will issue no tick-it-iat all for A. M. West of the Ohio river I will send out orders as soon as I get them. Those who went to go from the East can buy a round trip ticket to the polit East can buy a round trip ticket to the political convention at Chicago about the 3rd of June—good for ten days. The orders I send out with huy round trip tickets to Chicago and back good for about thirty days. They will be necless till the tickets are printed in May, and so will not be sent out much before honest, whatsoever things are inst, whatsoever It is a great mistake to have the havine

bandled in the way it has been—a score of peo-ple saking impossible and contradictory things with no shedow of authority or even knowl edge have contused the R R's till they do not know with whom to deal. The best possible will be done but another year it should be don differently. Howarn Miller.

DANISH MISSION REPORT

Au individual, Covington, Ohio, \$5.00 Blue River Church, Ind., Eliza Bowman, Virginia, Coguel River, Oregon, 9.00 H. S. Knoll, Mo.,... I. Ehy, New Germantown, Pa., 4.00 Masden Creek Church, Pa., Palestine Church, Ohio, 9.00 Sarah Leslie, Ind.,... Les Creek Church, Indiana,.... 9.00 Leah Miller, Pa ... G. P. ROWLAND, Trensurer. Lanark, Ill., March 20th, 1880.

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TRACT SOCIETY.

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THE THOROUGH ORGANIZATION OF THE MORMON SYSTEM

MANY persons have wondered that the Morthe death of Brigham Young. There are few who The Jesusta are not better organized than the Mormens.

MORMONISM IS, AT BOTTOM, A CAREFULLY OR-GARTER LAND SPECIFIATION

One-thirte-nth part of Utah can be irrigated. If you go north into Idaho, or south into Ari zona, or into southwestern Colorado, the Mor fortile valleys; and then they send agents abroad to bring over emigrants from Europe. Some of the shrewlest men in Utah-who are not projudiced by any special religious feeling in regard to the Mornou system, and who have not been so thwarled in schemes of personal nesses-state in regard to the Mormon system on. The elders of the Mormons are most of them Eastern men, the kind of men that have the rule in our towns, and a handful of them gathered there in that country are able to manipulate the whole Territory according to their own minds. They keep between three and four hundred land agents in Europe and cities of Northern Europe, with lists of the names of necrons who have settled in certain localities in Utah. They go into a little village

billion in Mr. Jones or Smith, who was a your neighbor. He is now in Utab, and has forty agrees of land; if you will go there we will give you forty acres."

After describing the climate and soil and the advantages of emigration, it is said to them that in order to avail the melves of these precious privileges they must be baptized as Mormons. It is a better system of religion than these poor peasure have hed at home; it is a step upward was disciplined for doing this; be confessed and homes, and in religion; when burdened by sor- ALERTIA, for the when they are hapkined as Mormon. They was received back into the church: the other row we can find soluce in the thoughts and write TENT REIGNETH.

ander the United States Homestead Law, and found that in this new settlement no one would they suppose the Mormon church gives it to These are very ignorant and degraded them. people; and they are at once conseinto a higher state of civilization, and have more material comforts than they had in their country or city

ife in northern Europe. MODMONIUM I OUG LANGED AND SECRET SOMETY

The whole Mormon system is fastened togeth r by sceret oaths. It is historically true the founders of the Mormon system were ac quainted more or less with secret organizations that have existed from time immemorial in ou older civilization, and they determined to adopt this asscient method, and adapt it to their own uses, in establishing a religious system. The Mormons are haptized, but they are not brought into full connect on with the church till they have been through the mysteries of the Endon ment House. There are three degrees of naths Kneeling at the secret alter they yow to ob serve the Mormon laws in preference to the laws of the United States if the two come in conflict. They swear to stand by each other. They yow to avenge the death of Joseph Smith In this secret place is nourished the purpose to keep out Gentile influences from the country Tice polygamous marriages are always celebrates at these secret society meetings. As there are t-moles built for diff-rent secret societies in the East, this Mormon Secret Society is building immense temples for the performance of the rites; not less than three of which are custing each more than a million of money. The wall of these temples are nine feet thick, and they will endure us long us the Pyrumids; and the

yst-m itself will endure as long as the Pyra mids, unless the Christian people of the cour try and those who are thoroughly aroused to the interests of education and the advance of a higher style of spiritual life put forth their atmost energies for the breaking down of this

One-litth part of the membership of the Mor mon Church pre church officers. It is as if ev ery Protestast Church of a hundred seember. hould have twenty church officers. They are ome Apestles, some Bushops, some Rulers of Seventies, some Elders; they are so graded that the head of the Mormon church can through these officers reach every Mormon in any par admirable system of

CHURCH DISCIPLINE.

The tithing system in Utah does not go nrich the priesthood in any direct way. Bishops receive no pay for preaching. The are those shread men who understand how to get earner loss and understand how to form rings for making public improvements money for building the temples, and building the ditches of the great irrigating system, is raised by the tithing system. The admini tion of these works is in the bands of church officers, who through this method curich them selves. Now, having control of the church having control of the water throughout the whole country, if there is the humblest Mormon in the most remote valley among the meentains who rebels in any way against the church they take the water away from him. It is a perfect whipper-in. The man is left without help, and all his farming operations must ease if he in the least rebels against the church. When a Presbyterian minister a year ago last ummer moved from a community where there re both Gentiles and Mormons among whom he had been working, and went into a commu-nity where they were all Mormons in order that he might labor among them, the two men who hauled his goods were Mormons. One of them

sell him food, and he had to go hack to the place he came from to get food for his family. THE WORLDLINESS OF MORMON PREAUBING.

Among these people there is very little deeand for may high spirituality in the services of the church. The leaders of the community are engroused in affairs; and they are not the kind of men who will elevate these low normhtions nouring in from the lowest grade of soci-

et in northern Europe. of the Mormon system than any other Centile, not defending it, but seeing more beauties in it than any one else, has said that-by observation extending through many years—not more than one sermon out of ten has any reference m it at all to religion. There are meeting houses in every ward of Salt Loke City. It is only in the summer time that they meet in the great Tabernacks; in the winter they meet in these meeting-houses. Here, and throughout the country, the Bishops gather the people together and talk with them on Sunday about their farming operations. Dr. Sheldon Jacks son, who attended one of their gatherings a little while since, states that the sermon was on the advantage of having blooded stock. The sisters as well as the brethren were invited to subscribe for the purchase of the new stock before the services were closed.- The Advance.

THE INFLUECE OF A BIBLE KNOWLEDGE UPON THE

NELUENCE is power whose operation is un-seen, and known chiefly by its effects; this power may be either physical or spiritual. The tions or to material things; while the spiritus power inculcates those principles which are onforced to the spirit of true religion, that

facts. The fore of knowledge in a young mind is a source of power to accomplish either good or evil; consequently how very important esty, virtue, benevolence and the golden genn

years which are gone, usver more to return, the soul appears to be soothed and gilded with vivid recollections, for the memory of childhood sweepsth from the past, volumes endrened without alloy. We can never forget our youthful days; then all should strive to spend them profitably, so that to recall them will be a foun tain of peace and pleasure. The heavenly wis dom and innocent graces which blossom ut childhood, will eventually wither an the Epur of sin, if the reading of the Bible he neglect

What! shall the youth read the Bible exclusively? Certainly not All intelligent people will take the Bible in preference to all other bloks; yet, all good literature which harmonizes with the Bible is of secondary importance

The church has assisted literature, and literre has saded the church. Thus Christianity and literature have cast their illustrious light upon each other for many generations, and each m grenter because the other has kept pace at its It is said that our sunlight is not greatest when it has the sky all to itself, when all clouds are floating on all sides, then is the light erreatest, for to all, the direct light there is added, the sheen reflected down to earth, from the

mirrors of many after clouds. We feel the henefits of good literature in our

come into this country, and receive their land man was excommunicated. And the munister ings of good mathers. What is more significant of refinement than a home well supplied with books and perioheals; if they contain pure sentiments, they are as augels in every h

> Youth is enthusiastic, and early instruction are most lasting; then why not direct our en ergies in quest of something good and useful by searching the Scripts res, that the faculties of the mind may be developed in proportion to the growth of the body.

> As we past on our way through life, we find that hope and despondency, pleasure and you the snule and the tear, follow each other like surge after surge; to day the sky is bathed to analone, to-morrow is interspersed with touds; such is the lastory and experience of

A Bible knowledge will cauble the youth to walk in more flowery paths in the performance of orduous duties, and teaches that the raygon sky is glittering with light All the preceptive parts of Scripture are entirely

practical; the historical parts inform us what have been the consciouences of neglecting and performing our duty; the prophrical parts show and dectrinal parts show as on what ground Every touth which the Rible reveals is our

to enlighten us; every precept is ours to dur aromise is ours to encourage and animate up For these purposes God has given, and for there

Look at the superstition of the heathen! What is the cause of their ignorance? The true course is this; they refuse to adhere to the ustractions of the sacred page; they refuse to be guided by its holy mandates. What would are as a untrop he without the purifying milla euers of the Bible?

We would have no Sabbath schools, which no church, the end of which is the salvation of sceptre till time shall be no more; for Carist ays "he aren and earth shall pass away, but my words shall not pasts away

This is a very encouraging passage of S r nature most fade, every mortal most be consign the hely Jesus teaches us are mausions not

When we hear the dip of the hoatman's on as we are catching glumpses of the silent land our condition would be a deplorable one, tudord, without a knowledge of the Bible; thre will cause the Christian to know that the white pearl are sjar to receive us to the home of the blest smid the brightly tinted flowers-sunbursts of glory all untold.

The pleasant hours which have been spent here in the Sabbath-school and sanctnary, are w threads of silver, leading the mind onward and upward to the Sauctam Sauctorum, or the treams of gold that flow unceasingly from the thrope of God.

When we have crossed the foam, up to hearn's celestial clime, there bliss is too deep topure to die! In the silver soray of eternity we may unit-

in the sublime harmony of music; not as non with mortal voices, but with the innumerable choir of angels, with the econtless myriads of the redeemed, all singing as if with one ALLELUIA, for the LORD GOD OMNIPO-

A LL day the white baired woman sits, living thing her dim eye sees, ms ber dreams of what has been, And knots her old-timed faucies in Sor thinks of those who long ago Went out across the threshold How many times her listening ear And she started up to find

A dead leaf rustling in the wind. But never as to those who lie Reneath the wide and tender sky. With folded hands on quiet breast, All wrapped about with proce and rest, She thinks of them. For her they tread The green earth wit: ber. None are dead.

Though years have fallen like the leaves sout the graves where summer weaves Her gross-fronged coverlet, to keep She sees them all. Not grass nor mold Can hide the ones she loved of old-

She talks with them. When brown-winged bee Mules merry in the locust tree She thinks be comes and sits with her, Whose voice was love's interpreter.

Compliance the thirds that wound her knee Her clubbren play in happy gice, She sings some song of long ago her loving mother breast She rocks her little ones to rest

Oh, dreamer, knitting all the day or dreams in with your stitches gray, The years that turned your tresses gr Selected by SILAS THOMAS.

STRIN AND RAY DEBATE

Prop. 24. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. D B RAY Affirms J. W. STEIN, Denies.

A SK your people, Mr. Ray, what 1 did when I was a Baptist. They know my history. I did not say Baptist churches compelled their mem bers to go to war. You cannot escape the real issue here by personaliti When I was a Baptist, your churches did not discipline their members for killing people in wur. They considered it a part of their duty, encouraged it, and prayed for their success Was not that allowing them to do " batred, variance, wrath, strife?" Gal. 5: 20. / lease answer. He says: "There is no ellipsis in the part of the commission 14 dispute." It is forgery." Dr. Kennedy, Prof. of Greek in the University of Cambridge, one of the most celebrated seats of learn ing in the world, says: "The construction (Matt. 28: 19) is elliptical;" that to pnoma (the name) expressed before tour Patros is to be understood before each of the other genitives (tou Huiou and tou Agio Pneumatos) Letter to the writer, dated Cambridge, England, Dec. 24, 1878. Is that forgery? "Baptizing" root (bapta) denotes, just as many times as it has adjunct modifiers in the text. My seventeen facts remain top and "bot-17. It is a fact that Christ has commanded haptism into the definite or particular name ("the usme") of cach definite, or particular person of the God-head, i. e., the Father," and "the Son," and "the H ly Spirit." 18. It is a fact that "the Baptist churches" do not popular or pursuant of pursuant of the first particular haptize into the definite or particular

of Christ? It is not true that the Breth. ted Rochester, N. Y., March 13, 1880. Catholic church until Waldo's time, and ren eat their own suppers or eat at the Notice how Baptists make out succession. common "feasts" merely to satisfy hunger in the Lord's house, as the Corinthians did. I used Seiss's argument because it was true. Mr. Ray "needs belp," more than he'll get, to refute it. Baptists do not sup or feast on the literal body and blood of Christ. If the sacred use of a little bread and wine converts it isto a supper (deipnon), as Mr. Ray would have us believe, surely the sa cred use of a little water can convertition to an .mmersion (baptisma) his parade of Baptist eloquence, pathos, &c., &c., on the succession question, is not argument. I did not admit such a succ n as that for which Mr. Ray conteads. He suspends his faith in Christiauity up on the pretension to personal, uninter rupted Baptist church sue ession from Christ. Without this, according to him, no one has the privilege of obeying the gospel. John 14: 21. Thus his to ole hr stianity rests upon a broken human tradition. His next altern tive is infi del by. His proof is the statement of Ypeij and Dermout, made in 1819. A. D., about the "Dutch Baptists or Men nonites," with which the Baptist church es of America and England have no connection. Robinson says "they (the Dutch Baptists) baptize by pouring.' Hist, of Bap. p. 547. Ypeij, and Dermout, in the same chapter whence his quotations came, say: They judged it improper to bear arms, to resent iojuries, even by law process, or to take an oath. From this they were called the yea and nay people. Ward's Letters 1821), p. 204. Are these, Mr. Ray, the characteristics of your church? Haldeman, a Menaouite historian, says: The present Baptists did not originate from the Messonites, but organized independent from any church that practiced baptism on faith. I would yet remark that they never could have belongad to the true and faithful Mennonites for they would not have received them into their community, in their covetous ness and avarice and usury and world ly mindedness * * in their participation is waging war and their swearing of oaths." Hist. of the church of God, p. 132. So you see, Mr. Ray, that the Mennonites will not own you. Your own teachers of church history pity your preof church history in Rochester (Baptist) Theological Seminary, says: "My histois sailly weak, and would disgrace any ignores the facts which would utterly ary sources of information. The valuable collection of Benedict is marred with cession can never be historically established." Dr. Albert H. Newman, sucaccord estirely with my owu.

Orchard calls Tertullian "a Baptist. History of Foreign Baptists, p. 33. Ford calls 'Tertullianists' Origin of Baptists p. 149. J. Newton Brown claims Justin Clement of Alexan dim, Tertullian and othertrine immer sonaists of the 2d and 3rd centuries as Bantists. Baptist Martyrs p.21. Take Tertullian as an example. He taught haptism, like Justin, in order to the remission of sins. (His, writings, 1. p. 231). He says The Christians of Lis time were baptized by bowing down." Judson on haptism, p. 114. After his dissension from the Catholic church (see Work vs. Praxeas, chap, 11) Tertullian says, "Aft-Praxess, ctap, 11) Percursas says, Markets of the resurrection, promising he (Christ)

Debate, p. 465), and Mr. Robinson says:
would send the promise of the Father,

"They (the Cathari) baptized all that and lastly, commanding that they should joined their assemblies by trine immerimmerse into the Father, and the Son, sion " * " on their own personal proand the Holy Spirit, not into one same, for we are immersed for each name, into a stat Baptistic? (7) They observed the laying on of hands after hantism. tulliau's Works, p. 659. On haptism he says: "In the next place the hand is laid on us invoking and inviting the Holy Spirit through the (words of) benediction." II s Writings 1, p. 239. He held that Christians should not bear arms, nor take oaths, nor hold civil offices. He maintained the literal observ ance of the holy kiss, the supper or love feast as well as communion, and said: We hold communion with the apostolic churches because our doctrine is in no respect differeent from theirs." Idem, vol. 1, pp. 120, 121, 167, 175, 192, 347; vol. 3, p. 24. Are such, Mr. Ray, Baptist characteristics? Would you not de nounce Tertullian as a "Dunkard" of he were now living? But you say the ascient Waldenses were Baptists. Let us see. (1) They would not bear arms, nor take oaths. Robinson says: "They held " " " that it was unla wful for a Christian to take oaths, to bear arms, to shed human blood." Rob. Eccl. Res., pp 311, 312. Neander says: "They condemned absolutely the oath, all shedding of blood, military service, and the punishment of death." Neander's Ch. His., vol. 4, p. 614 Is that "Baptistic?" (3) They did not unite with worldly societies. Moshelm informs us that they and others held that the church ought to be "exempt from all those isstitutious which human prudence suggests." Eccl. tended, personal, unbroken succession which human prudence suggests." Eccl. scheme. Dr. R. J. W. Buckland, Prof. Hist., p. 491. (3) They observed plainness of attire. An ancient mquisitor said: "They avoid all appearance of rical investigations make it perfectly pride in their dress; they neither in-clear to me that a continuous line of dulge in finery of attire, nor see they Baptist churches, from the time of remarkable for appearing mean and rag coapust cources, trom the time of remarkable for appearing mean and rag-the apostles to the reformation ged." Jones Ch. Hist, vol. 1, p. 64. period has never been estab. (4) They observed the holy kiss. Rob-lished. Orchard's attempt to do it nounced all who saluted them with a historical writer. He quotes the fathers kiss as heretics. Eccl. R.s., pp. 322. as holding views which they condems, 323. (5) They observed the ordinance ignores the facts which would utterly of feet washing. Neander referring to disgrace his position, and shows through a passage in Rainus' description of early out the folly of working from second. sec's, referring to John 13, "relating to the washing of the disciples' feet," says, "it points to the Waldenses." Neanders some faults and mistakes, and Mr. Ray'a Ch. Hist. 4, p. 612. Orchard, speaking Baptist Succession falls into error. I of the Waldenses, refers to a liturgy of am fully persuaded that taking churches Bobbio is which he says: "There is a in the strict modern sense, Baptist suc. directory for making a Christian of a pagan before haptism, and for washing the feet after it." History of Foreign cessor to Dr. Ruckland at Rochester, Baptists, p. 297. (6) They baptized says of the above: "The views expressed by trine immersion. Robinson, to give us a view of the Waldensian mode of To the question as to whether American baptism, refers us to a liturgy of B .bbio Baptist churches are the continuation or in the seventh century which requires

that the Catholic practice was trine baptism everywhere except in Spain for 40 years after 633, A. D. We learn from Muston that the Vaudois, or Waidenses. "retained the Ambrosian office" "after it had been abolished elsewhere." Is rael of the Alps, vol. 1, p. 12. The Ambrosian office positively required trine baptism, Rob. Hist. of Bap. p. 435. Ambrose himself gives baptism as triue immersion. See Orchard, pp. 44, 45 These indisputable facts make it perfectly clear that the old Waldeuses or Vaudois were trine immersionists. Mr. Ray endorses J. Newton Browu's statement, that "the Cathari were called Novatians, * * Waldenses," &c. (Ray Lucas fession of faith." Rob. Eccl. Res., p. 72. Mr. Haldeman says: "The Waldenses practiced the laying ou of bands after baptism, according to the testimony of Reiserius." Hist. of Ch. of God, p. 34. (8) They were dissenters from the olic church. Neander says: "He (Peter Waldo) and his companions labored with great seal, and certainly without any thought at first, of separating themselves from the church. tered into no conscious opposition with the doctrines of the church, and it was impossible to destroy anything heretical in their society. tained no thought of forming a sect, separate from and standing forth hostile to the church." Hist, of the Church, vol. p. 607. Again, he says: "Pope Innocent, the third, seems to have been aware of the mistake committed by his prederessors in compelling the Waldenses to break away, contrary to their original intention, from the church." Idem, p. 612. Robiusos says: "They did not dissent from Rome on account of the doctrine taught in that church." Res., p. 461. Again he says: "They (the Vaudois) continued in the church s sort of a party till Waldo emboldened them to separate, and so became not the founder of the party, but the parent of their separation." Idem p. 463. such your characteristics, Mr. Ray / You trace the American Baptist churches to the Welch and particular English Baptists. Bap. Suc. pp. 63-74, 88. When t Where? By whom? did they originate? Mr. Benedict sava: "The first Bantist church is Wales of which we can give any clear account, was founded at Swansea in that country is 1649." Besedict's Hist. of the Baptists (1813), vol. 1, p. 220. Mr. Backus, the Baptist historian gives us the following from the "records" of this church: "When there had been go company or society of people holding forth and professing the doctrine, wor ship, order and discipline of the gospel, according to the primitive institution that ever we heard of in all Wales, since the apostasy, it pleased the Lord to choose this dark corner to place his aume in and honor us undeserving creatures, with the happiness of being the first in all these parts, among whom was preach ed the glorious ordinance of baptism, and here to gather the first church of haptized believers." Backus' Hist. (Ed. 1777), vol. 1, pp. 350, 351. Notice this parent church of all the Welsh Baptists, organized "1649." A. D., claimed to be

the first church of baptized believers in

being also convinced that baptism was the civil governments by the Christian ed themselves into a distinct church Sep. for their minister." Backus, vol. 1. pp. 106, 107 (note). Here, Mr. Ray, is (1) a body of sprinklers, forming themselves in 1633, A. D., into your parent church. u say churches, self organized, by uninspired men, cannot be churches of Christ. (2d Neg.) (3) Therefore, according to yourself, Baptist churches are not churches of Christ.

The following is Mr. Spilsbury's ape ogy for starting baptism: "Mr. Spilsury, pastor of the first Baptist church in London, says: "Because some think to hut up the ordinance of God in such a strait, that none can come by it but by the authority of the popedom of Rome; let the reader consider who bap tized John the Baptist before he baptized others, and if no man did, then wheth er he did not baptize others, he himself being unbaptized? We are taught by this what to do upon the like occasion Backus, vol. 1 pp, 110, 111. Such, Mr Ray, is the honest confession of the pastor of your parent church.

THE FOURTH COMMANDMENT

aber the Sabbath day to keep it boly

(TENESIS 2:3, it is said, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made." On this Clark sava: "It is the general voice of Scripture that God finished the whole of creation in six days and rested the seventh." It is worthy of notice, that the Septuagint, the Syriac, and the Samariautau, read the sixtle day instead of the seventh, which apnears from these versions to have been originally that of the Hebrew text. This is reasonable for as said it is the voice of Scripture that God finished the work of creation in six days, and rested the seventh, "And God blessed the seventh day, and sanctified it, because in it he bad rested from all his work which God had created and made.

"And God blessed the seventh day." The word bless or blessed is of very extensive meaning, and in the Scriptures frequently means, to speak well to, or of a person, and so God had spokeu well of the seventh day; and good to them who conscientiously observe it a day of it, he rested from all his work. Thus blessing, and sauctifying the seventh day, was setting it apart for the use of decalogue ais fourth commandment is holy. But because this commandment has not been particularly mentioned in transfer the Subbath under the law to the oo mind for a preacher first day of the week under the gospel,

part of it on the seventh day.

British empire" was formed out of the the morning of the first day of the week; as the principal strange brethren seven independent church in Londom," as fol- and a new era of time sets in, and the ty-three meetings, sixteen of them lovelows: "Several persons in the society disciples observed the seventh day from feast meetings, and he will know how to their first principles of separation, and day; and as such has been legalized by desired and obtained liberty, and form- servile work on that day. Rest to the not while lying on the lounger body from labor and toil; and rest to

12, 1633, having Mr. John Spilsbury the soul from all worldy care and anxeties. Works of charity and actual ne cessity were always allowed. The Sabbath being a type, to annul or make it void is impossible. All types being in full force until the thing signified by them takes place. And the thing sig nified by the Sabbath, is the rest which remains for the people of God, then for the moral obligation of the Sabbath day must be continued until that time by

fully come and the last saint is in his

No work should be done on the Sub bath day that can be done on the preceding days. And he who works by his servants or eattle, is equally guilty as if he worked bimself. Hiring out horses for pleasure or business, going on journeys, paying worldly pleasure visits on the Sabbath or Lord's day as it is also called in the Scripture are breaches of this law. And corporations have no more license to run their business or trains on theseventh day, than the farm er has to run his plow, the mechanic his saw, or the merchant his merchandise: and I strongly incline to the opinion that he who preaches his sermons on Sunday for hire is equally guilty of a flagrant violation of this law

But he who said, "Remember the Sabbath day, to keep it holy," also said, "six days shalt thou labor and do all thy work." Therefore he who idles away any time on any of the six days to po purpose, is as guilty before God as he who works on the seventh.

"Six days shalt thou work, is a positive command of God, and the idle man is quilty before God for his violation God never intended that the man should be idle. Before man had sinned "the Lord God took the man, and put bim in the garden of Eden, to dress it and to keep it." Man must not be idle, no not in Eden, and out of it in the swe of his face shall he eat his bread. And they who will not work neither shall they eat. "As God formed both the body and mind of man on principle of activity, so he assigned him proper em This could not be said if he had made ployment; and it is his decree, that the nind shall improve by exercise, and the body find incresse of vigor and health in houest labor. He who idles away his time in the six days, is equally culpable in the sight of God, as he who works on the seventh. The idle person is ordinarily elothed with rags; and the Sabliath breakers frequently come to holy rest. He sanctified it, because in an ignominious end. Reader, beware. (Clark.)

A lazy man will never be a holy man though he profess religion. All men mae, for the sause use for which God should be in some honest employment.

himself used it. To rest. So in the Preachers who are too lezy to work with their hands to provide things honest in Remember the Sabbath day, to keep it the sight of all men, are not fit to preach the gospel; and those who plead in dehas not been particularly mentioned in fense of their laziness that they must the New Testament as a moral precept, have the time to study their sermons to some infer that there is no Sabbath un- preach on Sunday, I am sure God uever der the Christian dispensation. This called them to preach the gospel. If a side will say they have made a mistake omission may have been designed by the man can't exercise his mind while his Hence many conclude to stay just where Holy Spirit to authorize the apostles to hands are howing his potatoes he has

Let that man take a trip in his own on which our Lord after resting over the conveyance for eight weeks at a time, obligation to "chew the cud" and to need apply:

Sabbath in the sepulchre, arose carly on and travel seven hundred miles, attend chew it to make a profession of religion | ly kingdom.

finding that the congregation kept not that time for the Christian's seventh rest and when to study sermons. The lazy iden that preachers must not work, bu being also convinced that baptism was, the civil governments by the Christian bave all the time to study, is all bash not to be administered to infants, but nations; and hence is binding on all to If a man's mind does not exercise while such only as professed faith in Christ observe and keep holy, and to do no bolding the plow bandle, it surely will

WORK

BY CHARLOTTE T BOXD

DLENESS is perfectly incompatible to the true Christian life. No one can be a follower of the blessed Reder er and be a do nothing. Labor was the seutence passed upon man in his first rebellion and we have no right to expect temporal or spiritual blessings with We are promised our bread if we work for it; and we are promised eter life if we live in obedience to the com mands given in the Scriptures, therefore it is our duty to work. To obtain the little we require in this life if we are eigetic will not consume half of time; and sinc; we are commanded to lay up treasures on earth it gives much time to work to the honor and glory of his cause. We find that Jeaus worked while on earth. How? He went about doing good. Are we his followers? Then we must work in the he did; going about doing good. Yes,

there is a good for every one to do. tiod has blessed us with abundance requires the more of us. Yet there much that can be done by those who are of small means—all must work; but let us not work against each other. housedivided against itself cannot stand. And as we are told all have not the same gitts let us use forbearauce towards each ther, boping that all have the same end in view, though some things do not ex actly suit our views; for we know that

to naught. Let us look to ourselves and be cer tain that we have no beams in our own eyes. When we get ourselves right; the next thing is our households, gethat right and then we can see further But first let us be so the patriarch of old who said, "let others do as they will for me and my house we will serve the Lord." The right place to remedy evils

which is not approved of God will come

of a community, a church, or nation is give the right start at home. If every one would do this every thing would move right along

DECIDE FOR CHRIST.

BY JOHN L. SNAVELY.

MANY there are who feel the obliga tion to make a profession of religion to get down from the fence-but say they have not courage enough. The know that a false profession is so awful ly denounced, and that if any one would be so rash and so reckless as to make a false profession would expose his soul to a perilous stroke; and more, they say that they don't know on which side or the fence to jump-don't know which church to join. They feel that they ought to join some church-they fee like getting off the fence on one side or the other, but they know if they do get down some of the folks on the other they are. Of course that is wrong, be cause the Lord condemns the position.

Again, there are many who feel the

and do make it, but do not part the hoof-do not part from the way of sinners. Now it does seem that such persons are nostable and of that soft neutral tint which yields and blends to most any thing that comes near them. Friends, we have no business to make such spec tacles of ourselves. Let us put our feet firmly down on the Lord's side and contend for all that he and the apostles contended for. The word of the Lord is not predicated on men's saying and doing thus and so. Christ will reward us, and his word will judge us and not

en and their words. When we once receive that new nature which is communicated to us in regeneration, it will lead us to true liberty and victory over the fear of man's re proaches and injuries. It is useless to try to be successful in serving two masters, whose interests are in direct opposition to each other. Our Savior has de clared it cannot be done. No doubt multitudes err in this matter; for there are so many ways in which men can at tempt to serve two masters. We must conclude with the apostle, if we please the world, we are not the servents of Christ; if we love the world we are a despiser of God; but if we love and hold to the service of God, we will renounce and despise and leave the world, and take our stand with Jesus. May the God of blessing give that decision of character and judgment that they may 'approve things that are excellent, that they may choose the right and leave the evil, and that they may "be without offence till the day of Christ," so that when time comes for us to enter upon our new life, or in the great future, we may all he guests of that great heavenly feast. But remember now, Now is the time to prepare for this great feast. Pre pare to meet thy God is the substance of the word of life. Two, sinner, turn, TURN to God; heaven and earth shall now rejoice in your conversion.

THE use of surnames was not general in England till after the reformation. Washington's ancestry settled first at Herbert and the individuals were known as John de Herbert, that is John of Her bert, Thomas de Herbert, etc. After ward one branch of the family moved to Wessington, when they were known as "of Wessington or de "Wessington," and this became corrupted into the family name of Washington. So late as the he giucing of the eighteenth century, some

families of Yorkshire had no fixed surnames. Even at this day it is said that few of the miners of Staffordshire bear their father's names, but are only known

What we need is to write the word righteousness on the very play grounds where our children go to school; write it over every open door through which young men enter upon their life-work; write it upon every carringe in which men ride to business, and women to their shopping; write it on the wails of every bank, counting-room, and public building; write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ; write it so plainly that he who would make haste to be rich and great may learn that there is but one road to real success in the world. and that is the road of strict integrits. God has not given a promise of his favor in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that

The Brethren at Work PERLISHED WEEKLY.

M. ESTELMAN, J. HARRISON, W. STEIN, EDITORE

CARDINAL PRINCIPLES.

of all that their and the Aprellos has

BRETHREN AT WORK,

As unbridled tongue means au nugrateful THESE sweet words-home, heaven and hap

WHEN you fail you only prove that you were not strong enough to succeed.

Will some one please give us the address of

Tobus Keim, formerly of New Castle, Ind.; Bno. W. J. H. BAUMAN's address is change from Nova Springs, Iowa, to Morrili, Brown

THE Calvary Baptist Church of New York

City, recently raised a collection of \$13,500 for Home and Foreign Missions. The transpet of fame will sooner or later do us all the justice we need, without giving the

If you would be paugent, be brief, for it is with words as with supheaus; the more they are condensed, the deeper they burn.

Run gives us a million drunker.1s, a hundred

Everywhere we find there is more need of acouragement and less criticism; more m

Sestations of sympathy and less of dissatisfac-JOSEPH RINKER has moved from Table Grove

Illinois, to M. Comb, same State. Parties wish ng to correspond with him will note this

HE who thinks he has no need of Christ has a high thoughts of himself. He who thinks Christ connot help him has too low thoughts

We have received the sad intelligence of the death of Bro. R. B. Moller's wife on the 26th of Morch. We hope to have fuller particulars

We had intended to hegin our series of arti-on fectorashing in this issue, but we have un-laid the pamphlet, and must await the ar

Is giving time of Lovefeats in Northern Himots, we said the Hickory Grove feast would be held May 16th and 17th. It should have been June instead of May. THE City of Uria, in Asiatic Turkey, situated

but the empoord site of "Ur of the Chaldes,"
as been about the stroyed by fire. It had
see there y thousand inhabitants.

Ir possible, mail all church news for the B. AT W. on Mondays or Tuesdays. It will then reach us in time for the next issue.

THE criminal peoples for himself the world he lives in; writes retribution upon the walls of the chamber he dwells in, and the fair face of

Carries his own accuser in his breast."

BROTHER Jacob Biblebrand writes: The enjoying themselves well. Others are larger-ing round outside the gate, while the Savior

Oun friend Frederick A. Wigner of Miller County, Mo., who wrote us several workings as a truth seeker is now with the Brettiern at Warrensburg, Mo., and seems improving finding

The number of Bibles extant at the begin-ning of the present century did not exceed 3000,000, but since that top 116 000,000 are stimut d to have been printed by the British

BRO. MOORE informs to that Sanday-school are sending him orders for large numbers of Our Children at Work We are glad to hear h-hed. For sample copies, and terms, address J. H. Moore, Lunark, Illinois.

Sommare making innumes about the namablet containing Bashor and Bergstress must soon be ready for delivery, a

Two hard-working and z-alous children o God m one of the Western States have put their whole affections into the work of the Lord. One of them writes: Sister — and I "Almost thou persuadest me to be a Christian. Our Father will bless them!

Quite a number of Brethren from adjoining churches were in attendance at the council meeting in Lanark on the 7th mat. We are glad to see our dear brothren, and sisters amone us, believing that their presence always has a beneficial influence. The more we nate with each other and reason together in the parit of Christ, the better we are prepared to ercome the world sin and corruntion

BLD. D. P. SAYLOR, of Double Pipe Creek Md., serired in Lauark on the 4th inst. He is sixty-eight years old, but preaches with the vigor of youth. He says he has no regrets of his life-that he worked in his day-that he aust now decrease while others increase-that strong men to carry forward the

Almost one mouth ago we ordered a lot of Hyern Books from Quinter & Brumbaugh Shortly afterward we received a card acknowledging the order. But the Hymn Books have not yet arrived. Parties have ordered from us and no dount are necessing impa-tiont in the long delay of the arrival of their We regret this very much oks have not yet come we do not know

of the American Bible Society were over \$40,000 by sales and donations. When we consider the immense number of Bibles and festaments given away by the Society each year, we no longer wonder why so much money is needed. As a people we should not forget to do our part towards helping to print and tribute Bibles free to the poor and careless.

Do not be discouraged. How many strong hands and minds are idle to day because the have met with discouragements. Oh, what have met with discouragements. Oh, what a said thought! Discouragement practiced amounts practically to faithlessness. Ye dis-couraged ones, think of it! Do you have Christ for your example when you fold your hands in discouragement and do nothing? Did he do so? Nay, brother, sixter; nay. Arise in the full vigor of your soul, mind and strength. Be a live Christian, not a dead one. Weshould live more to do good to others and not so much to have others do good to us.

THE Committee to the Lanack church, D. P. Saylor, Esoch Eby and D. E. Price, met the church in council the 7th mst, and with a great deal of lairness and patience investigated atters so that peace neight reign ampreuse no usatters so that prace angle? reign supreme as it always should. On the 8th libe church scans met in council to hear the report of the Com-mittee, and their report was unanimously se-cepted. Bro. Saylor left for home on the 9th

Therm is one of the rarest g-ma. Many a youth has been lost to society by allowing it to tarmsh and throwing it away. If this gemestall shines in your beens, suffer nothing to the property and the property is the property as a superfection. deplace or larnish its laster. Projamity is a duplace or larmals its laster. Probabily is a mark of low breeding. Show me the unan who commands the best respect; an oath never traphies on his tongue. Incapire the character of those with depart from virtue. Without a single exception you mill find them to be pro-four. Think of this and let not a rile work

THE city of Marysville, California, has an after 8 n'clock each evening, and the morals of he boys are greatly improved. The "powerplaces of business. Home is the place for boys and girls to spend their leisure moments. The boys and gurls in paying respect to their p rents, and in their deference to the aged.

Trient is only one country in the world in There is only one country in the world in which there are no illiterate people. It is the Sandwich islands. The population of the islands is \$8,000. They have eleved high edu-cational instructions, 150 middle public choose, nd forty-three private schools. The public instruction is noder the supervision of a conmittee app dated by the King; and composed of five members, who serve without remuneration, The committee appoint a General Inspector and a number of sub inspectors. The Govern-

ment takes one that every person shall be able

A LETTER from brother Hope dated March 6th, says; "We have one one elder, C. C. Es-kildsen; one minister in second degree, Jane Chr. Scrensen; one in the first degree, Suren Chr. Neibou, and three doscons. There are thirty-seven members here; two have gone to America, one died, and one was disowned." It been taught, received and made happy in Depresark since Bro. Hope uvant there to set up the spostolic order of things. And he did it for lest ban one cent per member of the church in America. We will go one stop forther and say that if there are 60,000 mm mhere in America, he did his work for less than ows-hulf cont per member

DUBLING the part year twelve persons in Eu DURING the part year twelve persons in Eu-rope and Auserica gave an aggregate of three millions of dollars for Foreign Mission work. Others whom many regard as failing to teach the whole furth, are actively pushing their creeds into all parts of the earth, while the Brothren, as a body, represented in conference, are timidly halting in the matter of presching to the French, Germans, Italians, Spaniards and many other nations. As a people we are not in poverty; but somehow or other we have learned to hold tensciously to what the Lor has given us. We are not quite sure that the Lord should not have a good portion of it re turned to him by doing good to others. It may be that God is trying his children with "fifthy lucre." Be has prospered them, and if they will not return his own freely to him, he will call them to an account. Brethren and sisters let us be wise in this matter: let us see how much we can do by each one giving something towards building up Christianity everywhere.

A. H. McClare & Co.
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Dena Stors—A friend handed use a copy of
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Some people think when boys and gorls join burch at the age of fourteen that it is the result of excitement and is not likely to prove it elf a genuine conversion. Such persons are stambing blocks;" they are these whom brist and it would be better for if they had never been born, or if they had u mill out their necks and were cast note the depths The above letter ought to place all purents

The above letter ought to plates all purents on their guard. In traveling over the country are have frequently found just such large in this "Ned." They are generally bright boys, and had the proper and god given means been used, had the proper and god goven means been aned, and probability, they would have been Christian politosophers unstead of Atherites. Also proved, because the continuous politosophers unstead of Atherites, also present the continuous Atherites. Also proposed in the musik-of year children. After having pred their studies the continuous. After having pred their visita to them, done of it, but no so mores. "You must cell-to make the continuous after the continuous after the continuous distribution of your children, or the continuous after the continuous after the continuous and continuous after the continu rise the word of Ood wal not develop bring forth fruit to his honor and wlary then books and papers to read which will be duce them to sortch the Scriptures more dili the work of converting men and women is no soil and seed to yold a harvest without any cul-tivation. Dol infidely pursue the same course in the promolgation of their doctrines which some Christians aim to do, its theory would be deed in forgottenness and so deeply bursed in the ages which are past that the sun in his trackless course through the puthless nuiverse sonlustry We need to be at work. We must co

not the debuting influences of infidelity by heart and brain and muscle—by heart by heing more lovely, affectionate and charitable; by hims in becoming more thoroughly acquainted with in obeying the laws of our being, exhibiting in this way the virtue of God's word when conrolling our daily conduct. Let us press into service every means, not in

it all sinful, to establish and build up the cause

INSUBORDINATION

A SPIRIT of rebellion is anywhere and every-A where subversive to all good government ud peaceful enjoyment. The child who rebels against the good rules of his parents subverts the peace of that family and so far as he dis turbs its peace so far he is a veolator of its

quently taught by those who have been set as advisers in things that are true, in things that are just and holy. When this is done one we consistently rebuse younger ones for being rebeilious? For example, can they who arge submission to the rules of the church as set forth by the General Conference, expect young brethren and sisters to comply faithfully when they themselves manifest a spirit of insubor-denation? The Annual Meeting has advised that such church contribute two dollars to wards meeting the needs of Christ's cause Denmark. This is plainly set forth in the Mon-utes of August Meeting, and if we wish to be complain if others refuse to submit to some other decision of the Conference? In short, do not elders who oppose the decisions of Anand Meeting lay the foundation of insubordination in their churches? This is why our be loved fraternity is frequently disturbed, and refuse to submit to the decisions of A. M. one thing, how can they consistently ask their members to submit in other things? Not nu-til there is a spirit of anhmission to A. M. on all

this go by all the elders can we expect the spir it of involved instron to wave smong us. We look for good examples among elders, and, oh. how our hearts are soldened when a spirit of fasthfully lead to leigh and noble qualities We should submit to the advice of Conference until it can be changed or repoaled; for Contere. we thick, moves no fast-r than it can see the both and truth. н. н. г

MONEY.

THERE is a seeming monosistency to us in what some are saying about contributing money to ministers who devote all or most of their time to evangelization. We are told a little money may do a provider a grant deal of

What telled ed to sive any thing towards helping to defray to preaching. They have plenty of means, Ingeredi save men will trust their hearts be their waves but not their packet books. This shows which they value most highly. So we say it is with the church. Men will trust their which shows quite clearly which they value

We have known some men to cry out in thunder tones against "popularity," knowing at the time that nothing was so much calcu alterwards brag about it. So it is with som men in regard to money. They will write and preach against giving anything to the support of ear benevelent institution and afterward hreg of how much they got tor doing it. Any man guilty of such a sham-ful inconsistency is certainly unworthy of the name of Christian. Let us be careful when we are writing and preaching against popularity that we we are writing or preaching against money, that we do not do that in order to get some of "filthy lucre", ourselves. "God is not ked." Such as do these things should ponder well Matt. 7: 1-15; Rom. 2: 1, 3, 21-23

MANIFESTATIONS OF THE

ON this subject we find professed Christen don divided into two classes maintaining practicly opposite views. That which one class affirms the other squarely denies. These views been presented in dicussions both public and private in which both sides have been more or less misrepresented by their opponents and no little survasm, abuse and irrelevancy in-

The cuestion in the abstract may be stated thus: Can the body be neutral when the heart is right? One party says, yes; the other, no. We affirm that when the heart is right the hody is right too. Religion belongs and pertains to al thing: but a state or condition of the heart, the mind. There is nothing we can say or do in which there is or can be any religiou. There Supper, communion, salutation of the kiss, or plan clothes; no religion in feeding the hungry, clothing the naked, sheltering the homeless, victing the sick and imprisoned; no religion in abstinence from murder, theft, or adultery.

is no religion in prayer, baptism, in deeds of mercy and kindness, in abstinence from crime! "Many will say to me in that day. Answer. "Muny will styto me in that ony Lord, Lord, bare we not prophesied in thy name and a thy name have cast out deviis." And then will I profess unto them, I never knew you; depart from me ye that work iniquity." Matt. 22: 23. "And though I bestow all my goods to feed the poor, and though

it consisted in an act, men could be compelled to perform it and hence he made religious. But prophesy (teach or preach) in his name, even "Come ye blessed," but must hear hum way, "I never knew you; depart from me." And Paul gives us to understand that though he should go to the extreme of giving all his goods to feed the poor, and even give he body to be burned it might avail him nothing.

hen Samuel went to amoust David King seeth; for man looketh on the outward appear me, but the Lord lock-th on the heart." Som. 16: 7. "I, the Lord, search the heart."

Jer 17: 10.

It's are not given the power to see each othr's minds or hearts. We cannot therefore tell each other's thoughts or motives. When we meet each other we cannot tell whether the person aympathizes with us and wishes us well or whether he dislikes us and wishes us rvi We can only conjecture or infer-we dare not say we know. But there is a way by which we may know-that is by what the person does. What we do expresses what we sre. A good beart is known by good acts, and an evil by evil acts. An evil heart may do good for a short time for selfish purposes, but but set never come from a good heart. While we can not be certain that every thing in sheep's cloth ing is a sheep, we can be absolutely certain that heep are never found in any other clothing There is no inducement for the good to adopt the garb of the bad, and therefore it mover does consequently to contend that vertice, piety and obedience may sometimes have the appearance of vice, impirity and disobelience is to contra-

We judge a tree by its fruits, or in other words, we know a tree by its truits. This was said by him who made no mistakes. The tree is subended to represent the heart and the fruit the products of the beart. "Every tree that bringeth forth not good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7: 19, 20. Here we see the object, then of the "fruit." By it we may know the "tree." "Every good tree oringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit." Matt. 7: 17, 18. Here it is definitely and positively stated that the produced it. Bad fruit can only be produced by a bad tree, and good truit by a good tree. So we may know what the state of a man's heart is when we see what he does. If his heart b right his actions must be, for just so certain as we are that a " good tree brangeth forth good truit," so certain we are that "a good man out of the good treasure of his heart bring th forth is that an evel tree bringeth forth evil fruit, so evil treasure of his heart bringeth forth that which is evil." Loke 6: 43. There is nothing existing which has no means of expression. there were, we would know nothing about it from the fact that there was nothing to con vey it to our mind. A fact must always exist eforest can have expression, but we neve

know mything of it until it is expressed. Of all we see in the sky above or the earth eneath,—of sun, moon or stars, of mountain bill or dole, there is absolutely nothing without a cause. Behind every thing, there is a mor ing or producing power, which is either intel-orgent or unintelligent. That which is unineliment is neither moral nor immoral. That

other. There is power in heat, light and elecricity. But they are unintelligent fo and therefore have no moral canacity. Although eat may burn a city, or cook one food neither et is sepal or immoral. So it is in regard to they have no moral espacity. But if a man do hese things they ind cate morality or immor dity, because hack of the act is a motive,-ar ntelligent force-the act is the result of choice Meral capacity begins and ends just where the power of cheece begins said ends. Take away

But man is an intelligent being—no nos to power of holes. Consequently there is noth-ling which before it is not being a support of holes. One specific will be a support of his pure, as we are no constituted ing which before its table some binding of the best purposed by the best body which has detect in What we call right that we are just be that which has detect in An act gets its name of go d or bod trom the by I ghtning and killed, the uct is not regarded as either good or bad. Why? Because it was not the expression of a motive. If fire burn s town and destroy a city, we do not speak of it as a good or bad act. Why? Because in the fire was not the power of choice. What is not comsidered as either moral or immoral good or had. But now suppose a man would do the same work which these auconscious If the acts were exactly the same and wer meather right nor wrong in the case of the lightning and fire, so Mey must be when done hence can never be regarded as either right or wrong, no diff-rence by whom or what power ons of his heart, me the expressions of his motives, and instead of saying the heart or the midive is good or bad we say it was a good or motives or heart is all that Gal looks at and it our heart is only right there is nodoubt of our salvation. He can see into us. He has no need of any outward signs to tell what we are, whether good or had; but in his wisdom he has so devis ed that every state of the heart has its expresson. Love, joy, peace, longsuffering, gentleness goodness, inith, meckness, temperance, adult-ry, formionion, uncleanness, Jascivaousness, idolatry, batred, variance, emulation, wrath, strife, editions, heresies, envyings, murders, drunk enness, revellings, &c., are all expressions of the heart. Let us again repeat that there is also intely nothing which a man can do but what indicates either a right or a wrong heart. What a man does then is an unmatakable sign of what his boart is, with the exception of this, that he may act the hypocrite. If a man act or do as God tells him, that is a sure sign the love of God is shed abroad in his heart. But if he does not abey God, it is a sure sign that his hem! is not right, and it is the heart that God looks at. If I love my brother it will manifest itself, and if I hate him that will marrifest itself

have no idea of murder being in the heart; bad no one ever stolen, how could we get the idea of stealing being in the heart? had no one ever told the untruth, how could we ever have gotten the idea of falsehoud being in the heart? had no one ever committed adultery, how could we have gotten the idea of adultery being in the heart? If there were no act to express love, benevolence, mercy, and kindness, how could we ever have tearned that man may have a mind of which any thing exist than there is an expression for it, a means of communicating it. If there is any thing which has no external sign by which it may be known, it must forever remain burned in the unfathomable abyss of mysteries, where only the mind of God can reach, and conse quently is not of the least importance to us

TRUE RELIGION, OR THE RELIG-ION OF CHRIST.

THIS subject, which has been treated upon by many wise and profound thinkers, is not exhausted; it is one that never loves its beauty and importance. The more we think and talk about it the more we see in it that directly con cerns us, and it is one that should occupy the mind of every one, especially of those who pro fers to be in possession of it and enjoying its hallowing influences.

Our sim is to draw from this subject son practical thoughts. We will notice how and by what means we come in possession of this

By the influence and transforming power of the Divine Spirit our hearts are changed, I give any body to be instead, and have not close.

The profitation is anothing. The CH 2.5. I mean this power such has then has no more under the profit of the profit of

thomosover us. Our hearts therefore being changed, we, by remaining in possession of that sparst, become Corretelike, as he was under the guidance of the same spirit. What character-ized Christ will manufest itself in our doings Our lives will reflect the life of our dear Sayior. We will show that love and sympathy for our fellows that was so plainly shown by Jacus. In short, we will be just like Christ, and as such we will set an example that will be safa for others to pattern after.

We will are notice some of the pr nent features of the true Christian. He is lowing and kind. His sympathetic nature is fell by all who come in conown has piness, but in making others happy. His love for humanity and the welfare of his see him doing all he can to aid theus. Are any sick, he is found by their side assisting in allevanting their wants. Are any needy, be supplies them with what is wanting. Is some soul despundent and hungering and thirsting for the Bread and Water of Late, he goes to him and consoles him by telling him of a dear Say for who died to save signers. Oh, how many of the cheering and of some prousdevoted Chris

The true Christian sees so much to do that he has no time to engage in anything that is vain. He realizes that God has given him a work to do and being led by the "Good Spirit he is always found about "his Father's business" feeling confident that what He has promised be is able to fulfill. the feels that his work in the Lord is not in vain for he receives already in this life two-fold, and will, if he continue in well-doing, receive sternal life. The true Christian recognizes the rights of others as equal to those of his own. The Golden Rule, "As ye would have others do unto you, do yo also unto them," is observed by him and is the guage by which he measures all has dealings with his fellowmen. Is he a merchant, he is not caught in the act of giving a customer three and seven-eighths yards of cloth for four, remembering the language of suspiration, that "with whatsoever measure to mate it shall be measured unto you again." Is be a furmer, he does not, when he takes grain to market, put two kinds in one sack, always being careful fill the last half husbel with the best. Neither

does he use "stroke measure," remembering that inspiration says, "Good measure, pressed down, given." If there is any call for aid in missiogry work he can slways find his purse, and h willingly gives of the abundance with which the Lord has blessed him He has no lying tougue; his verseity can never be questioned He is no defamer nor backbiter, speaketh no evil, is not puffed up, does not think of himself more highly than he ought to think O, the hves that so many professed Chris-

tians live! In considering this we do not wonder that intidelity flourishes in our midst. Professed Christendom is principally the cause of it. Let us awaken to a sense of our duty. The idea that a person can not carry religion with in which Christianity can not be lived out, is fallacy, except it might be in the selling of ardent spirits and the practice at the bar, for lawyers. With these few exceptions I assert that a person can be a Christian wherever he is and in whatever he may be engaged. be Christians behind the counter, at the mechange's bench, behind the plow and no the am vil as well as behind the pulpit. Religion is for us all. It is needful to make us useful. cannot fill the sphere which God has assigned us without religion. What a cold and unfriendly place this world would be without the infin ence of true religion. It is religion that makes us care for our brother. His interests become our interests. With this feeling we will withold anything that may contribute to his happiness as well as our own. Finally, religion

HOME AND FAMILY.

own husbands. Consucts, there, provoke not your children them up in the norture and Lord. Servants, he obedient or masters.—PAUL. year parents. Fifth wrath, but bring to monition of the L them that are your

A FREE SEAT.

He was old and two- and a stranger

- To a stately collice.
 Out ide he inquires, "what church is this?"
 "Ab just the place I am looking for,
 I trust he is here to-day."

- I trust he is here to-uny.

 He passed through the spacious column And up the curpeted size.

 And us the passed, on many a face.

 He new surprise and smile.

 From pew to pew, up one entire side.

 Then across the broad front space: rom pere to pew, up one entire side. He was ked with the same slow pace
- Not a friendly voice had hid him sit
- Not a friendly voice had hid him sit To listen to gropel truski; Not a sign of deference had been paid To the aged one by youth. No door was opined by generous hand, The pous were paid for -rented, And we was a stranger, old and poor,
- Not a heart to him releated.
- Not is heart to bim relented.
 As be pained a moment omisside to think,
 Then passed leto the street,
 Up to his shoubler he lifted a stone
 Thank lay in the dust it his feet.
 And here it up the bread, grand adde
 In f out of the ranks to grews;
 Choosing a place to see null hear,
 Il to made a stant fee his use

- Colmby adding upon the hoge stone.

 Folding his hards on his knees,
 Slowly reviewing the worshipets,
 Ag est conficient he as a.

 Many a check is crimioned with shome.

- As if by magic some fifty doors
- Open instantaneously, not as many sents, and books, and hands, Are protegod hastily; hanging his stone for a crimsoned pew, And wiping a tear away.
- He thinks it was a mistake, after all, And that Christ runs late that day
- Theorescher's discourse was element

- The is a lesson of lowlings and worth That lodged in many a heart, And the church preserves that sacred stone.
- That the truth may not depart

WOMAN'S WORK IN THE SUN-DAY-SCHOOL,

of Middle District of Indiana, by Rmma E. Bow

THE term Sanday-school implies a school kept on Sunday-a place of religious in-

kept on Sunday—a place of religious in action. One of the objects of the Sunday school is to give the youth a religious education to cultivate and develop the spiritual nature, of the child; snother is to enlarge the area and build up the walls of the Church. It is often termed the "nursery of the Church." The evential elements of the Sunday-school are Superintendent, pupils, Bibles and teach

school, and we believe the Sunday-school-without woman's aid and assistance would prove a failure. Woman's work in the Sunday school is just as essential and important as that of man; and experience has said she is better qualified to fill some positions. In days that are past woman has not received the enc account she should now her labors in the Church and Sunday-chool appreciated as they should have been. If she received the encouragement she should, and were the advantage given her which man possesses, she might ac given her which mun possesses, she might ne-complish much more and her uchievements be equally great. Woman's advantages for gain-ing knowledge are few indeed when compared to those possessed by man; yet when we con-sider the positions to which she has attamed, can we not realize at once that she has within ber the elements of an equal worth? Woman's influence is felt and neknowledged in all the relations of life, but in ne relation does she exercise so deep an influence as in that of mother. To her is committed the immortal tressure of the infant mind. She cherahes and We will be saided much but exclusive and of the efects in the receptive of the Green and the saided are of our intellects, which is min. The clusters prompting the Green's govern desidered are (a) these parts of the Green's parts of the Gre

moulding of the character of a child is far more emportant and difficult work than any entrusted to buman hands, and as the infant lass is the most important and most suscept this part of the school, we believe woman' qualifications are such, and ber knowledge of the wants and dispositions of children enable ber more successfully to teach this class than

should be to God who has placed us in his vinerd and entrusted to our care the tender buds of the vine Can we be too earnestly engaged in chielding them from the biting frosts of sin? Can we be too desirons of them receiving nour-ishment from the true and living vine, that in the fullness of time they may bring forth fruit even onto everlasting his? If there is a sister in a church better qualified to superintend of fill any other office in the Sunday-school that any brother, why not select her? But says one the Scriptures forbid women to pray or teach publicly. If this is true, why did Paul say Every woman that prayeth or prophesietl with her head uncovered dishonareth her head? We certainly can infer from this language that if she has her head covered she may pray and to the Brethren at Colosse, "Le

the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in pealms and spiritual songs, singing with grace in your hearts to the Lord." Here the members of the Church—hoth male and female another. If men were allowed to teach and admonish, women are allowed to do the same, for Paul addresses the Church, and the phrase one another, includes both men and women. Paul said, "Ye are all the children of God by faith in Christ Jesus. There is neither or female for ye are all one in Christ Jemight be presented in favor of women praying and tenching publicly, but will let this suffice Woman must not assume authority ever the man, but is required to be in subjection; and a-man is the head of the woman, it is his duty to plan the work for me and one duty to assist in what we can with our might Dear ters there is no need of one standing idle. We il kave a work to do and a place to fill in the anday-school. We may not all possess the scalty of imparting knowledge to others, or Sunday-school. have the necessary qualifications to teach, yet we can all be carnestly engaged in the performance of the various duties for which we are qualified. It is often said that setions speak you are interested in the prayers of the Sundaychool work. You can occasionally drop a word of encouragement to those upon whom the burden rests, and the success of the school depends. It is your duty to watch over and in truct those who are young in the Master's service. They must be nonrished and fed with service. They must be nourished and ten with milk and not strong meat let they may not be able to digest all, and grow weak and sickly. You do not know how much a kind word and pleasant look from you is appreciated. If you see a young sister that does not hear the fruit Without these there could be no Sunday you think she onght to hear, do not slight her nd turn a cold shoulder to her, but throw y arms of love around her and let her feel that you love her soul and are interested in her

fare. Teach her to act from principle, and that fare. Teach her to act from principle, and that the wearing of gay apparel is not indicative of that meek and lowly spirit that should charac-terize every true Christian. If you pursue this course you will seldem fail to gain her.

Mothers, it is your duty to encourage your hildren to attend Sunday-school and to assist them in preparing their lessons. If they so will do the same, for children generally think the way mother does and thinks is right. While the mind is yet young and tender it can be moulded into almost any desirable shape or force. You can implant principles and impressions that can never be erused, and which will have much to do with the formation of th character in after years. You are under obli-gations to God according to the requirements of his divine law to raise up your children for

ing to prepare the youth for the stations in life and the clurch that awaits them, you would double your diligence. If we do not at once realize the fruits of our labors we must not be come discouraged, but like the husbaudman, w must have patience. The seed sown does not spring up at once but may lie dormant a long time in the dry ground natil a refreshing show-er softens the hard soil, when it begins to ger minute and soon a vigorous plant is seen, and finally the sheaves are gathered. So it is with the serds of Gospel truth; they may lie long in the soil and yet not less their vitality, but in years to come bring forth au abandant l Let us all strive more earnestly to lead our youth to the Great Tencher, that we may finally gein the promised crown.

WOMAN'S RELATION TO THE TEMPERANCE CAUSE

BY WEALTRY A. CLARKE

[The following was read before the Brethren's Bible School in Lamark, March 18th, and by a num-ber, requested to be published. We cheerfully give it room, and communitation our readers as worthy WHEN we use the term intersperance, we

are not confined to strong drink; we o be intemperate in many ways, and some of these we shall try to notice and woman's relation to them

That women sustain a relation to the tem-perance cause cannot be denied, and it is well that they have been made to realize this truth. It is rather an unfrequent occurrence to see a seeman under the influence of intoxicating hererager, yet such scenes have been seen and what is more degrading and disposting to the refined mind? How earnestly we should labor to in-struct those around us to cultivate good habits, and instell within the minds of the yearth of our sex ideas of a higher character so that there be no room for anything that is of a low and debasing nature. We should strive to elevate others; if they have erred, try to teach them the better wav and lead them into the path of duty. In order to be successful we must commeter with the youth—implant within them the principles of temperance and virtue. If these were properly taught in regard to the subject of temperance there would be fewer drupkards in our land to-day, and less sorrow and remorse would be felt by all. Many a kind mother has sown the seeds of intempenance in her child's mind in early life and in after years qualified. It is return one can be placed pairs. It is from one, making the call of the month of the call of the c iges teachers and scholars to see and feel that the trouble she has occasioned, and, with her you are interested in the prayers of the Sunday-child, must suffer the better consequences. If parents desire to have temperate sons and daughters they should not present to them that daugiters they should not present to them that which will tempt them. Instead of passing poison to their lips, warn then of the evils of intemperance, and of the awful doom that awaits the inebriate. If all would do this when their children are yet young and susceptible of being taught, they would imhibe the sentiment and be influenced in the safe way. Here is where the most effective work is done, and until the mothers of our land cease to offer the temptation to their children, and sail to teach them the beautiful levious of temperance, we cannot expect a better state of affairs to exist.

Then, too, we may set had exemples before those who have passed from childhood, and those who have passed from childhood, such have resisted the temptateons that have been offered. We are creatures of influence, and should our brothers and the young men with whom we associate see us partake of the winecup, they certainly will feel that they have the privilege of doing so. They look to us for good examples, and it they full to see that pority that should characterize our lives exemplified on our walk and conduct, will they not feel that they can indulge with impunity? Young ladies, do you ever think what your influence may do to prevent young men from becoming drunkto prevent young men from neconing ordina-rals? You may not realise, it, but it depends a great deal on what you may say and do, wheth-er the first step in the droukand's career is taken or not. A light and trifling way con-cerning the subject, a New Year's invitation to take a glass of wine, or the sipping a little

We live not to ourselves," is true in its our own orbit, but like the shining would above, baring one common coutre, are in a greater or less degree, off cied by all that come within the circle of our influence. Every build up, not only our own character, but thut of those with whom we associate, into monuments of enduring beauty or detormity; labor-ing sciently, but none the less effectually, in wrecting a glorious structure, whese benefits proportions d-light the eye of every beholder, or whose unsightly shape is viewed with supreme disgust. Again, we may be intemperate in eating,

fail to provide for those around us that kind of ment that is most nutritions, and less miorians to the avetern. There is a great deal of intemperation in this particular and much it is due to women. In this respect we hear a is 3 due to wommu. In this respect we have a very close relation to the cause of temperance, and it deserves our serious attention. Another besture we will notice which especially con-cerns us and one over which thousands have become very much intoxicated; namely, love of It is not only those who partake of the wine onp that are intemperate. While we may con-sure our brothers for drinking too much, in

other respects we may be just as intemperate. To such the rule, "Physician, heal threelf," To such the rule, "Physician, heat threeft," will apply. We, too, indulge in habits that should be overcome, and need a levon on tem-perance. Fashion is a cruel tyrant, but many have allowed it to rule over them util they have become extremely intemperate. See to what an alarming extent fashion predominates! It has favened ite coils like a serpent around the human heart and is doing its deadly work. Can not we deny ourselves of some of these foolist styles; oppour before the world attired in a more simple manner, and take the means we thus lavish upon these frail bodies to better purpowa? If we had the money that is spent for extravagance in dress and that for liquor summed up, there would be little difference; one sum would be as enormous as the other. Now, can we consistently labor to reform our brothers, when we are guilty of a similar crime? Can we plead with those around us to forsale their intemperate habits when we are not will their intemperate habits when we are not will-up to foreske ours? Lodies, let us show to the world that me mean reform, and then we can laken with bether effect to reclaim others. Why all this extravagance and pride? It has been the intemperance of womes that has caused many a man to resort to the wine cup. She who should have been the dearest and most confiding of all earthly friends; who should have used she strictest economy and have de nied nersolf of the luxuries of life in order to sist her husband and render his home a ple ant one, is intemperate in dress, not baving the moral courage to resist the temptation. many such cases men have left their homeand sought pleasure where more congenial mind is entirely absorbed in dress, and pays more attention to the latest fashion than to the cultivation of the mental faculties, is a that bright ruliance around her home that it is her high privilege to do if she thus suffers her d to be destroyed. As the s true womanhood to be destroyed. As the sun as the chief light of the solar system, so woman is the shining light of home around which all lesser lights revolve. Her influence around the Breside must be felt, either for good or evil. We see a bome with several sons grown to manhood. By the good teachings of ous mother they have been raised to habits of temperance. These young men love society, but they love their home more, and instead of going out to spend their evenings at the sa-loons or on the street corners, they invite their young friends to spend their leisure with them, and they, too, will be incited to use their influence in behalf of their associates, and other family circles will be made attractive, and all through the influence of one good, true wom Woman possess this power and she should not fall to use it and much good will be the result. She should labor earnestly and prayerfully at come and wherever duty calls her, to fulfill the glorious massion assigned her, and those who are brought under her influence and who are henefitted by her Christian examples will

In the time of the destruction of Nosh's ark Jesus is no more safe than the rich, and it is a mistaken idea some bave, that God will have mercy on them because of their sufferings, will do no such thing, unless you suffer

OUR BIBLE CLASS.

* For B'orth of Truth no Tongue Can Tell

This department is designed for saking and swering questions, drawn from the Blide. In Acc or questions, drawn from the Blide. In Acc or produce the Tutk, all questions should are produced to the sample Language. We should always questions to our contribution to answer but fare does not exclude any others writing us the same form.

ort which reads, "And then shall appear the sug Plane explain St. Mark 12: 1-10-W. Henry

ill by feddon of the world in the noe of tobaco to reprove a sixter for following the y-in fashious of the world in dress?—Mas. N. D. Benros. Will some one please expirin Matt. 12 puls as follows: "And whomever speake as follows: "And whomever speaketh a word of the Son of Man it shall be forgiven him change or speaketh against the Holy Ghost of

THE LORD'S DAY.

Phone give us the scripture—chapter and verse-hat may that the Lord's day spaken of in Re-; 10 is the first day of the week.—A. B. Costony

WHY not sak for the chapter and verse that says"be haptized" means "be put into the verse which says "ye nught to wash one ar other's feet" (John 13: 14) is to put the feet in to nater? Ask us for that chapter and verse that says "holy kiss" (1 Cor. 16: 20) is putung the hps together. Ask us for the chapi that says repeatance is a change. Surely such questions would be just as pertinent as t a for the chauter and verse which say the Lord's day is the first day. The early Christians all understood that the first day of always referred to the day Jesus arose from the grave, and it that day was not the tr day, the most glorious one that the Lord had while on earth, then what day was? Every day is the Lord's, but there was one day which witnessed the overthrow of Satan by the Lord, and that was the first of the week, not "sticklers" for days, believing that he wis loves God will love him abke every day, and honor and praise hom in all his acts; but when simply because some modern theorists strung together a rope of sund and laid it down for every unan to walk thereon or die, we must kindly say we can't walk on it, for it is not

oro we sent out a work on Sale battom, and in it had down some things for Sah butarians to prove and sent out hundreds of them all over the country, but to this day the adherents of Moses' Law have not dared to re view it except at some little out of the way four or five hundred miles from us. W heard of one man who reviewed it publicly, and the citizens of the town wanted him to until they could send for us in order to hear our until they could send for us m order to hear our reply, but he refused and field in bassle. We are not beasting, but it is significant that the "war riors" refuse to take up our propositions. They cannot be met. When Subtutarians once prove that the New Testament is not a perfec rule of faith and practice for a believer, they will have made a point, but until they do thu we shall refuse to go with them under Moses

PEVEL ATIONS SIXTH AGAIN

I'I must be observed that symbolical v I must be observed that symbolical words signifying in this book certain things differ in their meaning from interpretation, being metaphorical. Symbols and metaphors are not alike. Thus, horn is metaphor signifies stregth, but as a symbol it means a kingdom. are a'n metapher densters thing that removes in story pressable thereof to him metapher as a rapidal if dender dring independent and the proposed of the proposed in the propo

From the solution of Pliny to Tesian the Roman Emperor, and other sources, we learn that within ten or twelve years after the hanishment of John to the island of Patmos, the number of persons who avowed themselves ians and so exposed themselves to death from the Roman and pagan government was so great as even to move their governments to

The Red Horse perhaps denotes the wars of her exactness in accomplishing her penance, that succeeded. Horses in the East were often add desiring to receive some explanation of one dyed red; and this was a symbol of shaughter.

Between A. D. 100 and A. D. 138 there fell in "Ah, and Philip, "you have been very faith-

the wars 580,000 Jews and a still greater num ane and Greeks, so that the er

other.

3. The Black Horse was the emblem of calamity and mourning. The Pale Horse was the supposed emblem of great mortality. The value were periods of time. The alter still all tables to the scenery in the temple wording. This period is thought to relate to the terriblepersecution by the Emperor Dioclesian A. alone, a very small part of the Roman Em 144 000 were put to death. White robes

denote a state of felicity and purity,

Timerunos, Ind. Geo. W. Carey.

THE LORD'S PASSOVER.

of the Lord south and Mores and Am I brought your uputes out or

HERE the Lord commands to keep the to make a new covenant, to establish new planand sent his disciples to propine the feast of the pissover, in they prepare it as Moses and Aaron? Dat they cat standing at the table, did they remain in the house until morning, and when they had sung a bymn go out into the Mount of Olives? Matt. 26: 30. In this not nough to form an idea that it was not kept as the Jews had kent it?

Paul, when correcting the Corinthians, says When ye come tog-ther therefore into one place, this is not to cat the Lord's supper, for in esting every one taketh before other his own supper, and one is hungry and another is drunken.' It seems as if some had caten in a disorderly manner. "What, have ye not boure to est and drink in?" and "If say man hauger let him eat at home." When you eat in a a magner as this, likely the ones were poor or spiced, those that had none and were h "wherefore when ye come together to est tarry one for another." We must have it equally dwided: the rich and the poor all can partake as one ismily, like the Savier and his disciples. Bootiem as a command from God and it we correcting the error, would say, "This is not the Lord's baptism, but your own, because ev-ery one does his own baptizing." The rest will I get in order when I come. It seems they were out of order in more things than the supper; perhapseven suggng and praving. When one gets too fast, another too slow, this does not order, else how could the one that sitteth by say, Amen? "Purge out therefore the old leaven that ye may be a new lump." Here the old leaven alludes to the unclean and wicked person: "therefore let us keep the feast, not with od leaven, neither with the leaven [of mali and wickedness, but with the unleavened bread of sincerity and truth." or sincerity and truth." Do covansed from all uncleanness and wickedness. If Paul would say keep the feast with the unleavened bread, the meaning would be a feast in connection with the unleavened bread, but to leave out the

word the and say keep the feast with unleavened bread, this would give sense to feast of unlea-ened bread alone. Many Williams.

A CURE FOR SLANDER.

THE following very homely, but singularly instructive, lesson is by St. Philip Neri A lady presented herself to him one day, accu

your penance do as tollows: to to the neurest market and purchase a checken, just killed, and still covered with feathers; you will then walk to a certain distance plocking the hird as you go along. Your walk finished, you will return

Accordingly she repaired to the bought the toul and set out on the journey, plucking it as she went along, as she had been ordered to do. In a short time she returned anxious to tell

ful to the first part of my orders; now do the second part and you will be cured. Retract your steps; pass through all the places you have your steps; pass through all the places you have travered, and gather up one by one all the feathers you have scattered."
"But father," exclaimed the poor woman, "I cast the feathers carelessly on every side; the

wind carried them in every direction. How can I recover them?

"Well, my child," replied he, "so it is with your words of slander; like the feathers which

the wind has scattered, they have been wafted in many directions; call them back now if you can. Go, sin no more."—Selected. REASONS FOR NOT DANCING.

DANCING would lead me into crowded rooms and late hours, which are injurious

health and usefulness. 2. Dancing would lead me into very clos

contact with promiscoons company, and evil communications corrant good mangers. mit freedom with the other sex, of which should be heartily ashumed, and which I believe

My parents and real friends would be aux ious and grieved about me if I were out late, and keeping company with they knew not

5 Ministers and good people in general dis approve of it, and I think it not safe to semyself agamst them. It is at fer and I wish to be on the sale side. It is at feast doubtful,

6. Dancing in promucuous assemblies has a ad name, and I wish to study the things are pure and lovely and of good report 7. Duncing is generally accompanied with drink, and 1 see drunkenness produces much I cannot countenance anything which five

leads to it. 8. I am told that dancing is a great tempto tion and a snare to young men, and I shall have nothing to do in leading them astray.

9. Dancing unfits the mind for serious

thought and prayer, and I mean to do nothing which gete between my Savior and me. 10. There are pleuty of graceful exercises and heerful amusements which have none of these objections connected with them, and of which I can innocently and profitable avail myself.

Much unfavorable comment is made on the practice of "cramming," as it is called, in our public schools. The objections are generally well put. But there is a sort of crumming th we believe in. It is a good thing to cram the bearts and minds of children so tall of the Bible that there shall be no room for skenticism to find a lodging-place. And we offer this in proof. A weish speaker at a recent meeting of the British and Foreign Bible Society said seaker at a recent meeting of Wales is pre-eminently the hand of one book We owe it to the influence of the Bible that we have not a single infidel book in our lauguage and that popery has failed hitherto to make any progress among the pure Webb because they read and know their Bibles too well."

ANNOUNCEMENTS. Notices should be brief, and written on paper separate

The Smith Fork church, Clinton Co., Mo-will hold its Love-feast on the 22nd and 23rd

of May. E A Oes The brethren at Pine Creek church, Ogle Co., Illinois, will hold their Love-feast on the

25tb and 26th of May, commencing at 10 a M C. B. Spigler. The brethren in the Dallas Centre Church.

Dullas Co., Iowa, will hold their Love-feast on the 20th and 21st of May. H. STITZEL

The brethren at Hudson, Mc Lean Co., Iil. ve appointed a Love-feast on Friday, May th. at 10 a. m. T. D. Lyon. 28th. at 10 a. M. We, the brathren of the Yellow Creek con

regation, Stephenson Co., Illinois, expect to old a Love-feast on the 22nd and 23rd of May. ommencing at 1 p. M. We intend holding a communion meeting in the Peabody congregation, five miles north-west of Peabody, Kansas, on the 5th day of May, at the residence of brother G. W. Thom-

A. SHO The brethren of Waddams Grove, Stephen son Co., Ill., intend to hold their Love-feast on the 20th and 21st of May, communing at 1 z. ENOCH EST.

Our Love feast at Hickory Grove, Illinois GEO. D. ZOLLEDS.

Silver Creek Love feast Ogle Co., Ill , May 18th and 19th, just two weeks before A M.

Hurroone Creek church, Bond Co. Itinois May 22ad, commencing at 10 A. M. HENRY JONES

Bachelor Run church, Carroll Co., Indiana, rec mil-s sun h of Flora station, May 97th

and 28th, commencing at 3 r. v A. F. BRUDAKER.

The Brethren of the Middle District of Iowe purpose helding our District M-eding on Fri-day, the 14th of May, in the Big Grove church, Benton Co. Also Love-feast on Saturday 15th. J. S. SNYDER

The Dustrict Meeting of Northern Illinois will be held with the Brethren in the Rock Creek Congregation, commencing at S A. M. of the 27th of April and continue until all the

Jich of April uses.

Description of J. J. Emment, Clerk. The District meeting of the Southern District of Kansas, will be held on the 6th of May, 1880, five miles north-west of Peabody, communing at 10 a. m. Those churches wishing to delegate nd with G. 1

The District Meeting for the State of Mich-The Dalrick Recting for the State of Meni-gian will be held with the Brehren of the Al-mens Church at the residence of brother M. Borns, four nales north of Mattawan, on the Michigan Central R. R. on Thurshy the 23od of April, 1880. A full representation is desired. I. N. Mitzer, Clerk.

The District Meeting for the Sauthern Dis-rict of Iowa will be held with the Farview church in Appaneose Co, on Monday April 5th, 1880, commencing at 9 A. M. Presching 301, 1390, commencing in F. A. at. Presenting Saturday and Sunday previous. A full atta-dance is desired. Those wishing to go by rail will go to Fairfield on the C. B. 8 Q., change cars for Unionville on the C., H. L. & P. R. R. and notify either M. Replige or Jeseph Z selt and you will be cired for. M. Myses, Cirrk.

FALLEN ASLEEP.

Rhamed are the dead which disto the Levi ... Top 15:10

es should be brief, wraten on but our side of

McGAUGHEY .-- Feb 28th, 1880, in Russell town

sa.

iPzimitive Christ'an please conv.

CPIMILION CALLYN AN PRESSE COPY.)

ZOOK.—In the Antioch Church, Huntington country, tod., Atach tr, 1889, one nged byte see, M. L. Zook, aged 03 years, 5 months and 5 days. Functial services by the writer from 2 Tim 4:7–8.

He jeaves a write and many children to moarn

milli. (Primitive Christian plesse copy).

MESSIMBEE—In Rescubs, country, and, March
20, 1000, of licent disease used ing. fever, older
Mossimore, agod 70 years, 4 months and 15 adays,
Xin had been a member of the cherry 5 years.
Functed occasion improved by our house unitable;
Terms 2 (no. 5-1), all the first 2 (no. 5-1), and 15 adays. from 2 Cor. 5:1. E. 2 (P. C. and G. P. pleaso copy)

(P. C. and G. P., preuso copy)

SMITH.—In the St. Joseph Congregation, St. Joseph county, Ind., March 20, 1889, bother Nigared Smith, aged 52 years, 8 months and 24 days,
Funeral services by brother Peters and the
writer.

JACOB HILLSBRAND.

WRINER.—In Marshalltown, Iowa, Catharine Kriner, daughter of Matthias Bariodoli, March 20, 1884, agod it years, I month and I tdays. Her remains were conveyed to Naparville and Inter-red in the Brethrea busying ground. Funeral gervices amproved by brother Danled Deardoff from Rov. 21: 1-7. N (P. C. pleass copy)

(P. C. pirissa copy)

HOOKER.—In Potato Creek Prairie Church,
Montgomery county, Ind., sinfor Sully A. Bouker,
aged 01 years, a month, and 25 days. The fuserul services by L. M. Dumbar and the writer
from Rev. 14: 13.

Mantin Bowens.

The net/vec- of the from Rev. 14: 13. Mantin Bowens.

RODABAUGH.—Near Williamstone, Ohlo, on the 24th of March, Stater Insuled, wife of brother Smoon Relakaugh, aged 62 years, month, and 18 days. Funeral sermon by twelvener E. Boyenman, and Jacob Wilmore. S. T. Boserman.

man and Jacob Wilmore. A. Dosvatskas, NEGLEY.—Near Cod Greek Mesting-house, Ful-ton county, III., Catharme Negley, wife of Jo-seph Negley, aged 44 years, 3 months and 12 days. Funeral services improved by the writer. Saurer, Transes.

GUNKEL.—In the Miltnine Church, March 11th 1890, sister Relecce, wife of brother Gunkel, ag d IN years, 2 months, 22 d sy. Et a religi-viers by brethren Jucob Warsmer and David Troxel. DANIEL SHIES. (Other nuners please cour.)

WORKMAN—in the town of Nora Springs, Floyd county, Lowa, February 5, 1000, brother Isaac Worksown, aged 81 years, 5 months and 10 days. Funeral services by J. H. Moore from: "Yad ba-was carried by the augest to Abrahams 2000m."

BOWMAN.—In the Rockrun Church, February 12, 180), Susanna, wife of brother John I. Bow-man, aged 54 years, 6 months and 27 days. Fa-ared surries by brathern General Give. and Bro-

Arm they that he wise shell ships as the bideleters of the firmament; and they that ter-generic rightenumers, as the stars forever an ever-line, 12: 5.

αmn

Sorrow again pierces onr hearts. My wife's dear mother passed over the river into that better clime this morning. A faithful mother in I-rael and a strong post in the church is now gone, a loss that all will deeply feel.

S. T. Boszenman.

INDIANA. Pine Creek

To day, April 4th, our meeting was largely attended by brethren and sisters, which is en-couraging to the ministry, and is building up the cause of our blewed Marter. Two more received by buptism. May the Lord bless his people everywhere with an outpouring of his spirit to the salvation of the human family.

Huntington.

Arrived here at my home church (Sali ny), on the 1st day of April. Yesterday, 3rd. church meeting. A good representation of members and considerable business to transact. A brother was realismed that had been off ser The church aggred to have a Lovefeast on the 12th of June, commencing at 3 p m. at the Brethren's meeting bonse at Luncaster. All who feel to partake with us are hereby SAMUEL MUBRAY.

NERRASICA.

Rising City. Church in love and union. No additions by isquirem but four by letter. We need more ministers who will come to the front where they are crying for the Bread of Life. Come J. P. MOOMAW.

We numbed about twenty-five in the Dor-We numbed about herenty-five in the Dor-chester congregation, but we seldem heir preaching by the Brothren. Derchester is situated on the B & M. railroad and surrounded by a very good counter. We are without a minister, but hope some brother will come to minister, but hope some brother will come to our assistance in the fators. Any of the health ren wishing to locate here will be heartly rereived. For further information apply to brother John Cripe. Issuer. Crice.

Maple Grove Cotony.

Our monthly church council was held on the 27th of March, and we had a pleasant and profitable meeting. We decided to hold a cominvite brethren, sisters and friends to be with us. On the 29th of February we organized a Sunday-school, and thus far is well attended and a good interest manifested. The brethren hell a short series of meetings lately. One applicant and others almost persuaded to be Christiaus. Our social or weekly prayer-meet-ing was held at the house of the writer and led by a sister who had been previously appointed. Faith, was the theme, and after reading and commentating on different passages treating on that subject, exhertations were given by different brethren. The church is in peace and un ion. We number about one hundred members ion. We number about one hundred members.
To-day we are having some rain, the first of
any account we have had this Spring.
S. R. Holsinoen.

OREGON

Last Sunday there was one brother a ed into the fold by baptism in this county, and we have bad three more applicants for member-ship in Clackswas county. We have had very ship in Clackamas county. We have had very nice weather here for some time. The ground is in good order for farming; weather clear and cold at night, freezing sometimes; roads very good for this time of year; bealth pretty good.
This evening we are baving some rain which
is needed.

David Browns.

AN APPEAL

TO all the dear brethren of our greting: lapped to you to give serious attention to the important facts and inference berria presented. I want to point to a few truths collected from the Bible or contained therein. The merit of these truths I do beserch you, prayerfully think of.

lat. Is it not a fact that the Jews had searons

was the "fruit of the vine:" nafermented.

What harm could come of it if next A. M. advise to use none other than the fruit of th vine, in the same condition as Jesus did? No ompulsion, simply advice to do -Issae Price

ANNUAL MEETING TICKETS.

RETHREN who wish to attend our An nual Meeting may now secure their kets by inclosing \$100 and a 3 cent stamp in your name and address ploinly and in full so that no mistukes be made. Tickets may be had on the ground at the commencement of the meeting. Sisters may then secure their tickets by paying for them such amounts as they ets by paying for them such amounts as they desire or may feel able to give. I suggest the propriety of some one in each congregation ending for tickets for all who desire to attend

the A M from their arm of the church.

Address D L Millen.

Mi. Morris. Ill. Treasurer A. M.

LITERARY NOTICES.

"How to educate the Restings on Affections and bring the dispositions, aspirations and pasony with sound intelligence morality" is the title of a book by Charles Bray, edited with notes and illustrations from the third London edition by Nelson Sizer of Now York The following are the sublects treated on

Mental constitution: Self-protecting f-elings; Social Affections; Moral Feelings; Æsthetic feelings; R ligious feelings; Temper; Punish mout: manners; Subjustice and objective Intel-lectual faculties. Price \$1.50. S. R. Wells & Co., 737 Broadway, New York.

"The Temperaments, or the varieties of Phys ical Constitution in man, considered in their R lations to mental character and the Practical Affairs of life," is the title of a hook edited by D. H. Jacques, M. D. with an introduction by

D. H. Jacques, M. D. with an introduction by H. S. Drayton, Ed. Phrenchogical Journal, The subject is an important one of which too little is conserally known. The back counties a place in literature where hitherto these has been a verance; it is therefore welcomed by all lovers of the model of the subject of the subject of the subject of the formula of the subject of the subjec of knowledge and human science. The great majority of intelligent, work every anhere are misplaced, and therefore full to

themselves and the world as they would in their appropriate de-partments of effort. This fact is appreciated by thousands who discovered too late their unfit area for the vocation which a parent, or cap necessity assigned to them; while other ware of the fundamental cases of their unfor-funate situation. Price \$1.50. S. R. Wells & Co., Publishers, 737 Breadway, New York.

The North American Review for April has fo its leading article a paper entitled "McClellan's Last Service to the Remblic," which covers the whole period of McClellan's military career whole period of McGlellan's military career from the flank movement to the James to the battle of Antistam. Sir Francis Hincks contributes a paper on the Relations of Caua-da with the United States." The author's prin-Canadian Tarriff is not an act of retaliation against the United States for their refusal to establish reciprocal free trade between the two countries in products that are natural to both Conside, he says, is destrous of requesting the reciprocity (ready, and is ready concrede all reasonable demands. The Rev. David Swing writes about "The Fealure of the Southern Pulps". According to him, the Southern Pul-pt is without inflarence on pulitic opinion in the South, whereas it might be, and ought to e. a great ought or the moral and material regueracient of the people. The direction of regueracient of the people. The direction of a regueracient of the people. Conada, he says, is destrous of renewing the ary number of the Review, is continued in the present number by the Hon. George S. Boutwell, who insists that whatever, may have been the practice and the teaching of "the Fathers" with respect to a third term, circumstances make it in the bighest degree expedient that General Grant he again elected to the presidency. Charles Stewart Parnell sets forth the reforms in the laws of land tenure which are advocated by himself and his political asso-

ciates, under the heading "The Irish Lind

Buarn and Mind; or Mintal Science Consid Billy AND MIND of all their occurrence of the read in Accordance with the Principles of Phrenology, and in Ribation to Modern Physicalogy. By Henry S. Drayton, A. M., and James McNeil, Hustrated. Extra Gloth. On the vol 12 map. no. 334 8150. New York: S. R. Wells & Co., Publishers, 7-47 Broadway.

On the title-page of this new volume is

On the title-page of tests new volume is a sentiment which has a peculiar appropriateness, we think, in such a place, viz: 'The greatest friend to Truth is Time, her greatest enemy is Prejudice, and her constant companion is Hu-mility;' for with the lapse of time since Gall proclaimed first his new doctrines of mental philosophy, those bare steadily won their way into popular belief, and that in spite of prejudice, higotry, and conservations. The literatur nator, negotry, and conservatume. The interneurs of Phrenology is extensive, far beyond the con-ception of those who have not given the subject personal consideration, being aprend through a hundred or more volumes of magazines, European and American, and represen-ted otherwise by hundreds of treatises on the whole, or departments of the subject. It must be said, however, that within the past ten year: or more no rolume has been given to the world which presented a comprehensive view of the scr ence and discussed its principle sustouly on their philosophical side, but also on the side of their practical relations to the every-day life of man. This is probably due to the fact that the treat se or "System" of George Combe was deeme: by many so complete that a new work was quite unnecessary. But Mr. Combo's book, however admirable, is old, and there have been discoveries in physiology and changes to the views of metaphysicians which the "System" did not anticipate.

It was a recognition of such facts as then that set the authors of "Brain and Mind" to work, to propage a treatise on the relations of the thinking principle to its physical instrunent, which would embody the well stablished doctrines of Phrenology and show inlusical thought. careful examination on this well-written

and beautiful illustrated work must convince any one that the aim to be "explicit and cless
in its definitions" and at the same time to rende sching "thoroughty practical" has been kept steadily in view. Whether a reader be inclined to believe Phryuology or not, he must find the volume a mine of interest and gather many suggestions of the highest value, and rise from be personal with clearer views of the nature of d and the responsibilities of human life The work constitutes a complete text-book or

THE ATLANTIC MONTHLY

The Stillwater Tragedy, r. v. Tlannar Baile Addrich. The Lost Occasion, John Greenbar Whittier. A Woman of Genius Harriet W Preston, A Failure. Clary's Tetal. Rose Terry Cooks. In a Library. Christopher P. Cranch A consume or terrine Hearist W.

Poetton, A Falline Chap's Triad, Row Terry
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J. H. Moore, Lazark, Carroll Co., 111.

W. U. R. R. TIME TABLE.

Tyains leans Lanary, Sundays entepted, as felters: WEST BOUND.

EAST BOUND.
Day Ray rest 12211 P Sight Express 2241 A Areas production 265 A
Tickets are seld for store trains only Passenger trains stake el- egamention at Memory Union Reaction On SMITH, Access
Passengers for Chicago should leave Lanark
12:15 P. M.: ren to the Western Umon Junction
here they need wait but five minutes for the Ch
care. Mi'waukee and St. Paul passenger train, ar
pot, take the Chicago, Mulwaukee and St. Par
train at five in the evening; run North to the V
U. Junction, change cars for Lanark, and arri-
U. Junetion, emarge cars for Lamaia, and mit
here at 1:57 in the morning.

Vol. V.

Lanark, Ill., Tuesday, April 20, 1880.

No 16

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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PROPHESYING AND EXHORTA-TION TO THE COMFORT AND EDIFICATION OF THE BODY; AND TEACHING AND USURPING AUTHORITY CONTRASTED.

THERE are two main reasons why I offer a few thoughts on this subject se I am urged to do so by a lew brethren and sisters. Second. Because I desire to bring to notice a long neglected subject

What is prophesying? Is it only a specific term? Does it simply mean the foretelling of future events? I answer, no. It is a gener-ic term, hence susceptible of more than ove meaning. Its first or primary meaning is the foretelling of future events; its secondary mean ing, according to Scripture (Nehemish 6: 7; 1 Cor. 14: 8,) is to preach, to exhort, to edify, to comfort. Who then may preach, exhort, edify and comfort? Some say men only; others bring the matter down to a still smaller compact, and say, only those who have been duly elected by the church to the ministry, but Paul says, "ye may all prochesyone by one, that all may learn and all may be conserted." And again the same anostle serve "every man and every wea man praying or prophesying, (1 Cor. 11: 4: 5;) not all at the same usesting, if there sh he many who have the spirit of prophecy, lest the meeting become tedious; nor all at the same time lest there he confusion, 1 Cor. 14: 29, 33. Here the apostic refers to meetings which were intended for the especial benefit and comfort of the church, and conversion of sinners, (verses 16, 24. These meetings were the very life of the church. When the brethren and sisters came together for no other purpose but to sing, ish, and comfort one er, according to history, they became so interesting that they induced sinners to artend. When Paul speaks of those "who occupied the room of the unlearned," it evidently proves that space was provided for the sinners; and the; were in hearing distance too. It is likely that they occupied one space and the believers enother. The meetings no doubt were good, and the power of God was surely with them. When sinners were convicted they would full down on their faces and worship God, and re port that God was in them of a truth. Panl says the sinner would do this if they (the matters.

matters.

aprophet (preacher), or spiritaal, let him schurch) would repek (prophasy) so as to be un.

Paul would reason like this, when you have knowledge that the things that I write unto church) would speak (prophesy) so as to be un-

derstood. In verse 24, the word "prophesy has no allusion to the foretelling of vents, but it means preaching right to the sin ner's heart. "He is convinced of all, he is judeed of all, and thus are the secrets of his heart

In this connection the speaking with tongue refers to the language that was the least understood at that time and by that people, which undoubtedly was the Hebrew. I wish some of our brethren would not use quite so much tongue in their writing and speaking without giving it to us in plain Eaglish.

If we should have such meetings every where, prophesying one to another by the brethren and sisters with simplicity and a love for the truth, would there not a good report go from us? We lack exercise in this spirit of prophecy, and the result is we lose our interest a spiritual matters, and et some of us staner are astonished; and they, untend of saying amen, must say God forbid, and will full down moon their face and report that the world is in us of a truth. Through these meetings the church would know her talents.

The Lord has revealed by his word through his spirit just the kind of servants he wants for every office in the church. Yes, he knows just what kind of a person he wants to be engoged in prophesying, and knows just what kind of persons he wants for helps, governments, teachers relative to the secular interest and osinese of the church-and if we as members end the Scriptures and act accordingly we will now too. If he did not want us to know what kind of persons he wanted to fill the several offices in the church, he would not have told us

Qualifications of an elder or bishop. He must be blameless * * apt to teach, 1 Tim, 3: 2, 3. The expresson, "apt to teach," in this connection, in its primary signification, has no allusion to proph sying, referred to in 1 Cor-11: 4. 5: and 14: 81, but as some fathers are aut to teach their own children in such a way ng their own house with aptness that they dwell tog-ther in harmony and peace, (verse 4): just such men who have some natural eift or sleut in this direction; who have been proven in the church through experience and judg ment from exercising in their office to the satisfaction of the church, are to he set spart by the church to take care of her. He may be a young hishop like Timothy was, or an old one like Paul. It is the qualification that the word demands, and not simply age. But if he have in no way a natural gift of this kind, for God's sake don't ordein him, if he be old or young for if a man know not how to rule his own famity as a tother should, how shall he take care of the church of God as a histop MUST, verse 4: 5. "Not a novice." This refers neith-

er to age in the church direct, nor to age in years, but it refers at once to his experi the office of an elder before being ordained. A brother could not according to the word be advanced to the second degree (as we call it) in the ministry, (eldership), and then in a few days be ordained. Why? Because he was only o novice in the office or place he held prior to his ordination. He is now about to take upon bimself the most fearful responsibilities; he should be a brother who has not only had experience but judgment to use his experience prolitably to the church. He is now about to be set epert to pursue a course of teaching, rul-ing, and using authority, "not as a lord over God's heritage;" receives his authority from the church. "Lords" would act independent of the church. The office that he held preceding his ordination, afterwards no woman can be eligihie to; for while he is an anordeized elder it is his duty to administer heptism, to solmenize the marriage coremony, to officiate at a love fesst, and to preside over a conneil in ordinary

elders (men of experience) who have been true and can do this work and all that belongs to their duty to the good of the church, then or dain them. Set them spart, give them special appointment to all things and more of a still greater magnitude. Titus 1; 5. Here in this place, if elder means "men of experience and good judgment" who have proved themselves

is such, set them apart, ordein them to a cer tain work; then it follows that the church must first have elders before she can ordain them. How long must one have experience hefo he can be advanced to the eldership? Some will learn in five years experience as much as

others in twenty. If find has given only a very little talent in that direction it will take him a ood while to learn, but if God has given him a very large talent in that direction it will not take him long to learn a great deal with little experience; but if he has no talent at all give him to start with, he will never be fit for a ros tor (hishon). While every member of the holy is good for something, all cannot be for the se thing, just because they are not designed for the same calling, not fitted in that direction seconding to their talents and it matters not how much they study and apply thems they can never be successful his hops when their natural tendencies are simply to prophesy (preach). They are trying to do what God did not intend them to do. Proof. 1 Cor. 12: 28: to the close of the chapter. Some of our best house keepers, who are "apt to teach" in the church, "who hold fast to the word as they have been taught," and are the most shie by sound doctrine, both to exhort and convince gamesaving or unruly members. Titus 1: 9-13, can scarcely do unything when it comes to just sching, (prophesying). Then with his full charge to install officer

to organize churches and travel from place to e, sometimes laboring almost night and day to adjust difficulties; not only to install bish ops in their office with the laying on of hands. but to preside over the council. Teachers are, by hishops to he "rebuked," Titus 1: 12, 13; all of this is a course, and teaching and usurping authority in the church by the elder, just such as is delegated to him by the church, and just arse, and just such teaching and us ing authority as the church cannot give to any sister; neither can she give to the church what he has not received from the church, 1 Cor. 14.3f. "Let your women keep silent in the church-

This difficulty arose, not from the sisters prophesying to the edification, exhortation and mfort of those present, but because they left prophesying, exhortation or preaching to those present, and began to question and teach as sishops, or to take the place of the men upon whom devolved the business of settline all ones tions of dispute or difficulty relative to church government. For a woman to enter into dis pute publicly with man was not an order that

god wanted in his church.

Again, 1 Cor. 9: to close of chapter, applies to
both home and public life. The language, "but
I suffer not a woman to teach and to usurp enthority over the casa," and prophesying (preach-ing) to the exhortation, comfort, edification of the church," are two different things. If we say that they have reference to the sa ne thing we are making, in our estimation, God and the apostles contradict each other; for the same otle who says "let your women keep silence, for I suffer not a women to teach or usurp an-thority over the man," "and let your women keep silence in the churches" * * "for it is a me for a women to speak in the church to the same congregation he says, "you may all prophery (preach) and to the same congre gation he says, "every woman preying or prophying with her head uncovered, dishonoreth her head;" and the same apostle to the same congregation, "If any man think himself to be

ats of the Lord." Then the Lord has commanded the women to be sa-leut, and he has commanded her to prophesy (presch). But how few of us are willing acknowledge this latter command? We will not even grant it as a privilege The Lord has told the sister when and v

to keep silent; she is not to speak in the church as a governess by way of teaching and usurp-ing authority over the man. He has also told when and where she can speak; at ho and in the church, to exhort and comfort, admonish and edify the hearers by prophesying. The woman is not a mere tool or piece of machinery in the hands of man. She has cer-tain rights that so man dere infringe upon, and

at the same time himself beed the divine command. She can "be classte and a keeper at home;" but some are not willing to give her this much liberty: homes discourage her and try to make it appear that she knows nothing in the -only to submit silently to the pressure of his iron heat and to on at his hidding. Othemagain are perfectly willing that she should stay at home and carry on the inside work. This is her right. If she is capable she is the "Sarah," the princess here, and if she does her put with love and respect to her husband, any mun with principle, will not infringe upon her rights. But when she goes to church, no matter how much her soul within her is burning and straggling under the spirit of prophecy which G has given her, and it is in accordance with his will that she should say something, when there is opportunity; no matter she must do her pray ing, her singing, her prophenying, all ALL in lence. No; you cannot forbid her. My brother, you cannot say no. She has a right here if God has blessed her with talent, to exhort, comif she wants to exercise, let her do so. Be that infringer upon her right in this matter infringes

The qualifications of a descon is near about the same as for a histop, giving us to understand that they are invested with the right of eaching and usurping authority which the

sister cannot be invested with. Some one has remarked very truthfully that the 'fasthful deacon is the hishop's right hand.' He too may do all of his work and he holy in life, and not be gifted with the spirit of proph ecy. Cannot we see the difference between

on who is ordered to do certain work on the farm, having no other concern, and the on-who manages the farm? Can we not see a dilfirence between the one who simply preaches and the one who is appointed as "overseer?" Acts 20: 28. While all our members must in character be good, all of them, do not have, in the smallest sense of the word, that talent to teach in the governing of the church as an over-

When the church feels that she does really ed a house-keeper God has told her in his word what kind of a brother to ordsin. To de part from the order is often death. The church must have her regular menisters-her servants from the descens to the bishops-and God will work through the church to this end. God will sanction all work when done in good faith occording to his word.

Then seconding to his word.

Then suppose the church meets in a social capacity according to the word to exhort, to comfort, admonish, and instruct, to sing and pray together, would she not in this way beome acquainted with her talent? and after awhile she will want to call some one to exhort or preach; talent must not be consulted indenendent of character, they must go togethe The great talent and bad character will not do for God's choice, but if the church can do no better than to set that one spart who has good character and only one telent, that one to eshort or expound, that is the one: for if he or she is mithful they have something to build up-

A LEAF FROM THE REFORMA-

HY JAS. Y. HECKLER ON the late historic page

Of the reformation time You can read in standard pros What you here can read in rhyme. Just before the Reformation-

Boasting greatly with his tongue. Impiously John Tetrel acted. Though he was a papul priest; But he had less true religion

Loud he boasted of his pape Of the power that him was given,

He deluded many people. So he got the people's money, And reduced their lawful means.

At this impious popers,
That he raised his voice against it,
And withstood it monfally.

But this Tetzel still proceeded Buying people's sins for money, Playing still an active part. One time Tetxel was at Leipsic As a place among the rest, Where he sold indulgence pape

There, a nobleman suspecting

And he asking Totzel, said: Can you grant me absolution For a sin I may commit

In the future, not revealing What the crime may be so yet?" "Yes," mid Tetsel, "I can do it:

"And you never need divulge it You can keep this crime untold: I will great you alsolutio

Then the gold was counted over And the writing signed and scaled; There he sold indulgence pays

And forgave the people's sins, Prayed for souls in purgatory Brought them to where heaven hearins

Then he wanted still more money, And the cash received in hand, Till be had the widow's portion, And devoured her house and land.

Many poor detuded women y the impions priests were led-en they had obtained their money They ceased praying for their dead

So this Tetxel, mean and wicked, Sucked the people's money out, Till he had the greater portion, And to leave them was about.

When the nobleman inquiri Found which way the priest would go, He put off in haste before him, and waylaid himself somehow

There he lay in ambush, waiting Till John Tetzel come along: Then rushed out with force upon him, For the nobleman was strong.

And he gave the priest a fleecing, sufficient sonking through Del just what he wished to do

Then the nobleman uprising, Showed his writing signed and scaled By the priest, for crime in future, Which although was now revealed.

Then this priest had learned a lesso he ne'er had wished to learn,

Luther was so much disgusted At this papal villainy,

Then commenced the Reformation Martin Luther at its head,
Kings and princes on his his right hand
They, the movement forward led-

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possets the Bi-ble characteristics which entitle them to be

D. B. RAY, Affirme. J. W. Stein, Denica.

M. S. wilfully and deliberately charg es Baptist churches with granting "legal license" to do the works of "the :" he charged that Baptist churches "hold that we may do -vil, fight and kill:" he charged that Baptist churches are guilty of the 'crime, of perjury, 'and be charged Baptist churches with justifying 'rapacious, cruel, fiendish," bridled carnal lasts and passions!" We ask Mr. Stem, again, was he, while pas tor of Baptist churches, guilty of " Will be ger, perjury and adultery?" He was or he was, not guilty answer? Please, Mr. Stein, don't forget in, say guilty, or not guilty. He must prove or withdraw his charges. It is impos sible for Baptist churches to have any connection with war. We call atten tion to a few extracts from the Ameri can Cyclopedia, under the head of "Bap tists." This able work says:

"In the opinion of Sir Issac Newton. as reported by Whiston, 'the Baptists are the only body of christians that has not symbolized with the church at

Again, on page 599;

"Mr. Bancroft has summed up the matter in a few pregnant words: With greater consistency than Luther, they applied the doctrines of the reformation to the social positions of life, and threatened an end to priestcraft and kingeraft, and spiritual dominion, titles, and vas-They were trodden under foot with foul reproaches and most arrogant scorn and their history is written in the blood of thousands of the German neas antry; but their principles, secure in their immortality, escaped with Roger Williams to providence, and his colony is witness that, naturally, the paths of the Baptists are the paths of freedom, pleasantness, and prace. Aud, again, on page 599

"Mr. Locke has truly said: 'The Baptists were from the beginning the friet of liberty; just and true liberty; equal

and impartial liberty. Again, the same page

"It was the share which the Baptists took, says Dr. Williams, in showing up the fallen Eherties of England, and it infusing new vigor and liberality into the constitution of that country, that is not generally known; yet, to this body English liberty owes a debt it can never acknowledge. Among the Baptists christian freedom found its earliest, its staunchest, its most consistent, and its most disinterested champions." Again, page 600;

Yet, 'persecuted themselves, it is their glory never to have persecuted oth-Again:

The article on religious liberty in the amendments to the American Constitution was introduced into it by the united efforts of the Baptists in 1789 ' In the face of such testimonies as these, Mr. Stein tries to make the impression that Baptist churches are guil-

authority of tradition If the Tunkers adopt trine numersion

on "tradition," why do they not take all the other traditions of Tertulliand Tertullian says: "Then are we thrice pledge than the Lord" commanded Tradition, unwritten tradition.

the "originator" of "tripe" immer-Some historians have loosely called Tertullian a Baptist, as they call the Tunkers or Campbellites Baptists, but this does not change the facts of history The charge of Mr. Stein is not true. We do not rest our succession on uninspired tradition. We have nowhere asserted that tracing the succession of the church by uninspired bistory is essential to our But we know, from the word of God, that the true churches have been perpetuated, and that a church started by unicspired men cannot possibly be the church of Christ. We did not claim that the Baptists aprang from the Menuonites. The present Mengonites have departed very of the ancient Baptist Menuonites. The testimony of Ypeij and Dermout was concerning the Baptists that existed be fore they were called Mennonites. The testimony of Mosheim shows that the original Mennonites were thorough Baptists. Speaking of the particular Baptists of England, he says:

"The Baptists of the latter sect setfled chiefly in London, and in the adjacent towns and villages; and they have de parted so far from the tenels of their au e stors, that, at this day, they retain no more of the peculiar doctrines and institutions of the Menuonites, than the administration of baptism by immersion, and the refusal of that sacrament to iu fants, and those of tender years; and consequently they have none of those scruples relation to oaths, wars, and the functions of magistracy, which will remain among even the most rational part of the Mennouites." Ch. Hist., p. 500,

These Bantist Mennopites observed the "administration of haptism by immersion," and refused "that sacrament to infants." They did not differ from the English Baptists upon any exential feature of church organization. They differed in their notions about war and taking oaths before civil courts. Baptists have held different views on the points for many centuries. Some of the Albigensian Baptists served as soldiers in carnal warfare; yet they were really the same class of christians as the Waldenses. A difference of opinion on political questions does not make different denominations. Some are so ignorant on questions of dress, or political notions. It is known to historians that a controversy and division occurred among the Memporites in the sixteenth century. over church discipline. One party re mained rigid in discipline, while the other became lax, and departed. The strict class were the Baptists. Of these wo classes of Monnorites Musheim says 'These two sects are, to this very day

distinguished by the denomination of fine and gross, or, to express the distinction in more intelligible terms, into rig id and moderate Anahaptists. The former observe, with the most religious ac curacy, veneration, and precision, the aucient doctrine, discipline, and precepts, of the purer sort of Anabaptists; the latter depart much more from the prinitive sentiments, manners, and institu-tions of their sect, and more nearly apty of all the crimes of war!!

Mr. Stein continues to repeat his stateThe goss or modern Anabaptists conring limmersion." Tetrulsisted, at first, of the inhabitants of a ler has any one of her daughters been

lian only claims the three dips on the district in North Holland, called Water Land; and hence their whole seet recei ed the denomination of Water Land risos." Ch. Hist, p. 496,

The present Menr onites are the 'gross' Water Landrians

Prof. J. W. Buckland did not deny Baptist succession, though he critic ed the statements of some historians. In bis lecture on "Baptist Church History." as published in the Madison Avenue ectures, in answer to the question," have Baptists a history?" Prof. Bucklaud says:

"From the time when Christ walked the earth, down to the present, there has not been a period in which they have not suffered persecution. From the age of John the Baptist to the massacre in Jamaica, bigoted religionists and governments have not ceased first to slaughter and then to slander them." Lectures.

Again, Prof. Buckland asks:

"Have Baptists then a history? answer, if the faith once delivered to the saints has a perpetuity and a history, so that the gates of hell, however they have seemed to prevail, yet have not prevailed against it-then Baptists, who make that faith their law, have a history." Prof. Buckland, with all real Baptist

historians, holds that Baptist churches have continued from the time of Christ to the present. By combining a number of garbled extracts, Mr. Stein has perverted the facts of history. Why did be not attempt to refute our leading his torical argument? Mr. S. knows that it cannot be refuted. We repeat: First: The Tunkers have admitted that the Bible teaches church succession, Second: They deny that the true successiou is with any Pedohaptist church— Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And as there is no other church holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Bantist succession, or be driven into infidelity.

In his affirmative, Mr. Stein tried to trace the Tunker succession through the ancient Waldenses. But since we drove him from that position, to confess the origin of the Tunker charch, in 1708, he now tries to trace the Waldenses to the Romish church. He has greatly pervert ed history. The Waldenses were not "trine" immersionists. We will expose his mistakes in another article. here introduce another argument show iog that Baptist churches possess the Bible origin and succession. Bartist CHURCHES POSESS THE BIBLE ORIGIN AND LOS TOP WILDSPIESS HISTORY DEMAND Prof. Buckland very properly says: "Thus prophecy shows us, as the second period, the church driven into the

wilderness; as the third, the church bidden in the wilderness; and as the fourth, the church coming up out of the wilderness." Avenue Lectures, p. 319. It is said Rev. 12:6, "And the wohath a place prepared of God, that they should feed her there a thousand two hundered and threescore days." Also Rev. 12: 14. This evidently points to the flight of the true church, called the hride, the Lamb's wife." This cannot possibly apply to any existing church except the Baptist church. The Romish church did not flee from the dragon. She was mounted upon that heast, spar-

driven into the wilderness of obscurity. They have never been hidden. Their history is as plain and easy to obtain as the history of the nations. The Tunker church has its history from its origin in uninspired wisdom in 1708. It has not vet existed 200 years, much less 1260 years. The song of Solomon is largely filled with the wilderness history of the true church. In that prophetic song 2: 14, the bridegroom says: "O my dove thou art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countecauce Also, the voice of the bridegroom is heard calling, "Rise up, my ove, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. " " " Arise, my love, my fair one, and come away." It was a * Arise, my love, long, cold and bitter winter of persecu-We now repeat the question of the "Who is this that cometil in FROM THE WILDERNESS, LEANING UPON use seloven?" Song. 8: 5. Again: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with ban-

We call attention to the significant fact that there is no who, there is no doubt, there is no controversy about the history of any other church, as over the Baptist church. The conflict rages all along the line over the origin and his tory of Baptists. The true church fled into the wilderness, remained there 1260 years. and is seen coming" up from the wilder ness, leaning upon her beloved." This cannot possibly apply to any church ex cept the Baptist church. Mosheim, in his Ch. Hist., p.499, of the origin of the Baptists says: "The true origin of that seet which ac

quired the denomination of Anabaptists by their administering anew the rite of haptism to those who came over to their communion, and derived that of Mononites from the famous man to whom they owe the greatest part of their preseat felicity, is hid in the depths of an tiquity, and is of consequence extremely

difficult to be ascertained "

This answers to the demands prophecy. The true church was hid in the wilderness. The Campbellite lead ers have been forced to admit the Baptist church succession. The two learned Dutch historians admitted the Bible doc trine of Baptist auccession. Can Mr. Stein tell us what church has the Bible succession? He dare not, unless he con cedes it to the Baptists. He must surrender this point or go into infidelity. What will he do?

PUT IT PLAIN.

AM tormented with the desire of writing and of preaching better than I can. But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in sermons, prettuces is out of place. To my ear, it would be anything but commendation, should it be said to me. "You have given us a pretty sermon."

If I were put upon trial for my life, and my advocate should amuse the jury tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, "Tut, man, you care more for your vanity. than for my hanging. Put vourself in my place, -speak in view of the gallows say read Brother Miller's article.

-and you will tell your story plantly and carocatly." I have no objection and studding it with roses as she pro seats it to her bero lover; but in the hour of battle he will tear away the ornaments, and use the naked edge on the enemy.—Robert Hall.

UNITED WE STAND

A FTER reading Brother R. H. Mil-ler's article on feet-washing, and especially his last, I could not help but feel a desire that every brother and overy sister might have an oportunity to read it; and as many of our dear brethren and sisters do not take the BERTH-REN AT WORK I would suggest that those who do take it, pass it around so that others may read it. I think his reason ing is not only scriptural but logical and he proves both by our own and the original Greek language that either mode can be practiced without doing iolence to either the command or exam ple of Christ.

It has always been my conviction that cet-washing was typical of that purification and holiuess of heart necessary to constitute us worthy communicants at the Lord's table. We think Christ's auguage to Peter, John 13: 10, implies that when he says, "he that is washed need not save to wash his feet," evident ly having reference to their haptasm Should we not be thankful to our bless ed Master for giving us such a simple and easy type, simply to wash one anther's feet; and the weakest member is the body can engage in the work if done by faith, and receive a blessing. I have often thought how trouble

ome it would be if Christ had required all to be rebaptized every time we communed, yet this would not be as burden some as the services under the old cov nant. Then since Christ has made our yoke so easy let us not fall out by the way nor build up fences between our selves and Christ, but like two yoke fellows try to excel in good works, and as all our fraternal intercourse should be reciprocal let us try to remove every obstacle that may hinder or prevent that full union of hearts and purposes known only by the true child of God. Doubtless the subject of feet washing will come before the Annual Meeting this Spring. and it is hoped that through the inter nosition of Providence and an evercise of that charity that thinketh no evil, some plan may suggest itself whereby all differences may be thrown in the shade, sad all agree to practice one mode.

Dear brethren and sisters let us all be engaged in humble prayer to Al-mighty God that this much desired and msy be reached. If the prayers of a Paul and a Silas could enlist the powers of Jehovah to throw off their shackles and open the prison doors; and the prayers of God's children relieved a Peter when he was lying between two soldiers bound with two chains and caused the great iron gate to open of its own accord; and the prayers of Elijah cause that it should not rain for three years and six month. We read that the fervent effectual prayer of the righteous availeth much. Then dear brethen and sisters where is our faith? Let us call upon the Lord that he may help to take away from us these little foxes which destroy the tender vines; and above all let us pray not "my will but thine be done."

PRAYER MEETINGS

A S the prayer or social religious meet ings are becoming more comm in the country churches, a few thoughts may not be smiss concerning them. decision of Annual Meeting in regard to these gatherings, is, that they be con-ducted "decently and in order," but no order is laid down in that connection There is, however, a general urder pre vailing among us, that when a meeting is opened or clused with prayer the onoffering that petition, or some one else should repeat the Lord's prayer. This practice will be in harmony with the general practice of the church in regard to all religous meetings and retain uni formity. The order now prevailing ex tensively is for some one previously ap pointed or if no one appointed, then the minister, if present, to appounce a hymn offer a prayer, then read a portion of Scripture and make some comments up on it, and then turn the meeting over to the other members present. thing be revealed to another that sitteth by let the first hold his peace." 1 Cor 14: 30. If that revelation be a passage of Scripture, let the brother or sister rise and repeat it. If it he a verse or any be moved to pray, "quench not the spirit," but let all kneel and pray, and when kneeling several can pray in suc cession, if they so feel, but the Lord's prayer need not be repeated until the lose of the meeting We are not in fo vor of the leader of the prayer meeting to call on different members to pray, but let the Spirit of God do that work Those who cannot exercise in prayer publicly can express their sentiment by a verse of Scripture or a part of a hymn These meetings when endorsed by the

hody of the congregation are productive of much good and tend to keep the members in a working condition.

DEATH IN A THEATRE

NOT long ago we read an account of IN the death of a prominent politicism of Indianapolis, Indiana in a then tre of that city. It is said that for a short time all was excitement, but the commotion soon subsided, and before the corpse was removed the play was begun, greeted by the applause and hand-clapping of the audience. What a spectacle and sad comentary on the boasted civilization and moral status of a Christian people! Death is a solemu thing, but when the solemnity pervading it is destroyed by a scene like the one upon that occasion it shows that there is something radically wrong in the eduestion of the public mind

Were there any Christians in that audience? What a question! A Christian in the presence of the pale messen ger with not time enough to breathe a prayer before his ears were greeted by the jesting of actors and the glee of an excited audience! No, no; Christians do not frequent play houses; their infla-ence is all needed upon the other side of the question. We are aware that there ere those who claim that they may do so without danger, but that simply argues that Christianity according to that labor interpretation, is a failure; and the ad- Christ. vocates of the delusion walking advertisement of the worthlessness of religion.

pray not The mind is choked when reading of the least that loses most. In the affecting Again I the carousals and revelings of the Partitions this is wholly trae. He who risks isons during the revolution of 1789 in nothing loses everything.

agurated by the Jacobin and Giranodist factions of the government under the leadership of a Danton and Robespie rie; and still later in the terrilde Commune following the Franco-Prusian war when the populace, wild with ex-citement, would leave the theatre and dens of vice to gaze namoved upon the conflict that was leveling alike friend and fee; while the groams of the wounded and dying, mingling with the caroage and din of battle, presented a scens well calculated to move hearts other than those familiar with orgies of the kind, and it seems that the youth of this coun-try are being educated in the same chan-

It is the dance of death in which the participants go whirling along in the giddy mase upon the brink of the gulf of horrors from which the smoke and funes ascend laden with the cries of the modern Dives. The flag goes on aud thousands barely take time to shed the tear of sorrow over the mounded sod of their departed friends before they are off again to the haunts of mirth and folly. charmed by the sires song of these soul destroying influences where Samson like they are shorn of their locks of strength. heedless of the fact that it is their privilege and duty to live in the conscious integrity of redeemed manhood. Well might the prophet exclaim, "Hear, O heavens and give ear, O earth, for Lord has spoken I have nourished and brought up children and they have rebelled against me."

RETROSPECTION

T is now one short year since I have been led to embrace the principles of Christianity; and in reviewing time, I find I have had showers of bless ings strewn all along my pathway, which have indeed made it a pleasant road to

God has been very good to me. He has granted my every sincere wish I have brought before him; has given me the best of health, and no severe trials have I been called upon to pass through In the midst of all this, many might say, "You could easily be a Christian und such circumstances, and never fail." alas! I have not been as I wished to be. I have often been very negligent of my blessed Redeemer; have forgotten him very often; have not labored in prayer as earnestly as I should have done, not only for myself but for others also. have not been as patient and charitable as it was by duty to be, and have gener ally failed to come up to as high a standard as I believe it my duty to do. But I hope if God's mercy continues I may be able to bring in a better report at the close of another year.

If we always had our minds upon Je sus. I think we would not fail so hadly, for I have found that upon the slightess trouble a word in his ear would aid us wooderfully in conquering the foe. Then why can we not have our minds direct ed continually in the right channel?

Let us all strive to do so, helieving that the force of habit will then enable us to remember him at all times; and let us all go on towards perfection, making each day and hour better than the ones passed by, and further let ne work and labor more faithfully to win souls to

IT is, after all, the person who stakes

The Brethren at Work. PUBLISHED WEEKLY.

CURDINAL PRINCIPLES.

s Lord. Indicator of all that Christ and the Aportics have and alms, and if the conditions theories and discre-ations to print an ground that all most conside t

s all o DRETHREN AT WORK

LANARK, ILL., APRIL 20, 1880.

CONQUES your enemies by love. VIRTUE never over-reaches itselt

MAKE friends by pat ence under trisls a mall on he little acts of kindness

THE Committee of Arrangeme ou at this place Saturday April 10th. THERE is no man on the narrow way whind is broad enough to take in the devil.

AFTER the first of May next, brother Hope's address will be Frederickshaven, Deni

Since the beginning of the fourth term of the Mt. Morris College, twenty new students

have entered. rraugements, at their last Two Committee of A meeting concluded to shorten the esting tent ten feet; hence only about 960 persons can be accommodated instead of 1080 as formerly agreed

проп. o this and part month most of District Meetings will be held, and we shall be

pleased to have some one to send as a short report of the work done. Will the friends of a good paper please attend to this? BRO. JNO. FORNEY, Abilene Kanvas, of the 9th nest, says: "Bro. John Kline of Verginia is

amongst us preaching and tocking at Konsus. He thinks of making Kansus his home. I am taking him around as a travelling compan

ALPRED DRUAX sends for the B. AT W. and 'I am not a member of the church, but I like to keep pure and undefiled reading-matter before my children. That is a good wish, and who are thus concerned for their childreu will be blessed.

last Saturday one was reclaimed and on San day another precious soul returned to the fold Quite a number of families have moved into town since the college has been located here and others contemplate making their home

In writing to any one for advice or information do not lorget to enclose stamps for re-ply; and if you write a very long letter, he sure to put enough stamps on it so that the one you ress it to need not pay the balance of the rage. This is a case where you should bear

BROTHER ENOUH EST preached in the Brethren's house in this place on the evenings of the 9th and 10th. On Sunday the 11th, brother Heary Martin addressed the congregation. We rejoice to see and hear our brothern carnestly contending for just and true principles. May they often come to comfort, instruct and en-courage all of us.

IF A man loses a piece of money, who rejoices when it is found? The man who lost it. If a attent goes astray, who rejoices when it is found? The owner. Who rejoices when a sineer is found? Christ, the rightuful owner, of course.

BIBLE-School Echoes will be ready for deliv ry the first week in May. Order at once, and then there will be no delay when the time comes to send them out. Professors Hill and was speak in very high terms of brother Eby's selection of music, and we hope that the Brethren's Sauday-schools will see the propri sty of using the Echoes

On Sunday afternoon of the 11th, present at the organization of the Cherry Grove Bible School, Bro. D. B. Paterhaugh was chosen Superintendent and J. Scott Snive ly Assistant. These and others at that place manifest a strong interest in the training of the children. Their manner of doing business is simple, unostentations and rederit or

On another page our readers will find an ar de from brother Howard Miller relative t railroad arrangements for persons east. Remem-her his arrangement amplies to points east of Chicago, as the rates and terms for those west of that city were published in No. 13 of the E AT W. Brethren who wish to attend Annua Meeting should study the railroad arrangements well.

An aged and experienced brother recently remarked in our hearing, that he had observed that when the meeting was very good the ani mals in the neighborhood were quite unruly,— would commit depredations and do considerabl would commit depredations and do considerable mischief. The devil once requested to go into some swine, and the hrother maintained that when Satan is cust out he gladly goes into the animals—dry places indeed. Well, it is better that he he there than in the meeting-house

SISTER SARAH C., wife of brother R. H. Mil ler, whose demise was noticed in the last num ber, was the daughter of Samuel Harshburger of Va. She was taken ill March 19th, in th absence of her husband, and on his arrival home found his wife afflicted with was a faithful member of the church for nearly thirty years. Four children and a fond hus and are left to battle a little longer with the of life this to our dear brother in this his sore afflic tion, and pray that grace may be given him to patiently endure the loss. Setter Miller was 53 years, 1 mouth and 10 days old. Pence to

ELD. D. P. SAYLOR, in the presence of the ourk church ou the subject of self-will said The word of God is plan on the things w oust do, but not always so on the manner of doing. Laying on of hauds is clearly taught in the Scriptures, but how to do so is not stated ence the Annual Meeting says how where God Self-will on the part of an elder or overseer consists in his refusal to bring before the church for its action those things wherein the Gospel is silent. Matters of judgment he should bring before the church when it de ands them, and if he is obstinate he is not e man for the place." We are glad that our the man for the place." place. The me are old to declare right principle rother makes b of church government for many of us need

THE April number of the Vindicator contains dlowing from its editor:

the following from its editor:
"We learn through the Brethren at Work
that the treasurer of the committee of Arrange-ments for the next Annual Mesting is now
prepared to furnish brothern with Below to
the next Annual Mesting, at the each, which is
the next Annual Mesting and the state of the
Mesting that each brother should spy. Right
or wrong, such is the design on of the last Annual Mesting, and now he who will secure a
ticket can be admitted:"

This does not leave the right imp

rother Vindicator. Not a cent will be required of any one to admit him to the Annua Meeting. The council room is as free as the ir we breathe. The A. M. of 1679 decided that each brother who attends the conformashall pay \$1.00 towards defraying expenses Now if the A M. consists of tents, water, food, &c., then brother Vindicator is right, but if not then he is wrong. We are sorry that any one will so far forget his Christian duty and principle as to etate, by amplication or otherwithat which is coloutated to mirland Such ree leads to divisions, for error peyer united We repeat that no one is required to pay any thing to be admitted to Annual Meeting. Comone, come all, and with holy feelings, enjoy the company of those who have obtained "like precious faith."

SATURDAY the 10th inst,, was a joyful day to the people of Lanark. The owners or le of the Chicago and Pacific Rullroad annou that they would extend their road from Byron to this point at once. This will give us an air line to Chicago and shorten the distance from line to Chicago and shorten the distance from twenty to sixty miles. There are about thirty miles to build, and no doubt the road will be pashed to completion with dispatch. We hoped that it could be finished by Jane 1st, to accomate passengers from the east to the An al Meeting but the time is too short

BRETHERN D. M. Miller and Martin Meye returned from Wisconsin the 3rd inst. Ow to the bad roads they thought it pradent discontinue meeting. Three wen The members at Valton were organized and called the Valton church. Bro. Davis was choen to the ministry and a brother to serve s descen The Wise nein mission field was placed the hands of Bro. Miller by the D Meeting last year, and with pleasure we learn that many kave been called to walk in newness of life since that time. There are now three burches in Richland and Sauk counties, and if the workmen will henceforth continue to feed the lembs and sheep, God will be honored, sinners saved, and saints glorified.

On the last page will be found an article from the Grashopper Valley church, Kansas, relative to the editor of the Free Discussion. We vemuch regret that it becomes necessary to give such wide publicity to the withdrawal of fellow ship from a brother. We presume the church which took action in his case thought it salvi sable to give this notice to the general Broth-erhood because L. O. Hummer was editing a paper which was regarded by some as one of the Brethren's periodicals. The attacks on the Annual Meeting, and the great complaints which the Free Discussion so freely dealt in did otangur well. It always scened to us like seathering weed seed which would only annoy the rower finally. We glory not in his ar-rest, but rather pray that groce may abound so that in all lowliness of mind he may possess the spirit of God. However we wish to call the reader's attention to one fact: when men attack others with severity, and lay great claims to wi-dom above all others, it might be well to be a little slow in following there. May from time to time, have arisen and attacked the Annual Meeting, conservative papers missionary work, and whatever did not follow missionary work, and whatever did not follow after themselves, and yet the attacking party invariably is found wanting when their inner life is exposed to view. It is to be regretted that such men receive any encouragement, yet no difference how much a brother mathe Annual Meeting or the general ce how much a brother may a heed in council assembled, a few will shout for him. Let us all be more stead ast, and then we will not have to mourn over misplaced confi-dence. We take the liberty to say that we ave read a lengthy account of the Humi Downs trouble from en impartial hand, and the facts seem to be overwhelmingly sga Hummer. Brethren, save your money, and do not give it to any one in order to enable him to see his fellow man. It is all wrong to help men to do wrong. Rather pray for such, and help them to be healed.

OBEDIENCE

I N this article it will not be our purpose to ex-pose hypocritical obedience. Having un knowledge of any protestant church claiming that any forms or rites of themselves can any way secure the favor and friendship of Gcd, we deem it not only uppercessary but superfluous to adduce any arguments to show that bedience must be "from the heart." Rom. 6

Of course we are aware that nersons who do not obey God, sometimes say of those who do They think they will work and get God in debt to them, and therefore under obligation to save them." But those who say this know etter. Like a drowning man grasping at straw they fly to this when their felse, unscriptural and illogical dectrine or philosophy has been dispelled by the light of truth.

Assuming, then, as we think it is safe to do that all professing Christians, by whatever name known, admit that obrdience only when done scerity "from the heart" is acceptable God, we pass to notice some of the characteristics of this "obedience." At this point of our tigation we find popular Christendom di rided, about as follows:

'We can do as we please about obeying great day when we shall give an account for God's commands. All that is required of us in every idle word and thought and be judged on use matters is that we be willing to chay cording to the deeds done in the body.

them." We endeavored to show in our last m ticle that there was an expression to accompany every state of the heart. This we think proved. All admit that we must be willing to obey God, or we are disobedient. We sak, i there be an expression for every state of the beart, what is the sign of an obedieut beart? The only conclusion possible is that he who does not in our obey God has a disobedient beart; and he whose heart is disobedient to God is unconverted. So the inevitable conclusion on this first point is, "To him that knoweth to

do good and doeth it not to him it is sin."(Jan 4: 17) and we know whosever is horn of God sinneth not." (1 John 5: [8]) "We brlieve that we should obey God, but it

makes no difference how we do it." It is not only itial that we do the thing commanded, but that we do it in the manner prescribed. When God told Neah to build an ark, would not Noah have been just as disobedient bad he proceeded to build one different from the way God com manded, as if he had built none? Suppose when Abraham was ordered to go into the of Moriah to offer Issue be had gone to Mount of Moriah to oner tenac ne usu gone to mount Taber, would the Lord have steyed his hand? Would God have blessed Ahraham? Never! Only by doing precisely what the Lord comanded was acceptable in his eight.

In Leviticus 4: 6, the priest was taught to "dip his finger in the blood and sprinkle it seve northern the Lord, before the rull of the sanctuary." Suppose inteed of dipping the finger be had dipped fore fingers or dipped the whole hand, would be have obeyed the command? True, he would have dipped the finger, but more than the finger, and thus violated the command. Again, suppose he had sprinkled mee, or twice, or even six times before the Lord, could it be said that he obeyed? Or when the Lord commanded the children of Israel to "brug pure clive oil for the light", (Lev. 24: 2). uld they have obeyed by bringing some other oil nearly like pure olive oil?

One cannot read the Old Testament account of God's dealings with his children in ages past, without learning in every instance he required strict obedience to the requirement. In no instance did he permit any one to dictate to him terms of favor or pardon. Nor will be do more for us. Whenever he says do, we must do and

that without a murmur if we desire a blessing.

At one time while Moses sojourned in the wilderness with his people, they were likely to perish for want of water. To supply them with water, God commanded Moves to speak to the rock. But instead of speaking to the rock be spoke to the people, and smote the rock. Bu-cause Moses did not do exactly as be had been commanded,God said "ye believed me not:" and was not permitted to lead his people into the land which God had given them. (No

If our ministers speak the word of God so sirly, and say when the people do not d things in the monner prescribed by God, that they are unbelievers, their ears must be greeted with, "uncharitable," "nurrow-minded," oted," "fanatical," "selfish."

That any one should nones to doubt, the neessity of performing an act in the certain way ed by God, seems to be explicable in no other way than they believe not.

In an ordinary school all loosy about ohe dience on the part of the pupils consists as much in performing acts in a certain scay as in doing the work itself. Illustration; Suppose the order of passing to recitation be as follows: The first top of "rall bell" signifies the class is to prepare to rise. The second tap signifies that all are to rise. The third tap signifies each is to pass in a certain order to his place of recitation. The fourth tap indicates that all ence here you can plainly ere would not consist in simply passing to place of recitation. That punil who would not beed the first, secand and fourth tone of the bell, but, would now to place of recitation, regardless of the would justly be set down as disobedient. Then how much more particular should we be to ober God, the great infallibe Teacher! If we grant our common school teacher, with all his prefertions the right to be discotisfied with me when we do not perform our duties in the monoer prescribed, how much more certainly

we stand condemned before Deity on that

FEET-WASHING

WE have received a small pumphlet on the above subject, by Etd. W. A. Jurrell, of the Baptist Church, and its publication in the BRETHREN AT WORK, accompanied by the other side is in order. The Elder starts out as fol-

ng is Based upon a Principl Interpretation that proces too Feet-washing is Based upon Biblical Interpretation that for those who practice it liter

for those who practice it literally.

The principle upon whose free-washing is based is that all the precepts of the New Testa ment out to be literally observed. That all who practice feet-washing understand that this is been been succeeded by the property of the proper was observe its old rayly by uriging that 'Hard created what He such "Interal these visability, are not with He such "Interal the visability, washing in to be literally observed in all speed considers believe that Christ monel was decounted by the control of th pret, without it quary, precepts, etc., a he admits that "Ye ought to wash on 'a feet" (John 13: 14) may not be inten Imits that "Ye ought to wash of "(John 13: 14) may not be lete what the friends of test-washi made of public worship claim

If Girst's precept are all to be liberally bloody as much trust to the suiter the "other books," as much trust to the suiter the "other books," as much trust to the suiter the "other books," and the suiter than the suiter that are preferred by the suiter than the suiter that are produced by the suiter than the suiter that are produced by the suiter than the suiter that are produced by the suiter than the suiter that are produced by the suiter than the suiter that are produced by the suiter than the suiter that are produced by the suiter than the suiter that are preduced by the suiter than the suiter If Christ's precepts are all to be literally beyed, we must turn to the smiter the "other e reader will see that ac erpretation which sust literal observers but according to the law of the reader will use but according to the limit interpretation which sustains fettwashing as its literal observers hold it, there is much more undworthy for kinsing than for it. Not only tains the histophenous doctrine of the Roushi church that the Lord's Supper is the literal hody and blood of Christ. Nothing then is clearer than that he has of interpretation by sorbitized in an erroneous and dangerous one, destroying the time meaning of Glark word. It proves too much for those who histerally prac-tice which is the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the con-

We hesprak the patience of our readers while we hear the Eider recite. If he really desired the trath, and has a loce for it, we will learn it before we dismiss him. Paul speak of some "that perish" because they receive the love of the truth (2 Thess. 2: 10). They not ejected the truth, but received not the fore of it. If the Elder fores the truth, he will it, obey it, and, like the disci happy;but if he is seeking for some way to cradwith to get around and escape from the troth, we shall not become impatient, though

il be a little dull-The Elder says: "Of course, those who do not that feet-washing is to be literally observed in all ages and countries believe that Christ meant what he said, too; but they do not believe He said for us to observe it literally all ages and countries." He tells us what have "do not believe and what "they" do not believe. Those who refuse to obey the com-mand on feet-washing "do not believe" Christ aid for us to observe it literally in all ages and countries. Why do "they" not believe that Christ said for us to obey it? Just please tell Why do you read how you found that out. Why do you read is, "ye only (the Aporthes) ought to wash one unother's feet?" Did Ghrist pat in that "on-ty!" Why do you read, "I have given you "only," an example that ye alone should wish one nother's feet?" This is how your theory makes it read, but Ghrist and the Holy Spirit did not write and say it that way. What do you mean by "ust?" Do you maintain that if how you found that out. Christ's people wash "one another's feet," they must go into all countries and live in all ages go have at? Be a little explicit, Elder.

The confounding of precepts which require a physical act to fulfill the obligation and the precepts which require simply a mental act to be obedient, is, to say the best for it, high-toned istry. Do you not comprehend the differ-between the command "believe on the ord Jesus," and the command "be baptiz Does the word "brlieve" express a mental or a

difference between the class of words which express mental action only, and the class which Rachard Almanac" beginning in 1732. express physical action, then you will have also a number of retrained envisored learned the difference between the precepto found in Luke 6: 20 42 and that found in John 13: 14, 15. We accept Rom. 16: 16; I Cor. 16: 20; 2 Cor. 13: 12; I Thess. 5:26; 1 Peter 5: 14, as sufficient divine authority for doing precisely as therein stated. Christians do "salute one another" with a kiss of charity, a real, a literal kiss; and there is not a particle of doubt about obeying the commandments when thus ob

served.
We deay that this rule of interpretation
"soutains the blusphemous dectrine" of transsubstantiation. This doctrine is simply the
spinion of some who cling to the Pope; but faith says, "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—I Cur. 11:26. To blind the eyes by naintaining that because some have substituted opinion for faith, is to wrest the Scriptures to one's own destruction. Why do you attempt to force a literal observance of every precept Why do you attempt upon those who practice feet-washing in the public assembly? Is not this indicators of a sace at unrest because of disoledience How do you determine that believers must be mmersed in literal water? Should you not try to "cost a literal beam" out of a "literal evbecause men are required to be haptized in lit eral water? Does not your theory prove too much for you? Come, now, be calm, for you have late down to your own bed. Since you sneet cast out literal beams, would it not be well to cease hapt-sing in literal water, cease eating literal bread, as an emblem of Christ's broken body? Why not simply go through the motion of eating, simply this k you are haptized. simply suppose you drink of the cup, lest by the interpretation you should be required to wash literal feet in literal water? This may be a little uppleasant to you, Elder, but "teachers' are presumed to be prepared for examination. It is only after they have been examined that their qualifications are known. We dismis you until the next recitation. M. M. E

THE CASSEL LIBRARY

Mt. Monnes, Iil., March 30th, 1860,-This library is owned by Abram H. Cassel, Harleysville, Montgomery county, Pa., who has to many years been an honorary member of the Penusylvania Historical Society. He is the author of several literary works which may be en in manuscript form at the rooms of the society, on Arch street, Philodelphia. He is co versant with books and their histories and with antiquarians all over the world, and enjoys among them an enviable reputation both in America and Europe

About one year oro the writer opened coroudence with Brother Cussel with refer to the permanent location of the library at Mt Morrie, Ill., in connection with our college which resulted in a visit and personal examin ion of the library and arrangements by which its removal to us can be accomplished.

His library is said to be "the largest antiuarian library in the United States." It conins Ten Thousand Bound Volumes, ETOTTERN THOUSAND PAMPUTETS &c. &c. With reference to its volumes an eastern writer makes the following correct statement: "Many of them are rare, old books which cannot now b obtained at any price. They embrace the pro-ductions of the finest minds in every age and of the great leaders of t.ought in every depo ment of human knowledge and research. His tory, politics, theology, poetry, romance, sei nce and art ure all represented. There are many old manuscripts in vellum and dated in the sixteenth and screnteenth centuries. This remarkable library also contains the works of the old philosophers, Socrates, Plato, and Con facius, with copies of the Koran (Book of Mo hamet) and Book of Mormon. Besides these are books of every description, from those of the smallest size to the upper royal. Of the latter he has quite a number. "Among the carious volumes may be ment

ed a religious work bound in human skin, edged with brass and evidently intended to last for centuries." Many of the works "can be found in no other library in the country." It con tains a number of very large portfolios, with specimen copies of nearly all the periodicals that have ever been published in the United States and British America. It has a Does the word "Strice" express a measurer of papers also from New Zealand, South Wales.

READ our terms for the by the word, "Saptize?" If you can learn the China and Japan. It has several complete sets list page, then subscribe

of old Almanace, including the celebrated "Poor also a number of rare and curious old Bable the original works of the reformers, as Luther's complete works, &c. It is rich in early eccleinstical literature, such as the writings of th Lstin and Greek fathers. It is supposed to have the most complete collection of Juvenile and Sunday-school literature in America, consisting o specimen copies of all the publications of the American Sunday School Union, from first to last, besides copies of Juvenile and S. S. hooks

of the various religious denomination The Pamphlet Collection is rich and rure contains the most remarkable essays that I been published on topics of general interest is ca and Engla nd, the insugural addre ss of United States Presidents, etc., the speech es delivered in our National and State Halls o Legislation, as well as in the English Parliament, the sermons of the most noted preachers of all denominations, on the most important occasions and subjects, the oretions delivered by distinguished men on the anniversary and other occasions of our various institutions treatises on scientific and other subjects, etc. etc. I copy the following from the Phonix-ville, (Pa) Messenger: "He (Mr. Cassel) has the satisfaction of having performed a which every man can uppreciate and of having been one of the most useful of those to whom the world is indebted for whatever it knows o the past, and historians for materials out of which to corre their volumes and their reports. One writer says: "He was the companion of Mr. Watson, the annulist, and if our in ormation is correct rendered good service to the author in compiling that interesting work knows as Watson's Annals." A writer in the North Wales (Pa.) Record save: "These treas ures of eradition and antiquarian lore should not be scattered with the dust of the owner, but in the future he so placed as to he most accessible to the researches of the general nule And to this quarry the ready

historian, the post, etc., might come and delve amid its stores of information, which would transformed into polished stones, adorned with the grace of choice dictions and alluminated by the inspiration of genius, affording delight and instruction to those who come after us, and moulding the unseen destinies of future on

The following I extract from the Philadelphia Press, Nov. 24th, 1879: As one exam mes the results of the labor of this man's like seat that one man should have accomplished so much gives place to the fearthut some prising the library may be scattered and its treas-ures distributed among the wealthy men of other states. The men of means in Philadelphia should take measures to secure it for some institution like the Philadelphia Library, the Historical Society, or the German Society a collection having once been made should never be scattered, and if in the course of events such a cotastrophe should occur, the like of Mr. Cassel's library could never be gotten together

If Bro. Cassel was simply anxious to realize money on this library he could doubtless dupose of it for something like \$12,000 or \$15,000 even et public auction, on account of the value ad rarity of its contents, but he has agre let it come to us upon the payment of \$5.500 and a suitable place for its reception, \$500 of which money he gives back to the library as a tanding fund for purchasing books, etc need to meet all expenses, in contributions and

need to meet all expenses in contributions and life memberships about 88,000. (Messes, John Sharer, Samuel Price, Dr. Isane Rice, John W. Hitt, F. B. Brayton, Dan-iel Wingert, and D. L. Miller have been apoiuted a committee to solicit contributio

Ogle county.) It should be remembered that this library ot be the property of the College or individuals but is to be perpetuated forever in the heads of trustees and their successors for the use of the public. Therefore, citizens, at

churches and non-professors should feel un churches and non-processors

qual interest in its establishment.

J. W. Strin. Respectfully, No difference how hard the wind blows, all the chaff will not be blown away. However the more wind the cleaner the wheat.

TO CORRESPONDENTS M. E. C. It is not true that the fare from

syland to Lanark during Annual Meeting will be only seven dollars... H. C. Fadely. We cannot make the orrange

READ our terms for the daily paper on the

(CONTINUED PROM PIEST PAGE.)

15

a, and a good work will be acco if the Lord calls through his church for some one to be set apart by the church to exhort or preach, he means it, and no mutter how good the character is if one should be set epart who has no talent in that direction, a mistake has Why, upon been mude, and who is to blume. the one hand the members of the church for not reading the Scriptures to find out what kind of a man God wanted, and upon the other hand the church or congregation for not make ng use of the means she had whereby she could know her talent. When God through his church calle for a preacher he means it. Would the Spirit of God separate from a knowledge of brother's or sister's life upon our part tell us that this one has good character and that one had character? No. God has given us minde and we must look at the life of the individuals if we will know any thing about them, and then compare their life by the word, for God has told s in his word just what kind of a life it takes for a good character, and just what kind it takes for a bad one. Will God's Spirit separate and apart from the word and separate and apart om us doing what the word says, tell us that this member of the church has a talent to preach, and this one has the talent to govern the church? No; my brother, no my sister; it is not the spirit of the Law; but the law of the spirit, Rom. 8: 2, that must control every one in the realms of the divine economy.

If we will live holy and righteous lives withsut and within, doing according to Heb. 10: 35 we will know our talent; that is, we will know for whom to east our lote. We will have both the Spirit and the word upon our side. The Spirit leads to the word, not to something else, John 16: 13; and 14: 26; and through the word. omething else. It teaches us what to do, and how to do. If only the officials ere to take part in exhortation meetings, the others may tay at home, and officials must exhort officials for the command is "exhorting oue another; but if the commend foreske not the assembling of yourselves together," is addressed to every nember of the church, theu all must come up to this meeting, and all may take some p ording to their talent-the sisters, too-hence sters are commanded to exhort in the nublic secubly of the church

This instruction is further carried out by the struction of the apostle to the Corinthians, Every man praying or prophesying having ered dishonoreth his head." the epostle does not condemn them for praying or prophesying in the assembly of the churchot one of them but because they engage in the work out of order. Having their heads on ered, would they have been nucovered? What was the nature of this prophesying that the men engaged in? Was it simply and only that kind of prophecy the apostle referred to when he gave as a part for its definition all mystery, and for another part off knowledge? Here prophecy is given with its two-fold meaning. 1 or. 13: 2. First "mysteries" the foretelling of future events. Second, "all knowledge to know all the Scripture, to understand it all in its folfilled ports, and its unfalfilled parts; and tell of the duty of men to God-to speak to the edification and comfort of the hearer, that he may be convinced and judged "I Cor. 14: 24. Will we dare to assume this position? and say that

the spostle says every man praying or telling future events having his head ancovered dis-honoreth his head? This rendering would imply, first, that the praying should parteke of the same mystery that the foretelling of future events does; and second, that only upon occasons when the prayers of men and their prophsying partake of the mysteries (by referring o the future), they are to have their heads un

Take the position that it refers (1) to a coming together for no other purpose than to worship God in public devotional exercises, in vocal and unuttered prayors, in prophesying, speaking in exhortetion to duty, comforting and edifying one another in the Christian religion. 1 Cor. 14: 3. (2) That when and wherever God is worshiped in a special season of prayer the man must uncover his head; "for a man indeed oght not to cover his head" when he worships God, (1 Cor. 11: 7.) "for as much as he is the image and glory of God." Just as much in his stoact, at his bedside, at his femily altar, ot his table as in the church. The idea is, he is always the image and glory of God.

HOME AND FAMILY.

SILVER SPRAY

(Forth-Little Com.)

OMEO is the mane of a very large One time while on a steamboat from New Orleans to Cincinnati he made himself quite free with the freight, tumbling the boxes, balos and harrels around just as he pleased. At Vickburg the heavy cable, some three inches thick need to tie up the hoat when it lands, was seen in the hands of the men by the elephant. Ro-meo thought he could handle it too; so when it was untied, be took hold and pulled it on The bell wires running from the pilot house to engine room passed over his back, and he saw that when they moved, the bell and its saw that when they moved, the bell rang; so he pulled and rung the bell too, with his trunk. The first time he pulled the wire, the engineer stopped the hoat. The pilot cried out, "What's the matter?" "Nothing," said the man at the engine. "What did you stop for?" said the man at the wheel. "Because you rung the beli." "I didn't ring." Just then they beard the bell, ting-a-ling-ling-ling, and the engineer ran out for he thought the spirits had got on his boat, but he soon saw that it was omeo pulling the wire. That elephant knew how to make fun

I PROMISED to tell you about another go deal . In upper India, belonging to a native a, is one of the greatest clocks in the world. In front of the dick is a gong, swang upon poles, and close by it is a pile of human hones. There were enough bones in the pile to make twelve perfect bedies when put together, but they lay (all mixed together. , At one o'clock, just enough hopes to form one man crawled out of the pile, and quickly part joined itself to part until the whole was together, and when the whole was together, it sprang up, seized a mallet and struck one blow which sent the sound pealing through every room in the cavile. This done the bones returned to the pile and fell to pieces. At two o'clock two men came up and did the same; at three, three came; at four, four came; and so on until midnight when all sprang up and each e struck a blow on the gong, and pieces. This is certainly one of the greatest pieces of machinery in the world, and no doubt would be a great sight to every how and girl.

would be a great sight to every boy and gith.

Nurnous grow on quite small trees, about
the size of peur trees. The blossoms look like
the lillies of the valley. The nuture is the
seed of the fruit. Its covering is called more.
When ripe it is about the size of a peach, and like the chestnut breaks open and shows its seed. Trees grow on the islands near Asia, and the worm countries of America. For seventy or eighty years the trees hear fruit. There is a tree in Jamaica yields 4000 nutmegs every year. One time the Dutch tried to keep all the nutmeg trade to themselves, so they made three large heaps as big as a church-house and hurned them, hoping that the price would thus be raised, but the purcous carried the seeds to be mared, but the pigeons carried the seems to other countries, and other trees grew up, and the world still has nutmegs. That was very foolish of the Dutch. They thought by having so many and cutting down the trees, they could get a good price for what was left. men do not always have their own way. often turns their plans against them. Bettes never fight against what is right and good, its the Lord will rebuke.

WHAT IS THE CHIEF END OF WOMANE

AY MRS. C. R. WILLIAM

DON'T you remember the question in the Catechism, What is the chief end of man't I have often wished we had one asking, What is the chief end of woman? Then we, the is the chief end of woman? Then we, the poor, weak, blundering half of humanity, could have followed a guide-post which all our his would have pointed in some definite way. A: it is, the index seems to be set on a pivot and to be, the index seems to be set on a pivot and points in the direction the popular voice indi-cates. Just now it would be difficult to dis-cover that direction. The men seem to have dropped the subject of woman's mission, as a em that it will do to think shout before problem that it will do to think about before

But, my dear sisters, one thing I wish to say,
arriving at the solution. They are at sile search
and it is their a spirit of their arriving and the solution. They have been proposed to be a superior of the superior of their own political world in all they can be say that it is all they can do to mark out
"manary-dom" for something of genuine important parts of the public or their own feet in walks. They lakes "I we are doing unnecessary work.

They have "I we are doing unnecessary work."

are through laughing at us over the result of which, if left undone, would save us vitality, On the subject of education in Massa-They have cried until they are hearse against the sins which so easily beset us in reagainst the sins which so easily beset us in re-gard to love of dress, spending "precious" time in fancy, work, painting daubs with which to torment our seither franchs; decorating plates and platters to bang upon our walls until they look as if broken out with majolica menders, and all the other foolish ways in which "wo-men run wild." But in taking away all these, our loves, what do they offer in place?

They sometimes refer us to Paul and tell us to be "keepers at home." "Women were crested for help-meets for men." "They are the nothers of the nation." Sometimes we find comething more definite, as the following: "A woman should not marry until she is able to cut and make her own, her husband's and her children's garments." Probably that article we quote was not only read by every man who took up the papers in which it was published, but we doubt not that it was of aloud to the wife and read with marked If this is the chief end of woman, why aren't we told so in our girlhood, and why re not we prepared for our work?

are not we prepared for our work?
What sent my mind to this subject was a
remark made by my "John" the other day,
showing how very little men know about this
thing of woman's work. The children had been very fretful for several days, and added to the labor of the housework was the care of them, and my anxiety, as I knew nothing but illness caused their fretfuluess. One night I ictually was too tired to sleep, and in the morning I said so to John.

"Why not leare something undone while the children are ill?" was his reply.

After he had gone to the office I thought, "Why not?" But what? Shall I leave the dishes unwashed? Too absurd, Shall I leave the the floors unswept and the room not dusted? If a speck of dust is on a chair-round John never fails to see that particular round and is annoyed by it. His eyes say, "What! all day, and not se to dust a chair-round? "How about the bed-rooms, the kitchen-work, the cooking and mending?" John is very particular shout the making of his bed. If the kitchen-work is undone be asks if Bridget has returned. the cooking, wouldn't he say, "Men must eat if they work." A hole in the seek or a missing shirt-button,-why. I'd rather have a Konson

thunder-storm, and so would most wives. A womau's housework is never done, and this er-endinguess is something to think about. We have not a power of mind or a skill of body life does not draw upon. this our mission? To be a wife, a housekeeper, a mother,—is this the chief end of woman? I think it may be to some of us, and if it is should we not be able to fill our place with knowledge and wisdom? How many of us do this? Knowledge and wisdom,—the very things we cannot have, because to obtain them we fail to have the leisure and opportunities for fail to have the lessare and opportunities for culture. The husband, so long as the wife is smiable, thrifty, efficient, and places before him three good mesls each day, kindly lets her alone. Of his business affairs he talks over to alone. Of his business affairs he tauss over to her only its trials: he does not read aloud to her, or discuss with her the leading articles in his favorite papers. He goes elsewhere to find intellectual companionship. He does not provide her with papers and books suitable to her needs. And, slas! too many women have no

taste for hooks, for reading, and no desire for higher thoughts in preference to lower thoughts.

But should not the husband of he does not are for his own comfort or his wife's henefit in this matter, should be not, for the sake of his children, give the wife the leisure and the opes for culture? Should not the mot er, for the sake of the little ones, prepare her-self to answer their questions about the "num-ber of legs of the "spider;" "the reason why s y can walk on glass and not tumble off;" What is the moon, mother?" "Do tell me about the birds, how can they fly?" "How are their bones different from our-?" All these ations and hundreds of others are asked by the little ones of intelligent mothers.

hye, it will be, "What may I read?" "Why can't I read this?" "What is the use of reading that?" Unfortunate the child searching for light if he is led by a blind mother. The good editor of the ADTANUS rejoices hen he opens the envelope of a short article

How can I say what I want to say in one short column? But, my dear sisters, one thing I wish to say

strength and time, isn't it a work of supervi-ogation for us to go on in this self-denying ogation for us to go on in this self denying number? If we are beeding our hicks over pie-crast, errillers and doughnuts, aren't we footish, when the substitute of oats ment, cracked wheat and apple-tasce would be so much bet-ter? And if a can of ceraed heef, a can of peaches and rolls from the baker would now and then save us half a day's labor, couldn't we msnage somehow to have that half day's rest! If for five, ten, or fifteen dollars, the Spring of Fall sewing and mending could be done, and thereby for a whole season the last straw be saved from going on our already heavy load. would we not better deny ourselves the extra thread, lace, or even one dress, and carry a lighter heart and less burdened shoulders?

If our little girls look just as sweet in a pla In our rittle girrs look jord, a weeks in a plant, ly-made sack aprox, why don't we oftener save ourselves the time and lahor of the plaiting, the embroidery and the doing up of laces? And our older children!—How many mothers have sat far up into the night putting "blind stitchce" into the trimming on their daughter' clothes? I know mothers who have done this who are now taking the rest of which they deprived themselves for the sake of their children taking the long rest from which their sor-

rowing children call them in vain.

The plex of the mothers, one and all, is: "My The pies of the mothers, one and all, is: "My husband likes the pies and dainties; he can't do without them. My children must look like other people's children." And silently they seld, "There is no way but for me to go on in my ath of self-abnegation."

I read this article over, then took my baby I read this article over, then took my baby from her eradle, and as I smoothed down her dress, covered with puffs, tucks and embroid-ery, I said to myselt, "Consistency, thou art s jewel!"—But then, she is the linby.

What is the chief end of woman?

PUT YOURSELF IN HIS PLACE.

TO SCHOOL TEACHERS.

AVE patience! It is a kind of heroism which may never gain you any notoriety, but which will bring you, nevertheless, many bless

Have patience! Think of the time when you were a child, years ago; recollect how irksome it was to you to sit in the hot school-room, or on hard braches, and keep your eyes ou your book, when outside the grass was so green, the sky so blue, the air so fresh and cool. you were one of the good children who never had any desire beyond a book, and no ideas save what were in it; you were then, no doubt, a favorite with the tencher, and only treasure

pleasant memories I, on the contrary, was not noted for my go or my studious qualities—and I do not th was an especial delight to my teachers eithers, judging from their treatment of me. I was not malicious. I never meant to annoy my instructors, but I couldn't sit still, couldn't be

unstructors, but I couldn't sat still, country to still, couldn't keep my syes always on my book —and that was the end of it. I tried—but the song of the bird in the tree near the wis-dow, was infinitely sweeter music to my eare than the hum of the school-room; and the plowing gring on in neighbor Johnson's lot was far more interesting to me than anything the arithmetic could afford-simple or compound. How my back used to ache when I tried to behave—how my bands used to ache for a different reason, when I didn't try!

And at times, I remember, all the land on the map before me would become blurred and indistinct as I tried to concentrate my thoughts, while there was a fly dancing on the window within hand's reach that I co uld scarcely re strain myself from catching. The climax would be reached at last-zip, would go the fly right under my none-and x ip would go North America over to the other side of my deskand my teacher stealing up softly behind, z ip would go her hand on my ear, as I yielded to temptation; then there would be no more geography for me for some time, save a sea of trouble in my heart, and an ocean of tears that flowed from my eyes as I soothed my wounded

Why will teachers persist in boxing care! I hold it an insult to any child to treat him in this undignified manner—and the box is gen-erally administered more in anger than in reproof. Why bring a rush of blood to the reprod. Why bring a ranh of blood to the beat and cause even a momental databases?

do not blame the scholar whose indignation is reasoned, and who is seen inclinate to be somewhat rebellions mader the circumstances. Ears made to he are with, not to bell. They are made to he are with, not to bell. They are heldelest, and should be protected rather than a struck standard rel. have known some becahers to descend the struck standard rel. have known some becahers to descend the struck standard rel. have known some becahers to descend the special struck standard reload in a good little.

compel the child who had instinctively elapped the hand to the side of his head, to remove it, that she might snap the innocent member, and cause it to tingle and burn and smart the rest cause at to trogic and hurn and smart the rest of the day. Such teachers are either very thoughtless or very cruel, and should be sus-pended from effice until, like the scholar, they promise never to do so again as long as they live and breathe.

that used to be one of my offenses-laughing I couldn't help it, though I just as surely had

I couldn't keep it, though I just as surely had to cry—afterwards. Think of it! To whip a child because he laughe! For shame! And if Jonny Jump-up should accidentally drop his slate in his eagerness to obtain a full view of the passing crowd, I think I should for-give him, even though he knew ite had tres-passed, for I should look back to my childhood days when a band of mucic filled my little soul with delight, no matter where it came from.

Oh, be patient with the children, for mode from its being your duty, it is the best policy; a fretful teacher makes a fretful acholar, Preserve order, but use tact rather than force, and know that a few rules are easier remembered than many. And when you have sudared all you think you can endure, look around upon the childish forms and faces once more, and consider their weakness and your strength, and know if you cannot govern yourself, you can not govern them. Then remember your weakness and God's strength, and with the help of Him who has and, "My grace is sufficient," bear yet longer with the little ones, even until

OUR BUDGET.

-Work

-Work no -Work faithfully

-Work cheerfully.

-God worketh in you -When you work as he works -Good work proceeds from right principle

-It is well to be established in every good strong and words -Japan has 300 newspapers, many of them

ng dailing

The Russian Government is exercising in severity toward the Jowa,

-The deepest well in the world is 3,200 feet ep. It is located near Buda, Pesth, Hungary. The complete New Testament with maps and illustrations is sold by a London publisher

for a penny. -Jesuits in France are making active pr

arations for the transfer of their establishments to Spain and Great British.

-Look not upon sin lest it tempt thee; to it not lest it kill thee. He who gives you fair words only feeds you with an empty spoon.

-One mark of true godliness is a desire to have our faults pointed out and a thankfulness to those who undertake the self-denying office. -The people of the Sandwich Islands con-tribute \$24,000 annually for missionary purpo-

ses outside their territories. One chu tains five missionaries. -The Iowa Legislature has adopted a con

stitutional amendment prohibiting the sale of alcoholic liquors in the State. This will be submitted to the people. -The strongest argument for the idea that

the human race descended from ages is to found in the conduct of men rather than in the shape of their hones.

-The Coreans, supposed to number 15,000 000, here never had any portion of the Bible in their own tongue; but the work of transis-ting the New Testament into that language is

-The first newspaper published in Venice was sold for a Venetain coin, worth about three farthings, called a Gazetta: hence the name Gazet, applied to a paper giving an account of

passing event -Sow not wishes in others people's gardens;

wish not for that which you are not, but earnestly desire to be the very hest of what you are. Endeavor your best to perfect yourself where you are, and bear manfully all the crosses you may encounter. This is the principle and least

OUR BIBLE CLASS.

The Worth of Tenth no Tough Con Tell

Will some one please explain Matt. 12:83 which advant follows: "And a heatern speak the grant

ACTS 9:7, EXPLAINED.

To Brother J. S. F. brethren assigned to me a question for an namer, I husten to tell what I know to onswer

known, a Jew of the structest sect. He was very might go to Damasous, one hundred and twen-ty miles north-east of Jerusalem, and arrest any Christian man or woman he might find on the way. He started, and several other men with him. When he came near to Damasons a most brilliant light suddenly burst upon them from above, calling bim by mane. "And the men which journeyed with him stood speech-less, hearing a voice but seeing no man." Acts, This brought about the wonderful conve

persecutor of Christ. This was about two years after the ascepsion of our Savior. Then twenty-five years after this circumstance as related by Luke, (Acts 9: 7.) Paul was in Jerusalem engaged in his duties as a Christian minister. He was seized, beaten, bound with chans; and as he was carried into the He spoke of the great light that burst upon him and his companions in the way as above referred to, and he said, "They that were with me saw indeed the light and was afraid, but they heard not the voice of Him that spake to me." Luke's own record says the men, with Paul, "stood speechlers, hearing a Now, twenty-five years after, Luke contline of Paul's speech, in the castle in which Paul relates the same eigenmateure to the men who were with him, that "they heard not the voice." Now according to Luke's own record in Acts 9: 7. I understand that the men with Paul h and the voice or sound, but l'aul only understood what the voice said; and acheard and understood the voice, but those who ere in his company did not understand it

My reason for believing that they did hear be voice is because Luke says (Acts 9; 7) they the voice is because Luke says (Acts 9: 7) they "stood speechless, hearing a voice but seeing no man." It is only natural that when "hearing a voice" they should look around to see who was speaking, but they saw no man. The word "heard" in Acts 9: 22 would be properly substi-tuted by the word "understood." The word tated by the word "understood." The word "heard" in the Scripturs very often means understood. Mark 4: 12; Acts 38: 26; Ps. 38: 13; Prov. 2: 13; Jet. 8: 6; Lam. 3: 61; Mal. 3: 15; Acts n: 37; 4: 4; Rev. 7: 4; Acts 2: 8, 33.

May the Lord grant us grace that we may not only hear in the chambers of the soul the atill small voice that calls us to daily duty in serving the Lord, but may we understand who is calling and inquire, "Lord, what witt thou have me to do?" This is the mind all disciples must have, or Jesus has no mission ready muk hate, of Jean has na minden rasty Inc.

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EASTERN LANDS

THE WALDENSIAN COLPORTEUR

OME thirty years ago at Geneva, Switz O lind, I was a summary student under the late Dr. Merle d'Aubigne. There were thirty students only in the Oratore—as the theologexanders, Miller, Hodge and Greene. There were some eight or ten Waldensian students at Geneva, for there was no seminary then at letence. A few of us boarded in a beauviron of Geneva called Melangagu. A few of us boarded in a beautiful converse, whether in regard to the ancient "Is-rael of the Alps," or concerning the things of

the kingdom Une day my friend lapped at my door and read an interesting french poem about the man-ner in which his ancestors of the valleys did good and propagated the trath in the olden time, "when," as Milton wrots in his heauti-ful sonnet, "our fathers worshipped stocks and

I gladly accepted the invitation, and olporteur in French is much wider than with peddler. They are also probably aware that the late Vinet, the greatest and most elequent

preacher in the French language, was also an minent literary man. More than forty years go, while he was Professor in the University such literature, which were afterwards pub lished in three volumes, under the title of a "Chrestomathy of French Literature." So excellent were the selections, and so admirable were the criticisms, that whatever was found in this collection became classic in the French

I naturally inquired of my friend Revoir. of Paul, and he became a preacher instead of a persecutor of Christ. This was about two

with transfer and sinks for sale, and thus being in the end the means of giving to the noble hady of the custle the "Peal of Great Price." Then the diameter was translated from the English by Prof. G. wooderfor in de Felies, of Montaulan

I afterwards round that his peem, Ane cor-porteur Vaudois," was not only a portion of general French literature, but was tought to every Protestant child in France, and that amongst the Waddensets it was as familiar as a household word. When all Italy was open to the Gospel the brave Waldenses began their work. They established schools and churches,

and wherever converts were made the "Colporte ur," after the Bible, was taught to the people, both old and young.

But to revert to the original question, "Who rote the original English?" The next year ought I had found the journal wherein it thought inservoing the powers wherein it first uppeared. The London Observer had published it some years before, and Dr. Beird, in the American and Foreign Christian Union Magazine, said that it was "attributed to the London Observer;" and the Presbyterian Board of Publication still issued a book on the Waldenses, in which it states that the poem ap-peared originally in the London Observer.

But strange to say, did not learn who the other was until 1854, when I returned from Bruxil for the first time. Then it was that I learned that the poem was not written by an Euglishman, and that it did not first appear in Eoglishman, and that it did not first appear in the London Observer, but that it originally appeared in the press of the United States, and that its author was no other than the most American of American poets, John Greenleef Whittier. Its title in his works is "The Van-

In 1857 I contributed au article on the fact

In 1867 I contributed an article on the fact narrated above to the Boston Saturday Eccu-ing Gazette. A short time afterwards I visited Whittier in his little home in Amesbury, when he informed me that he had heen more moved in hearing that the "Vaudois Teacher" had touched the brave Waldenses, than by any other piece that he had ever written for any pur-

A few years ago, finding that the Waldenses

met amidst the fastnesses of the Alps, the Mod-strator, at the clerical banquet, always given at many of the teath of what in wast. No doubt, the conclusion, arose and said that it gave bim, the greatest pleasure to make known to hi-brethron who wrote the "Colport-ur Vandoss." "It was," he contained, "written by Jenu Grown-yah Vittic, of Asserica, and, my hertoren. I propose the health of M resser Vitter?!" All to their feet, and with a right hearty good will they drank to the Quaker poet. A letter was written by the Moderator to Whittier. was written by the Moderator to Whittier, stating that he thunked him in the name of the Waldensian Church for the beautiful "Colpo teur Vandeis." I afterwards saw Whittier

from one end of Italy to the other Believing that the poem will be inter occume a homehold word to the Waldenses and all other Protestants fin Italy. I append it, to-gether with the portion from Riceaurius Sacciae, (an inquisitor of the twelfth century.) which imspired Whittier to write the "Vandois Peuch-

THE VAUDOIS TEACHER.

"The manner," says Sacobe, "in which the Waldenses and becetics divengenated their principles among the Catholic gentry was by c ng with them a box of trunkets, or articles or dress. Having entered the houses of the gen-try, and disposed of some of their goods, they cautiously intimated that they had commodicautionally intimated that they had commosi-tive far more valuable than thear—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or a Testaneart; and thereby many were deluded into hereny." Here is the noem:

Oh lady for, these silks of mine are beautiful and rare—
The richest web of Indian loom, which best

The richest web of Indian loom, which besuty's queen might wear;
And my pearls are pare as thine own neck, with whose radiant light they vie;
I have brought them with me a weary way—will my gentle haly buy? And my lady smiled on the worm old man thre

the dark and clustering curts.

Which veiled her brow as she bent to view his And she placed their price in the old man's band and lightly turned away. But she passed at the wanders's earnest call— "My gentle indy, stay!"

"Oh lady fur, I have yet a gen which a Thun the diamend dush of the seweled crown on

as translated from the English by Prof. G.
A wonderful pent of exceeding price, whose is Felice, of Montaukan.
I afterwards found that this poem, "The Colwhose light shall be as a spell to thee, and a ble
ing on thy way."

The lady glanced at the mirror form of grace was seen.

Where her dark eyes shown clear and her dark look "Bring forth the year! or exc

The cloud went off from the pilgrim's brow, as a

The close were see small and meagre book, small and meagre book. Unchased with gold or gent of cost, from his folding robe he took.

"Here indy fair, is the press of price, may it prove as such to thee!"

as such to thee!" Nay, keep thy gold, I ask it not, the Word of Goo

The heavy traveler went his way, but the gift he left behind

Hath had its pure and perfect work on that high born maden's mind, And she bath turned from the pride of sin to the

And given her human heart to God in its beautiful J. C. Fletcher.

THE WANDERING JEW.

A BOUT three hundred years ago, Dr. Paul Von Eitzen saw an old man, whose hair A Von Eitzen saw an old man, whose hair hung over his shoulders, standing barefoot while the service in church proceeded, and howing reverently at every mention of the name of Jesus. The doctor accept him out and inquired who he was.

"A native of Jerusalem," he replied, "hy name Abasuerus, and a shoemaker by trade. I saw Christ on His cross." What!" exclaimed the good doctor, starting

back in alarm. "Yes," continued the Jew, "I saw Unras on His cross. As he was led by my door, where I was standing with my little boy, the Lord Je-sus wanted to rest, but I would not permit it.

for in those days people were credulous, and this most thrilling of all myths, believed to be

man, meane or an in-postor, yet he left an in press in termining that him never been efficied. Goodshed is often covered over with an ugly film which must be removed with the sword of the spirit before we can feel if.

GRUTTURE.—There is a very touching little story told of a poor woman with two children, who had not a hed for them to be upon, and scarcely any clothes to cover them. In the depth of winter they were marrly freeen, and the state of the state of the state of the the mother took the door of the cellar off the hinges, and set it up before the corner where they crouched down to sleep, that some of the aught and cold might to kept from them .oranger used cost magnituse kept from them.

One of the children whitpsreed to kee, whom she complained of how healty off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see the little heart found cause for thesafkiness.

ANNOUNCEMENTS.

Notices should be brief, and written on paper sepa from all other business.

The Bethel Church of Thayer and Fillmore counties, Neb., will hold its love-least the 19th and 13th of June, commencing at 2 r. M. LEVI HOPPERT.

We have appointed a communion meeting at our meeting house, 2f miles west of Blountsville, Henry county, Ind., on the 28th of May, 1880. Meeting to commence at 4 o'clock r. M. The usual invitation is given. Ministers are cordially invited. Brethren traveling though to A. M. on the Cincinnati & Chicago R. R., wishing to attend the above meeting will on day of meeting, if tunely notice is given the

The Lord willing; we expect to hold our Disrict Meeting here with us about seven miles nearly cast of Salem on the 18th of June, and communion meeting on the 19th of June. Will have meeting every night and continue over Sauday. We desire that all the churches ha-longing to this District and others be repre-A hearty invitation is given to all our lantic States volunteer to be with us and labor in the above meetings and see how we do o here in Oregon? Davin Browgs,

FALLEN ASLEEP.

Obstraction about the brief, written on but one olds of paper, and separate from all other business.

paper, and separate trons at over counters.

WORTZ — April 2d, Edder Christian Wortz, agod

04 years, 0 mooths, and 14 days, of paralysis of
the mercles of the tongoe and throat, which had
for some time destroyed his robe on claumed a
difficulty in swallowing his food, and at last endded his His by sheer starration. He had made
all irrangements for his funeral, selecting the

Ist, 1880, Bro. Benjamin Robinson, aged 45 years and 31 days. Funeral services by the writer. John SHELLADAROER,

CAYLOR—In the South Greenlown Church, Hon ard county, Ind., Alloe Caylor, wife of El-der D.C. Caylor, departed this life March 58th, 18-9, aged 31 years 2 months. The functal oc-cution improved by the writer from 2 Cor. HEL HAMILTON.

LEWIS.—In the Blackburn Church, Carroll coun-ty, Ind., March, 27th, 18-0, Sister Martha Lawis, aged 32 years, 8 months and 10 days. Fungral occision improved by the writer from Phil. 3:20.

PROUD—At Indianapolis, Ind., March 18, 1886, Sister Etza Ann Prood, aged 43 years, to months and 3 days Puneral at Ress Church, Laporte county, Ind., March 25, by the writer from 2 Cort. 5:1. THURSTON MILLER.

Oct. 5:1. TRUESTON MILLER,
OANGER.—In the Elikart Congregation, April
2, 1800, Sitter Rosanea, wife of Bro. John Ganger,
aged It years, is months and to days. Functed occasion improved by Bro. John Jingter and others
from J. Cor. 35: 45 to a large congregation of
freight and relatives. D. K. Jorga.

friday a con-friends and relatives.

EARNEST—In Gold Water Congregation, Bullet county, form, April lat, of cohemption, Sites Mary Larnest, wife of friend John Earnest and doughter of life, Benjamin Elischberry, aged 57 years, i month, and days Founds ervices from Job 10: 25-20, by the Methern.

N. TRAET.

cons.

FROM THE CHURCHES.

AND they that be wise shall shine as brightness of the Symament; and they that to many to rightnessness, as the stars forever a wet.—Dan. 12: 8.

MICHIGAN

We had a series of meetings in our church this winter: preaching by Samuel Phiels and Benjamin Leer. Five souls were converted. Thank God for it. Our church now numbers about 155 members; six speakers and five dea-

WISCONSIN

Valtan On the 24th of March, brethren Murtin Myers and D M. Miller came amongst us and commenced a series of meetings. Considering the weather the attendance was quite good and there seemed to be many inquiring minds after the truth, which was held forth by the breth-ren with power. Three came out and confessed Christ and were buried in the clear waters of the little Baraboo. May the Lord bless the

S. P. DAVIS.

ELIAS P. KEIM.

bretbren for their labor of love. ILLINOIS. flormell.

We bere in the Vermillion church have had a dark cloud hanging over us for a long time and it is not passed off yet. May God speed the day when all strife, eavy and evil speaking will be done away. Dear brothren and sisters, you that are in peace and union, pray for our success that right may prevail. When I read of the brethren and sisters being in union I feel sorry that we cannot say so o reelves, but I hope there is balm for us yet My prayer to God is that we may all be saved.

J. W. Grenany.

TOW A

The District Meeting of the Southern Disof Iowa was well represented and considerable business disposed of in a Christian-like manner. The meeting was held with the breth ren of the Fairview congregation in Appanoose Co. May the grace of our God, the fellowship ot his spirit and the communic

NERRASKA

Beaver Creek I am now living near York, in what is ed the Braver Creek church. We number called the Braver Creek church. We number forty members with one speaker and one dea-con, and a large field to labor in and a strong desire everywhere to hear the word preached. On the 20th of March we had council meeting and by the request of Eld. H. Brubaker of Be atrice, and the members here, we undertook the oversight of the church, to labor for and with them to odvance the Lord's cases here. On the 21st, two were received by baptism, and goo prospects for others soon. The church bere has never had a speaker living among The deacon, our esteracts are their social meetings. Funk labored for them in their social meetings. We will hold a runk lacored for them in their sectal meetings and so kept them together. We will hold a communion meeting on the 29th of May, at the house of brother John Sirra, ten miles west of York, commercing at 10 o'clock. Those coming on the B. M. raifroad should address me at York, and conveyance will be in readiness for them to place of meeting.

John S. Snowserder.

OREGON

Since my last one more accession to the cb by baptism, making two this mentle, and we still have three more DAVID BROWER

Alder, Union Co.

My earthly bome is in the Miami valley no members of the church here except myself, and I have not met any of the brethren since the year 1877, and would like very much if some kind brother would come out hers on the frontier and preach the word of the Lord in ite primitive parity. If you know of any minister primitive purity. If you know of any minister going to travel for his health, please inform him of this valley. I think it is one of the healthiest valleys on the coast. With the ex-ception of a few cases of diptheria, health is excellent. Pure spring water and of the finest quality. Have had a very hard winter; cattle are poor and some bave died.

B. W. DAVIS.

THE THOROUGH ORGANIZATION OF THE MORMON SYSTEM

BY E. P. TENNEY, PRESIDENT OF COLORS

MORMON EDUCATION

THESE people do not demand say bigh grade of education. There is a local law by which a certain amount of money is furnish ed for schooling, but it is so little that the schooling is pierced out by the payment of tuition, so that there is hardly a free school in Utah; and these schools are under the control of the church officers. We see in this case bow wise it would have been for Congress, according to General Eston's plan, to have established a School Commissioner in Utah, and made him an officer of the United States. These schools are held in their meeting, houses: they are prop erly purochial schools; they give a little instrucon in the rudiments of education, and are u ed for propagating the dectrines of the Mor-mon faith,-teaching that God bas a boiliy form, that Jesus practiced polygamy, that polygamy is essential if one will have n rank in beaven, teaching the doctrine of celestial marriage, by which persons here open earth may be married on hebalf of dead friends or eminent these people.—The Advance. men, in order that they may have the felicities of heaven. It is said that the spirit of George Washington could not get to heaven if he didn't have another wife, and so these Mormons have been patriarchically-and repeated

ly-married in behalf of George Washington MORMON DISAPPROTION

It may be very easily imagined that, in such state of society, there are some intelligent men who came from over the water who are much disturbed on account of the state of things they find. A woman in England, to whom a missionary sold a pew in the Mormon Temple at Salt Lake City, paid more than \$200 for it; but when she arrived there, she found her pew out of doors, the Temple not being roofed in even to this day. Especially under Brigham Young's administration, a great many broke away from their religious tenets and the hold of the church, on account of the shoses of the system And then there are multitudes who desire bet ter schooling for their children. The Gentile population-of perhaps twenty thousand-has established private schools to some extent, and the contract is very readily seen by Mormon naments. At this time it is supposed that about one-third of the Mormon population of Utah hang somewhat loosely to the system. Then are perhaps one bundred and twenty thousand Mormons in Utab and neighboring territories THE ENTERING WEDGE BY WHICH TO SPLIT

THE MORMON SYSTEM. The method by which one-third of the Morone can be most easily torn away from the system is by introducing good schools. From what has been said in regard to the organiza tion of the church, their power of disciplina their occupation of every fertile valley, bolding the whole Territory under foot, it is seen that it will be very difficult to introduce a Gentile element there which can improve matters. If almost impossible to introduce farmers or men in other industries unless they are approv ed by the Mormon leaders. On account of lack of present material to work upon, it will very difficult to promote the Gospel by the ordinary means of public preaching. The true method is to promote education and to get hold of the children, and such parents as desire bet ter schooling. This method has been adopted by our Presbyterian, Episcopalian friends. They plant one missionary, and place several women teachers under his care. This work has non been carried on very successfully during some years; and recently there has been made a be ming on the part of our Congregational per ple for the introduction of this same kind of work. The Salt Lake Academy-established by Christan workers in New England, through the instrumentality of Colorado College-has bren a very great success, baving perhaps one hundred and five pupils, and it stands at the very head of all the schools in the Territory. It bas a noble band of self-denying and genero workers in the local hoard of treaters. The Academy is largely self-supporting, the four assistants being paid by tuition, or money con-tributed in Utab. Fifty-five of the pupils are esistants being paid by tuition, or money con-ributed in Utab. Fifty-five of the pupils are figures rademic grade.

During the list satumn there were two lady i of proper academic grade.

in Chicago, to open primary schools in country ommunities, under the anspicious of Colorado This work has now, however, been ssumed, and also the care of the Salt Lake Academy-by The Educational Commission for the New West, in Chicago, George Q. Cannon the Mormon Delegate in Congress, in the mids of urgent, pressing husiness, found time to try break up the school established by the commision in West Jordan. But in Park City, where one of these teachers was planted, we we by the very greatest friendliness on the part of the Mormon population. One of the leading Mormons in the community subscribed fifty dollars to pay the expenses of the school; in so doing he was very shrewd-he had thirty nine children to be educated—and he was very anxious to have the school building open. The little girls of this community were chewing to bacco and smoking and awaring upon the streets in the same way that the little boys did: and this missionary has returned to us informs tion which-if it were to come to us from India or from the islands of the sea-would greatly xcite our commiseration, and we should feel that is was of the utmost importance to under take immediately active service in behalf of

TO THE BROTHERHOOD

THE Grasshopper Valley Church, Kansas assembled on last Saturday, April 19th to make arrangements for sending delegates to District Meeting. At this meeting the conduct of Lewis O. Hummer was investigated and we think it necessary to give a brief report to the Church at large, of the proceedings. One charge was, and proven, that he was a man that used profuse language; was beard to use as hard language as would be expected to bear edged guilty, but agreed to make satisfaction for the same, which would have been accepted had be been willing to make satisfaction for other accusations. Next was read before him had be been writing to make successerve.

other accusations. Next was read before him an article found in Free Discussion, Feb. 1880, publicly abusing brother Noab Longaucelory, then turning on the Chnorle in his usual railing manner. For this the church demanded the contract of the characteristic contracts of the ch an acknowledgement through the Free Discus ion, from the fact we believe brother Louge necker to be a moral Christian. He was als requested to make acknowledgement for other requested to make acknowledgement for other articles of abuse and slander, which he relused, justifying himself in his course; whereupon the church took the advice of the Apos-tle where he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that we withdraw vonvalves from every brother that walketh disorderly, and not after the traditions which he received of us."—2 These 3:6. The Brotherhood will now know that he is not a member of the church, and the church f-cls justified in her proceedings, as he expressed himself to the brethren after the council that if the church had not yielded to bis opin ons, he should have withdrawn anyhow By order of the church

(Primitive and Preacher, please copy.) John A. Root.

RAILROAD ARRANGEMENT OFFICIAL

THE managers of the leading railroads agreed

HE managers of the leading railroads agreed last August, that they would sell no round trip tickets to the west, except for the political convention to be bed in Chicago, the first of June. Both the Pn. R. R., and B. & O. R. K. authorities say they will not give any rate for any point east of the Obio river. Brethren can bay tickets at round rates for

ne Chicago convention, and can then go on to anark. These tickets will be good for ten ays. West of the Obio River I will arrange ss usual, for thirty days time and stop off priv-ileges, provided people who have been writing about it have not spoiled it all. It cannot be hurried. People who cannot wait should buy a regular ticket and go. At the proper time, which is just as soon as possible, say in a few weeks, I will send out to the preachers, as The Shenandoah Valley people can get rates rom the Ches. and O. R.R to Cincinnati, Obio

and I would suggest the Pan Handle from Cin-cinati to Chicago. Let some one then write emate to Cincago. Let some one then write me how many wants to go, and I will get them special rates to Staunton, and thus avoid the trunk line arrangements for no round trip, as the Cbe sepeake and Obio is not in the ing.

impressions get on. The whole business lies with the Gen. Ticket Agent, and they are sub-ject to their superiors who have agreed as above stated. Unless it is changed, which is above stated. Unless it is changed, which is not blocked, brethren must go on the courention tickets from east of the Ohio rivor and from west of that I will arrange as soon as possible.

Howard Miller.

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pis of speeches, and much other informat In size it will be nearly as large as the weekly B. AT W. It will be issued four days, con mencing Jane 1st, and will be maded each day to subscribers. Here now is an opportunity for those who cannot attend the Conference to learn a great deal about the work that will be done. Bre your neighbors return you will have learned the greater part of the news and proceedings, and that, too, for the small sum of twenty-five cents. The expenses of publishing a daily are such

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Children at Werk.

A warmy printed, Historiated weakly for the children. Edited and whilehold by J. H. Moore

J. H. Moore, Lanark, Carroll Co., IIL

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1-65A, M. 1-65A, M. Day Express . Night Express Tributs are said for above trains only Famonger trains make the smoother as Western Union Assettion. 6 & SMITH Agent

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Vol. V.

Lanark, Ill., Tuesday, April 27, 1880.

No. 17

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY

Jay, Leng, H. Broint Vantsnat, Virtena, M. Jones, Circo Giolo, Bi. J. S. Phery, Longmont, Collected, No. Merrin, H. John Metager, Come Goods, H. Jon, Halbert, Gores, Ell. Son, Halbert, Gores, Ell. B. Brewn, Salam, Oragon.

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SIXTH PAGE-That Dreudful Boy. Rare Dia monds. A Time to Laugh. Our Budget. Am EVENTH PAGE-Is it Consistent? On the Mo-of Olives. A Letter. Biess Editors and Mu-

Etorra Pacu—Huntingdon, Pa. Ogans Creek Ind. Garrison, Iowa Camanche, Cal. The Amuni Meeting. Orphaus' Home. Chicago & Alton Rallway.

SOME MISTAKES CORRECTED.

BY ENGCH ERY.

FIND that not a few are laboring under a mistake in reference to our present syste of holding the Annual Meeting; and especially in reference to the purchasing of tickets. Some think the whole matter originated and was in traduced by Northern Illinois; and that the tick ets were cotten un as an equivalent to so many meals, and consequently say they can board at the outside tent cheaper than to pay one dollar, especially if they do not intend to sta; all the

In reference to the origin of the system, I ark, that Annual Meeting introd years ago, by appointing a committee to draft a plan and submit it to Annual Meeting for approval, amendment or rejection. This was de last year. The pine was approved and introduced by Annual Meeting, and not by Northern Illiuois; and the committee of arrangement in preparing for, and controlling the meeting is, and will continue to be governed by Minutes of last Aunual Meeting

The committee in drafting the present plan had two special points in view, which we think will recommend themselves to every candid mind when properly understood, as being rensomable and just. The first point is to make the meeting self supporting, so that poorer con-gregations can also hold it. The second is, that those who enjoy the benefit of the meeting are the proper ones to pay for it, and we thruk if all the mouthers do their duty the meeting may very nearly support stell; it not, the mustake is in the committee making the required amount too low, and granting the privilege to the sisters to go free. It will be the first meeting under the new arrangement, and like many other things must be tried to test its merits; but I for one predict a partial failure to support the meeting with the one dollar arrangement, unless the when they understand this will give mite liberally according to their means, (and 1 teel comforted in the thought that they will), and that the brethren will pay the dollar for the support of the meeting, rather than as an convalent for the number of meals sateu.

The members of the Lanark church need not pay anything according to the decision of the pay anything according to the decisions or the in to outcome the enter the ball of comments, but they have decided to pay they procon approach by the same of our comments, and lays us under collings distinct or the comments, but they have been a sectioned by the fact in this lays the rest, and the serious are sens-of indifference, as though he were an accetoner bits finishing to do these all. And, Sound 60 11. The people have to be tackled, and contact because of their performent, do not englowed plout to havanage a body of observableware, jour point, the trittee to did to your faith, practically does not tickle scored.

feel it is right and just they should be Let me explain a little further. Sopp average number of meals at the meeting would be ten, the amount for each meal would be ten Then suppose there are as many sisters se brethren, or females as males, as sometimes is very near the case, it would reduce the rate ner meal to three or six cents per meal, could we hoard for that? And if the provision is scarcely paid for, where shall the other hill of expense appear? To receive satisfaction, read the last Annual Meeting hill, minus the provision, and see what a bill beside the boarding. I am mathematician, but I thought I could lift up the curtain that seemed to be hauging down one

year ago, and let a nittle light in, so that th nittee can see their mistake, and all who desire can see and figure for theresolves, then act accordingly with liberal and cheerful hearts: for God loveth a cheerful giver.

VOUR RELIGION

WHAT good comes of it? Do you simply profess it? or do you really possess it? t make you more amiable? Or are you just zo harsh, petulant, and irritable as the unregenerated? Does it make you more kindly. forgiving, and generous, with a spirit which wishes well to all mankind? Or ere you selfish. narrow-minded, unforgiving? Does it resign you to the inevitable? Is it a comfort in time of affliction? a support when you meet with es, reverses, and calamities? Can you contemplate death with composure and consumity? Do you believe "in the promises," that all will be well with the good? Are you resigned? Can you truly say, "Thy will be done"? It A Christian will carefully regulate his propenities, guard against a sordid love of vaiu pride or egotivm, an acrimonious temper fault-fluding, unjust suspecion, jealousy, decep-tion, or double-dealing, or doing anything which the great Teacher, Christ bimself would

A truly vital religion elevates and improves sperious religion, or hypocrisy, corrupt and leads downward. A true Christian worships God 'in succrity and in truth," and looks more to the adornment of his mind than his hody. A contemporary says; "I have seen a professing to love Christ more than the world. elad in a silk dress costing \$75; making up and trimming of the same, 840; bonnet (or apology for one), \$35; velvet mantle \$150; diamond ring \$500; watch-chain, pin, and other trappings, \$300; total \$1,100-all houg upon one frail mor-

not have approved.

I have seen her at meeting in behalf of homeless wanderers in New York, wipe her eyes upon an embroidered handkerchief - costing \$10-at the story of their sufferings, and when the contribution hox came round, take from a well filled wallet of costly workmanship twenty-fire cents to sid the society formed to pronote their welfare. Ah, thought I, dollars for ribbous and pennies for Christ's children! How is it with the men? What amount do they spend on their indulgence in costly dinners, wine, liquor, and tobacco, that should be used for good purposes? How much for mere pleas-ure excursions, visiting water-places, and in dissipations and flirtetions? How much for fast horses, stylish equipages, and vain display? Are the clergy themselves exempt from all Are vestrymen, descons, and these things? other church officers, all circumspect and con-

Are all those who sing praises to him in sa red song actuated by an exalted Christian spir at? or are they amhitious for worldly honors eager for wages, or for the praises of flattering tongues? How shocking to a devout mind it is to witness the utter want of reverence in a

sistent Christians?

iles from Nasy York True religion is not a clock to cover up sin though impostors so use it. Nor is it a means by which the purse-proud, the arrogant, or aughty Pharisee can secure happiness here or bereafter. True religion broogs blessings to its possessor, let his worldly circumstances be what they may. Render, he not deceived; see to it that your religion is founded on the truth With Christ for your guide, teacher, compan ion, you cannot remain in error nor go fat wrong.—Phrenological Journal

STAND TO YOUR POST. BY D. P. SATLOR.

THE callings and duties of the Christian are many, and sometimes even complicated. Christianity does not release its professors from dong the ordinary duties of life. The deree of Jehovals, "In the sweat of thy face shalt thou est bread till thou return to the eround," applies causily to all men and to proride things honest in the sight of all men. And if any will not work neither shall be ent, applies to all alike. The Christian lives two ives, the life of the soul and the life of the ody. Hence, Christianity does not release the Christian from the obligation of performing

ing them binding. And in addition to these duties com all men, the Christian has the duties of religion to perform, and these are too numerous and various to be defined so as to cover the whole Christian life. The first principles of the doc trine of Christ on which a person starts upon the Christian life are not complex in their character, and are defined in the scriptures by Paul in this order : repentance from dead works and faith towards God, the doctrine of haptisms and the train approaching might have leaped from of laying on bands, and of re-urre his engine with a fair prospect of saving his dead, and of eternal jugdment. Heb. 6: 1-3. Faith towards God embraces the last two. A true faith towards God helieves also in the resurrection from the dead and in the eternal judgment; for God is not the God of the dead but of the living. Then repentance, faith and haptism for the remission of sins and the gift of the Holy Ghost, as Peter gives it, Acts 2:38. But this is only the hirth or beginning of the Christian life. If these are rightly done, they must not be repeated; they have answered the purpose for which God designed them. Christianity begins with these but leaves them and goes on to perfection. Adds to its faith virtue, (fortitude, firmners, pour to do what it be heves) to virtue knowledge (learns to know all the will of God), to knowledge, temperance, (knows how to do and use all things in moderation), to temperance patience, (knows how to bear with the infirmities of the wesk), to pationer godliness, (do all things is a God-fearing way), to godliness brotherly kindness, (in the ordinary walks to treat all men as his natural

brothren), and to brotherly kindness charity, (the true love of God in the heart.) In addition to these defined duties, a host of others come in which are not so clearly defined, but must be met, understood and done as they present themselves. If we did not voluntarily assume relationships in life the Christian duty would not be so great. But so many relationships in life are our own assuming and each brings with it its peculiar duties. We assume the marriage relation, and that enjoirs upon us the duties of husband and wife, and this relationship generally results in the relationship of parents and rhildren, ect., etc., until duties multiply almost out of number: while the exceeding broad commandment of God covers and applies to every relationship in life, whether enjoined upon us by God himself or whether

of them speak of paying something), and we Such scenes may be witnessed not a thousand The virtue Peter says we must odd to feith mean moral virtue, the opposite of vice, etc. These whom Peter addresses had obtained like precious faith with the apostles and were not vicious or immoral. It means courage, resolu-tion, firmness, power, etc. to put in practice that which they believe. Where this virtue is sheent there is no Christian firmness. And it is neither strange nor rare to flud such parents professing Christians, have their children to be their princes. The governmentof the b

in their hands and the feeble excuse, "The chal dress will have it so." is made, the excuse for all less, extravagant departures from primitive Christianity. Brethren, fathers, mothers and Chistians, stand to your posts.
"When Pompei was destroyed there were very many buried in the ruins of it who were

afterwards found in very diff-rent situations There were some found who were in the structs as if they had been attempting to make their escape. There were some found in drep vanilis, as if they had gone there for security, and others in lefty chambers. But where did they find the Roman sentinel? They found him standing at the city gates with his hand still grasping the war wenpon where he had been placed by his captain. And there, while t beavens threatened him, there while the earth shook terribly beneath him, there while the lava steams rolled, he had stood to his post, and there, after a thousand years, he was found." This is only one of the many cases; history and currents of the times inform us of men, under orders of superiors in position, who yielded up their lives at the posts of duty. The man at the wheel in a sinking wassel will not accept a place in the lowering boats, but will go inte his watery grave with his hond grasping the wheel. The engineer on his locomotive, seting

life, but at the nost of his duty will be stand with his hand grasping the throttle and is impaled on the crashing engines. And the centinel is shot dead because he will not leave the post committed to him by his commander. Brothren, if men will be thus faithful to worldly commanders, why should we not be faithful to our heavenly captain, who has given

to us his goods with the command, "Occupy till I come."

SHORT SERMONS

HE call for short errmons in some quarter leads a writer in on exchange to put the wing questions: either, The ministy is retrograding intellectnally

and spiritually; or,

The people are advencing intellectually and anivitually faster than the preachers; or The people ere unwilling to think com

ely and closely; or, The minds of to-day cannot or will not grasp as much truth as in former times; or, The hearts of the people are not as desirous of hearing the truth as in former years:

The Holy Spirit is losing its gr ople's hearts; or, The minds and hearts of the people ar-

taken up with frivolous things more than fee merly; or, 8. Business interests demand more att-n-

tion, and encroach upon our opportunities for mental and spiritual culture; or, 9. The mental and spiritual man shuts him

self up and refuses to have interconne with the great world of thought beyond; or, 10. The masses of people are satisfied with mere surface preaching and teaching, and a

unwilling to go down to the bardpan for a four

NOW

A T every motion of our breath, Life trembles on the brink of death; A takers flam that upward turns.
While downward to the dest it burns-

A moment ushered us to birth. Heirs of the commonwealth of earth Moment by moment years are past, And one, ere long will be our last. Twixt that long fled which gave us light, And that which soon shall end in night; There is a point no eye can see,

on it hangs eter This is that moment who shall tell, Whether it leads to heaven or hell? This is that moment, as we choose, The immortal soul we save or lose.

Time past and time to come are notreacut is our only lot: By God honceforth our hearts incline To seek no other love than thine. Selected by MORRIS SCHMUCKER Louark, Ill

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to b regarded as churches of Jesus Christ.

D. B. RAY, Affirms J. W. STEIN, Denies. ANSWER to your personal question

Mr. Ray, no, " not guilty," but in my Baptist youth I was a soldier encouraged and honored by my church in the work of war. Like them, I then "thought I did God service," but "I obtain ed forgiveness because I did it is porantly in unbelief." Your churches were then rent in twain by political dis sension-by secular avorice and am bition. Your brethren officered and sup plied the rank and file of two hostile and contending armies. They prayed for aud noncht each other's conquest. They slaughtered one another on the field of blood. Yet you say "it is impossible for Baptist churches to have any connection with war." I have answered your question, now please answer mine. (1) Can members of Baptist churches engage in war on any account without doing "hatred, variance, wrath, strife," &c? Gal 5:20 (2) Are Baptist churches not re sponsible for what they encourage or al low in their members?

True, Mr. Whiston's Baptists had "not symbolized with Rome," for they were Episcopalian dissenters, self-baptized and self organized. Mr. John Smith, their father and founder, baptized first himself and then the rest in 1606, A, D. and though he afterwards left his church and it was broken up, Helwys, one of ts members, re-established it in 1611 or 1612, A. D. This was the first church of "General Baptists" in the world. Mr. Whiston joined them "in 1747," but "blamed them for dipping only once, instead of practicing the trine immersion. Mosheim's Eccl. Hist., p. 729. But on with this you deny any connect church, Mr. Ray. (See Bap. Suc., pp. 83, 84). Will claiming connection with them or Roger William's society do you

any good? Mr. Ray thinks "some historians" (Mr. Orchard, Dr. Ford, J. Newton Brown, his own succession bretbren). have loosely called Tertullian a Baptist, as they call the Tunkers," &c. True, and this love calling of different parties, so unlike the Baptist churches. "Baptists" by Baptist historians and ers as Ypeij and Dermout called the Mennonites, has constituted the material out of which Mr. Ray tries in vain to make out his succession.

Mosheim says: "It is probable that

500.) (Mennonites, &c.), but probabili. With reference to this statement. Dr. count of its corruptions and traditious, stated by honest Baptists, which give of refers to personal acquintance." says, "The English Baptists differ in made their faith easy and even credu-many things both from the ancient and lous. . . It is one of the curious menmany things both from the and modern Mennonites" Mosheim on p. 490 of Eccl. Hist. was not said of the "Baptist churches" but of "Anabaptists," a term, including all dissenters who repudiated Rome's baptism. He talks of "Albigensian Bap-" That is a soph stical nickna: indeed. The Albigenses were not called "Baptists," neither have the "Baptist churches" had any connection with them The old Albigenses did not bear ar: as Mr. Ray intimates. Jones says they took no onths, objected to wars of ever kind, and refused to shed the blood of a fellow creature, even in defense of their

own lives" Ch. Hist., 2 p. 133 Orchard says: "The Albigenses refu to swear or take any oath." Hist. of Foreiga Baptists, p. 200. He also says of the Albigenses, They received members into their churches after baptism by prayer, with imposition of hands and kiss of charity." Idem. p. 172. I ask with what consistency can Mr. Ray, after having opposed these very peculiarhonors, the refraining from kneeling or ities in the Brothren, claim the Albigenfasting on the Lord's day, the making o ses, who held the same things and with the sign of the cross, etc., and then says whom his people have had no connection, "If for those [not trine immersion | and

as members of his church?

positive scripture injunction, you will find none." His Writings, on p. 336, The old Anabaptist (including Albigenses) were known in history by the eneral name of "Cathari" (See Faber's 337. If when he disclaims positive scripture injunction for "these things, Ancient Vallenses and Albigenses, pp. we make him include immersion into the 64, 92-94, 99, 101, 160, 163, 189, 15 194). They were sometimes called "The Albigensic Cathari." (Idem. p. 157.) "Petrobruscian Cathari" (pp. 189 200), the Publicans or Cathari, p. 89 'the Cathari, or Paterines" (pp. 89,515), 'the Paulicians or Cathari" (p. 354) 'The Cathari or Albigenses" (pp. 86 1, 97, 198, 463, 501, 528, 596), "the old Cathari or Albigenses" (p. 76), &c., &c. The learned Robinson, in his Eccl. Re searches, recognizes the Novatians, Donatists, Paterines, old Waldenses | und Mr. Ray says 'The Paterines were the same with the aucient Waldenses'.-Bap Suc. p. 351] and Anabaptists generally by the historical name 'Cathari. 93, 125 126, 313, 407,-447, &c.); and when occurately describing their manner of baptizing, he says expressly: "They baptized all that joined their assembli by trine immersion." p. 72. Yet Mr Ray parades these trine im as members of his church, and through them tries in vain to hide it away in the wilderness. Too bad! Mr. Ray's quotations from Dr. Buck

land do not invalidate his honest confessions against unbroken, personal, organ-

ic Baptist succession. Dr. Lincoln, Professor of Church History in Newton (Baptist) Thelogical Seminary, says: "I never knew but one Baptist of large learning and sober judgment who was of a contrary opinion, the late Dr. J. Newton Brown (author of 'Encyclopedia and' 'Hist. of Relig. Denomigations'). He belived that a sac cession of true Baptist churches could be traced in a direct line from the apostol ic age to our own time. Therefore, the Publication Society employed him to prepare such a history. Five years or more passed, I think, before the first vol ume of the work was ready for the press but when the manuscript was submitted "The heart of the wise jadges, it failed to receive their tallian was a Catholic, but after he with man and Dutchel Baptists," (Eccl. Hist.p. approval, and was never published."

The heart of the wise teacheth by the man and Dutchel Baptists," (Eccl. Hist.p. approval, and was never published."

Sun) (Monnontes, &c.), but proceeds.

With reference to this saccement for the facts three of the facts three of the facts three of the facts three of the facts of the facts three of the facts three of the facts o the true origin of your church, Mr. Ray, further says: "I attach no authority to with Spifsbury in London in 1633. But the coordinators of either Orchard or Ray. Mosheim states no probabilities when he Their wishes heated their judgments and . It is one of the curious men-Eccl. Hist. p. tal phenomens, that many of the ultra The quotation Mr. Ray took from Raptists of the day are most eager to affiliate with bodies of other centuries whom they would utterly repudiate if living to day." Letter to the writer, dated Newton Centre, March 11, 1880 By a glance at J. Newton Brown's "Bap tist Martyrs" will be seen that many them were no more like the Baptists than Tertullian. Mr Ray says: "Tertullian only claims three dips on the au thority of tradition." Tertullian does no such thing. When he says, "We are thrice immersed, making a somewhat ampler pledge than the Lord command-ed," he does not say, "We do more or fulfill more," as Mr. Ray would have us believe, but before baptism the candidates pledged themselves to some things not set down in the gospel, hence th ampler pledge." Tertullian expressly stated that the tasting of milk and honey, the weekly abstinence from the daily bath, the tasting of the eucharist bef day, the offerings for death or birth-day

such other rules, you insist upon having

defigite name of each definite or particular Person of the Godhead (which Christ commanded, Matt. 28: 19), he cau as consistently be made to include immersion itself, but Mr. Ray don't he-When Mr. Caughtio, in the liumo that Martinaville debate, attempted to cap ture this point in the interests of aspersion, Mr. Ray objected, saying, this criter (Tertullian) did not call immersion a tradition. He referred to those added things, such as the giving of milk and honey, chrisms, &c., to the newly baptized." Baptist Battle Flag, vol. 4, No 27, p. 213. If to these things, however he adds the word "thrice," he must also If to these things, however, add "immersed." which it qualifies. The legitmate conclusion, therefore, of Mr. Ray's quibble, would deliver himself in to the hands of the sprinklers. Had Tertullian said that trine immersion was ore than Christ commanded, he would not only have directly contradicted the faith of the church, whose councils and ministers tell us expressly that Christ did command it, but such contradictory testimony would also show that the fathers upon whom the Baptists depend as much as any for the early history of immersion, would be ntterly unworthy of redit. It would however then be only the testimony or opinion of one Latin foreigner against many native Greeks who read the Greek commission and

Tertullian taught as Mr. Ray misrepre

himself. He says: "The law of baptiz

ing has been imposed and the formula

the nations, baptizing them into the name

of the Father, and of the Son, and of

the Holy Spirit'" Writings 1, p. 248.

Mr. Ray, was said, however, while Ter

This, with the quotation referre

o,' saith Christ, 'teach

d to by terer.

prescribed. G

Son, and the Holy Spirit, not into one name, for we are immersed for each name, into each person-not once, but thrice." Works, p. 659. This proves not only that Tertullisa believed that christian baptism had always been per formed by trine immersion, but that rist commanded it. He further proves this by the declaration, viz: "We ommonion with the apostolic church because our dectrine is in no repect different from theirs' (my (italica.) Writings 2, p. 24.

My 10th negative argument is founded upon the consideration that Baptist churches practice the ordinances and traditions of men without the authority either of divine precept or example. (1) Their single dip is the tradition of an Arian invention of the fourth century. (2) Their association of the single dip with the baptismal formula (Matt. 28: 19) is the tradition of a popish decree of the sixth century (3) Their backward dip is the tradition of a Baptist invention not four hundred years old. (4) Their ordination of deacons with imposition of hands appears to have no New Testament precept or precdent. Notice.
(a) The "seven" ordained with imposi-(a) The "seven" tion of hands, Acts 7, are never called deacons in the sacred scriptures. They were rather overseers of the diocese under these special circumstances in lieu of the a postles. (b) They appear to have been evangelists or teachers. Acts 6: 8, 8-10: 8:6.7, 35-38; 21:8, [c] The work of deacons had evidently been performed prior to the ordination of those seven teachers, by others, under the supervision of the apostles. Acts 2:45; 4:35. From the foregoing it appears that none but such servants of the church as are teach ers,&c., are to set apart from the rest of their brethren by the solemn imposition of hands. But while Baptists practice in the professed name of Christ, "the traditions of men," they lack customs peculiar to the church. [1 | They do not rapose the laying on of hands with prayer after baptism. Acts 19; 5, 6; 8-17; Heb. 6:2. [2] They disregard the head covering for women in time of prayer or prophesying. 1 Cor. 11: 3-16, [3] They have no "love feasts. Jude 12; 2 Pet. 2 13. | + | They do dot agoint the sick with oil in the name of the Lord. Jas. 5:14. 51 They do not observe the holy kiss. Rom 16:16: 1 Cor.16:20: 2 Cor. 13:12: 1 Thess. 5:26; 1 Pet. 5:14. Christ says. If a man love me he will keep my words." John 14:23. Many of Christ's words are disregarded by Baptist churchan How then are they churches of Christ!

WHAT TO LOVE.

Love God; for God bath loved you. Love Jesus; for he became a man and

died for you Love the Holy Spirit; for he takes way the stony heart and gives a new heart of flesh.

Love the Bible; for it is the Book of books, and the only guide to heaven. Love God's people; for God loves them, and they love God. said it taught trine immersion. Had sents him, he would have contradicted

One man will say, I am not a drunkard, or an adulterer, but he may be cov etons and selfish, which, if not repented of and given up, will as surely place him on the left hand in the final day a though he was a drockard or an adul-

"The heart of the wise teacheth bis

LOST MOMENTS

BY NELLIE A MOLUSE

A NOTHER month has passed into eternity; its lost opportunities, its misspept time pever to be recalled; al has gone with the record of the past soon to be forgotten by us. But the record for good and evil is most faithfully kept by one who knows our most secret thoughts.

Methinks that many a one who read these lines can recall idle words, careless living, unboly examples, Oh, for power Il these wasted months and years of life that we might improve, and rec tify the mistakes which must have a tendency to sadden our lives. But no: these days, months, and years, may not character of its officers.

O with what sad regrets will we look back upon these lost opportunities; al the more sad that the certain knowl edge is ours, that every moment is to b accounted for, every unkind look. Oh, this is a serious question, one which our minds may dwell upon with profit. Let us as sensible beings he taught a betteway to live; let the experience of th past inspire us with a determination to lead better lives in the future. Let us 'redeem the time because the days are evil;" striving to conform ourselves more and more to the image of our heavenly Father, that at the close of life, when eternity opens upon bur view, no regret may arise, but that we may have lived as our Father would have us live, that we may be cheered by the welcome Well done good and faithful

ELECTING CHURCH OFFICERS.

BY JOSEPH MYERS HAVE long since thought the way

we generally elect church officers is not what it should be. Under the present arrangement it sometimes happens that one is elected in a church that several hundred members and has not one fifth of the members to vote for him I have seen that there were a dozen or more candidates for one office and the highest had but a very small number of votes but if he has one or two more than an one else, why then he is pronounced alcated. If we hold an election in this way some one must be elected and often it don't turn out very well. It can not be said that he is the choice of the church, but only the choice of a few. think if a church holds an election and those that say they have no choice outnumber the votes of any one candidate, it ought to be considered no choice. think a brother ought to have a majority of the church, if not more, before he installed. I have recomended it in this way and found a good many that pre-But when a tended to be in favor of it. custom is once established it seems to he very hard to change it. I do not think that we ought to be bound to a rule or custom if we can find a way that will work better and more just and

We find in the Acts of the apostles that the disciples weat to work to fill the vacancy caused by Judas, that they first appointed two and then cast lots How they appointed them, and how they cast lots, the Book does not sny; consequently we can find no rule there to go by. I was always of the opinion that they had no authority to do so. They were commanded by the Lord illustration we all understand by expectations and that the said that the known in than 1), and ret there is want at Jerusalem for the promise of richee. We all receive the joys and that we known him that 4: 2. Prof feesing Christians between the Father.

filled with the Holy Ghost that they

the Holy Ghost and wisdom, icc. He're they chose, whether they were unanimous or not we do not know; but it is casonable for us to suppose that a maority of the whole assembly was of one mind. It is generally a rule among the Brethren, for the church to decide all matters belonging to the church, and if we have but the fifth or tenth part of with propriety be said the church has Will not the brethren give this subject a due consideration, and let us hear the views of some of our more experienced brothren. The prosperity of a church depends a great deal upon the

NOW AND THEN

BY JOHN CALVIN BRIGHT

"For we know in part, and we proplety in part. But when that which is perfect is come then that which is in part shall be done away When I was a child, I spake as a child, I made stood as a child, I thought as a child. But when I became a n.an, I put away childish ings. For now we see through a glass dark y; but then face to face; now I know in part out then shall I know even as also I am known. OD has set a limit to our knowledge

here. As he kuew "what is in man, and doeth all things well we should not

God has given man as inquiring mind capable of great improvement and at-tainment. But man does not always make the proper use of his intellectual powers. He leaves the actual, the real the revealed, for the imaginary and the visionary. He speculates on the ages of the geological past, though the "living

present" is that to which he should devote his energies. He pores over the hieroglyphics of some ancient sum, while the blessed Volume lies mouldering, in the dust. Or taking the Bible he dwells more on the probabilites than the reali-

Thus he wonders why Paul, who wa aught up into the third heaven, was not allowed to describe the glory, or utter the words that he saw and heard there; forgetting that we have Moses and the prophets, Christ and the apos tles, and if we do not accept of their accumulated and convincing testimonies, we will not believe, "though one rose from the dead."

We violate the Scripture which says "take no thought for the morrow," and lay our plans, build our "air castles;" and when they wither away as the mist before the morning sun, we murmur forgetting that,

"Rehind a frowning Providence.

He hides a smiling face."
"For we know in part." And how little that part is. How limited is the utmost extent of human knowledge! We do not even understand the twinkling of our eyes or the thumping of our heart. But when that which is perfected is ome, then that which is in part will be done away." When we have crossed the river, when death is swallowed up in victory, then we shall feast on heavenly knowledge, on the wisdom of eternity, if we are "meet for the inheritance of the saints in light.

Paul illustrates this by referring to his hildhood. "When I was a child I spake as a child, I understood as a child, I thought as a child; but since I became a man I put away childish things." This

We find in Acts 6: afte they were all We remember when our greatest joy was tery of goddiness," especially to us who will be a stick-horse, a penknife, or a doll, have our "duder-banding darkwaed" by chose seven men of honest report, full of When we experienced our deepest sorrow by pressing dolly too tight and crushing her head; or by losing out pen-knife. When our highest ambition was to build a dam across the brook that ran by our father's dwelling, or a play house with 100ss carpet and queensware. When our deepest grief was caused by oor parent's reprimanding us for violating their commands, or

the church to a certain case, it cannot by not allowing us to hunt or fish on the Sabbath day. We look back and smile at our simple ideas and thank God for our parent's christian watchfulness over us. So "whom the Lord leveth he chasteneth." "Every branch that beareth fruit he purgeth it that it may bear much fruit." It would not do for us always to be on the Delectable mountains, or on the mount of transfiguration. need our slough of desponds, our dark days of trials. We need darkness as well as suplight to perfect our growth. need the storm as well as the calm. We may not understand God's dealings and dispensations with us, but let us kiss the rod and submit.

Christ told Peter "What I do thou knowest not now, but thou shalt know herenfter." Many things we may not understand until the "then" spoken of n our text, while others we may understand as we go on the pathway of life. The inspired apostle gave us an example of this latter class. In his defense before king Agripps he made use of the following words: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. He thought that his honds were a hindrance or encumbrance to himsel and his Master's cause. But two years later he expresses himself differently to bis Phillipian brethren. Hear his guage, "But I would that ye should unerstand brethren, that the things which happened unto me have fallen out rath er into the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord waxing confident by my bonds, are mo bold to speak the word with fear

Again in childhood we had our sim ple fears. How often do we see the lit tle one in the crib with Laggard eyes and jestures and wild cries make known its imaginary dangers. But the mother smiles and they are gone. So we may have fears without foundation, fulfilling the expression of the Psalmist: "Then were they in great fear when no fear was." We may have fears for the prosperity, unity of the church, forgetting that the Master himself said, "Lo, I with you alway, even unto the end of the world." "I will never forsake you." THE GATES OF HELL SHALL NOT PREVAIL ASAINST PL

"For now we see through a glass darkly." Our knowledge of God and divine trath is not only limited, but it is obscure and indirect also. It is like the dim image of an object as reflected by the imperfect images of the ancients

But then face to face." In the heav enly state our knowledge will be as immediate and direct as looking on the face of a friend. And to make the mat ter more emphatic, he adds: "But then shall I know even as I also am known. Our knowledge of God and divice truth. though real and saving is nevertheless very faint and imperfect, so that it may

the sips that doth "so easily beset us But as God is a "discerner of the thoughts and intents of the heart," so our knowldue in the clorious fature will be clove positive, direct, and auclouded. "For

WHO ARE FOOLS AND SLOW OF

WHEN Jesus had risen from the dead he found two of his disci ples going to Emmans tilled with sor They had trusted that Jesus would have redeemed Israel in accordsince with nacient prophecy. But instead of subduing the people under Is-rael he was overcome, laid low in death and all their hopes were buried in the tomb. But why this greef and despair Did not the prophets teach that Christ must first suffer and then enter into his glory? But they were slow of heart to believe all that the prophets had writ-ten. They believed a part, but it required the whole to make their hearts burn within them. When they understood and believed all that was written concerning Christ, their hope was be gotten again in them, and thus they un lerstood the Scriptures.

Their case somewhat resembles many

in this generation. They believed a

part of what Jesus and his apostles have said. They may, like the disciples, profess to believe all, but of a part they are ignorant. In works they make no account of much that Jesus and his choses amhassadors have taught. They are of the New Testament precepts. This slowness of heart to understand all of the coupsel of God is foolishness and ali such are fools indeed. To be seeking eternal life, and to be so careless as no to acquaint ourselves with all the coun-sel of God, is very foolish indeed. Breth ren, have we learned all yet? To pur fect holiness in God's fear is to know and do all the will of God. To walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. We may close our eyes on much of God's word, especially on those portions which require self-detial, separation from the world and the observance of those ordinances which are unpopular in this age But when the Master returns to make up his iewels, will be not know his own words by respecting us, and vindicat

ing his neglected laws? This slowness of heart to understand is characteristic of the foolish virgins They lacked oil of divine wisdtruth and were not led into all of it by the Holy Spirit. That Divine comfort er would have led them into all truth if they had been wise enough to see the importance of living by every word that proceedeth from the mouth of God. Those who will sit with Christ on his throne are the overcomers through the blood of the Lamb and the wh timony of God. We need all the gospel to prepare us for the day of the L We must not presume to obey God in part, but with a whole heart we must obey the whole gospel.

No man is so insignificant as to be sure his example can do no hart.

Sinners are perishing daily and hour ly, and yet there are thonsands of pro-fessing Christians who are doing noth

The Brethren at Work.

CARDINAL PRINCIPLES.

PRIED TRANSPORTER AT WORLD IN the endomptoring of the Principle Contributing to all the endomptoring. It is recognised the New Technical at the only indicated rule of the Apparelle.

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That the Ecrify depper is a full soud, and, for connection with it descrivation, should be taken in the sweeting, on a the closes of their That the following of the Buly Ries, we Kise of Charlty, in hindapon the followers of Christ. That We not Bulstianine are contrary to the spirit and self-despipitatiples of the religion of Jerus Christ. That is Kendedmily to the world in dress, curiems, fairly we

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Thus Entron will be expected only firstle sporal time the gare, and the location of an entitle does in the plant Art options every architecture of an entitle does in the plant Art options continues, in order to assert insection of point angles, will show at the higher proper content all to fail.

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ess all communications,
BRETHREN AT WORE,
Lunark, Carroll Co., 1B.

PARENTS, do you know what your children

rend?

Have you read the terms for the Daily on the last page?

Those who do right because it is right, a sure to be right on most questions.

PLEASE remember that manuscript sent through the mails for the paper must bear letter postage.

The district meetings of Middle Pennsylvaaia, Southern Ohio and Northern Illinois will be held April 27th.

BEO, JOHN BARNHART of Manifield, Illinois writes: "Two more have been received into the shurch by haptesm—one a Dane."

shurch by haptesm—one a Danc."

By mistake a number of our subscribers reseived No. 13 instead of 14. If they will notify

ns we can yet supply them with No. 14.

In last week's issue we said that Bro. Davis had been chosen to the ministry in the Valton with the world been to be the world been considered by the world by the world been considered by the world by the world been considered by the world been considered by the world by the wor

and been chosen to the ministry in the Valton (Wis) church. We should have said John Billwood Wright. Bro. Davis was chosen descon.

While the American people are contributing

liberally to relieve the suffering in Ireland, the scople there are busy awelling the purse of the Pope. They sent him \$12,000 in one day recently.

The Bergstresser-Bashor debate is not yet resdy. The distance between the publishers

The Dergitreser-Dustor arouse is now yet ready. The distance between the publishers and the disputants is such that considerable time must elapse in passing proof abeets.

Bro. John Early has been to Torner county, Dakotah, holding some meetings. Five were baptized. There are eight members there, and the work of the bord is being established in that new country.

San Francisco experienced a severe carthquake the 14th. No damage was done, thoogh the buildings were rocked so that the motion was plainly risible. "There shall be earthquakes at divers places."—Matt. 24: 7.

Ar a quarterly council meeting held in Eugle Greek Church, Hancock Co., Ohio, on the 17th itists, S. T. Bosserman and Eleazar Bosserman were each ordered to the office of the hishopric. Elders Eleasole and Krabill presided.

Quite a young brother in a letter of recent date says: "I am reading the New Testament every much. I think it is the best of books." Truly it is the best. Young men, read it, for it will do you good mow, do you good through like, and do you good to your dying moments. "Blessed is he that readeth, and they that hear."

Bao. Bran writing from Camberland, Md. April 14th, rays: Our meetings are growing in attendance and interest. I expect to close to might, for the present, but hope to return again before long. The work here will be a success if we are persevering.

"I kneckan them down like shots," said a voning minister to the late Rev. High Cumpbell, referring to a number of soals that did professedly been converted under him the night before. "If thou knocked them down, the devil will soon pick them up agaid," was the

reply.

THE Lord is doing a great work through his servand Bashor. At Brash Greek, Obio, fifty-few were added to the hody; at Rossbown up to the 19th inst. there had been fourteen applicants. Bra E. will begin a nerse of meetings in Ashland ason. The Lord he praised for his goodness in all holy work.

THANKS are due the efficient workers who sent us trial subscribers. You have done well but since you have manifected such an interest in the Wonk we kindly invite you to continue to aclicit subscriptions during the year at the rates we shall publish from time to time. See last page for special terms.

The little readers of the Children ot Work sent in \$10.95 for the Davib Mission. The editor of that paper has placed it in the hands of the treasurer to be forwarded to brother Hope. God will bless the sympathizing little hearts. Heaken ye aged, "Except ye be converted and become on little children, ye shall not enter into the kingdom of thexeen."

WE clip the following from the Ogle County

"The board of trustees of Mt. Morris have been as ordinance conferring upon women the right to vote for a quant the licensing of the right to vote for or aparatt the licensing of a will be provided, judges and clerks of election having been appointed, said voting to take place at the Webb loose, and all the inhabitant of the village of lawful me are granted the pravilege of voting."

The Western Heruld, edited by A. W. Vanimun, is a next monthly journal published at the low price of 50 cents a year. It is devoted to the interests of the farm, garden, and family. Not being a religious paper it will not shaul in the way of those that are. We bespeak for it alberal patronage among farmers and ishorers generally. Individuals who have land, stock

a liberal patronage among farmers and labores generally. Individuals who bare land, stock and merchandise for sale should address the editor, A. W. Vanimas, Mt. Morris, Ill., for advertising rates and sample copies.

Bio. D. P. Sayton arrived bone from his western trip Monday 12th. The georgeously robed earth, the heautiful green grava, and bisoming peach trees were quite a contrast to the full looking though of the Works, and no further full trip the peace of the peace of the full looking though the full looking the full peace of the full looking the full

As carset, devoted minister who speeds more than one sixth of the working days in looking after the interests of the church says he would like to have the B. at W. is at is too poor to pay for M. O what a pitch minister that the part of the church says have been also been als

When we left wholly to ourselves, our labors and longings for the good of others would fall far beneath our most arient desires; hot when the Lord gives the shilty and the uncrease we are canalled to rejoice and more onward. The following shows what earnest work can do. We publish it to stimulate others to action; for the wider the circulation of the paper, the greater its field of metalluses:

The mount faul 8-mad a list of rist absolution. After reduling year reposet that all your readers should help extend the circulation of your paper we made as efforts to dis the circulation of course; for indeed we do think the B. A.T. Wi. and what you can laboring to make 1-ma seraret exponent of visit Christianity. If we can safe you you take future we will faully do so. S. W. You perform us for publishing a tilled "the constitution of the control of the control of the little as an effect to some of the visingsr that occasionally comes in, we would consider nor work the very derastics.

UNION MEETINGS.

A UNION merting is one in which all secta A unite to premote tertals which they had it common. On the healing ment ages token of the world, all sects agree. They all other testers is old, cluria, at 1804 Spirit. They agree had man is a ninner by nature, and had not discussed in the complete production of the complete production of the complete production are resolved by of the fourth laber agree that the To C in unadments are resolved by the complete production of the complete production are resolved by the complete production of the complete production o

only.

The high attainments which God designed should accompany the religion, which he seat his Son into the world to establish, can only be reached by those who have right conceptions of Deity. People never rise in character above

of Deity. People never rise in character above the God whom they worship. "Man, by worshiping, becomes assimilated to

the moral character of the object which he worships. This is an invariable principle, operating with the certainity of cause and effect. The worshipper looks upon the character of the ol ject which he worships as the standard of perction. He therefore condemns everything in humself which is unlike, and approves of every thing which is like that character. The tendency of this is to lead him to abandon every thing in himself, and in his course of life, which is condemned by the character and precents of his god, and to conform himself to that stand which is approved by the same criterion The worshipper desires the favor of the object worshipped, and this, reason dictates, can be ained only by conformity to the will and the character of that object. To become as-similated to the image of the object worshipped must be the end of desire with the worshipper. His aspirations, therefore, every time he w ships, do, from the nature of the case, assimi ate his character more and more to the model of the object that receives his homage.

To this fact the whole history of the idolatrons world bears testimony. Without an exception, the character of every untion and tribe of the human family has been formed and modified, in a great degree, by the character attributed to their gods.

From the history of idolatrons nations we will dite a number of familiar cases, confirmatory of the foregoing statement, that man becomes like the object of his worship.

A most striking instance is that of the Scy thians, and other tribes of the Northmen, who subdued and bnally as nihitated the Roman ower. Odin, Thor, and others of their suposed deities, were ideas of hero-kings, blood thirsty and ernel, clothed with the attributes o leity, and worshipped. Their worship turn the milk of human kindness into gall in the bosoms of their votaries, and they seemed. like blood hounds, to be possessed of a horrid delight when they were revelling in scenes of blood and slaughter. It being believed that one of their hero-gods, after destroying great numbers of the human race, destroyed himself, hence became disreputable to die in bed, and those who did not meet death in battle fre quantly committed spicide, supposing that 'to die a natural death might exclude them from favor in the hall of Valhalla.

Among the gold of the Greeks and Romanthere were some amone, in the early ages of their history to which some vitacous altrinoise, were attached but the conduct and character were attached but the conduct and character charged the control of the control of the capty with a rothered as herein, weagener, captive and leaf. In the later history of those anatom, their solderly department in character, and became a system of most dehaving tendency.

In one cases the most corrept attributes of a bounn nature, and even bords adout, were sttributed to object of weeding, and while man the state of the state of the state of the state the lowest heps if even. The Egyrptiane enight he amend was instance. The first patrons of the actual contraction were breat worshippers; and it is testified of them that bendality, the state and enignity of the state of the state and science was common amongst them. The printings and evalptone of their divinity, in the manning and complete of their divinity, in the manning contamonity, are for the most part, demonstrated risk the most dispersion that the minds of the though are the state of the state of the state of the state of the

worshippers were filled with ideas the most vil-

The sucient Venus, as worshipped by almost
y sil the elder nations of antiquity, was a personintention of last. The dreds required to be done
at the polluting fane, as acts of bomage, ought
an to to be named.

In the best days of Corinth-"Corinth, the rye of Greco"—the most secred persons in the city were prostulent, consecrated to the worship of Venus. From this source she derived a large portion of the revenus. The coursquece was that her inhabitents became proverbust for dissoluteness and trackery

To the bestlern divinities, especially those

placed at the head of the estalogue as the su-perior gods, what theologisms have called the physical attributes of deity-omnipotent and unipresent power-were generally ascribed; but their moral character was always defective, and generally criminal. As one of the heat in ances in the whole mythology of the ancients. the Roman Jupiter might be cited. Had a m al been struck delineating the character of this best of the gods, on one side might have been ugraved Almightiness, Omnipresence, Justice; and on the reverse, Caprice, Vengeauce, Lust. Thus men clothed deprayed or hostial deities with almogisty power, and they became cruel or corrupt, or bestial in their affections, by the reaction of the character worshipped upon the character of the worshipper. In the strong language of a recent writer, "they clothed heasts and deprayed beings with the attribute of Almightiness, and in effect they worshipped al-mighty heasts and devils." And the more they worshipped the more they resembled them. In relation to modern idolatry, the world is

full of living witnesses of its corrupting ten We will cite in illustration, a single dency. ase or two. The following is extracted from a public document, said before Parliament, by H. Oakley, E-a., a magistrate in lower Bengal, Speaking of the influence of idolatry in India, says of the worship of Kale, one of the most popular idols, "the murderer, the robber, the prostitute, all aim to propitiate a being whose worship is obscenity, and who delights in the blood of man and beast; and, without imploring whose aid, no act of wickedness is com-The worship of Kale must barden the hearte of her followers; and to them scenes of blood and crime must become familiar."

In China, according to Metharsis, the priests of Bedski understand and teach the dectrize of Bedski understand and teach the dectrize of the assimilation of the worshipper to the object worshipped. They say—'Think of Buddah, fif men pery to Buddah, and do not become Buddah, it is because the mouth prays, and not the mund." Philosophy of the Plan of Salvation, pp. 37, 38, 39, 40, 41, 43.

Doily is perfect in each of his attributes. Delty is perfect in each of his attributes. These are love, justice, mercy, goodness, windom and power; and they ure all harmonicously developed in his character. His nature is a unit. In his providences once of the characteristics are latent. The attribute of justice wil 1 not permit him to love that which is oughet, neither er can his windom be made insensible to error through his merch.

Any one who can conceive that God loves two
bodies of people whose doctrines contradict each
other and who live in contention and open rehellion must worship a double-minded God.
Reader, is such a character your God? Come,
if let on have consistency.

test list a part of the doctrine of some of the west to following all other seets. Those who did not believe God's word authorizes and can be precised by the control of th

all the members of our finiterity when day, principle and doctrine teach me as to ad? With what degree of consistency can those who do this pleases of day, principle and doctrine claim it we not of charity? Because 1 do not review my opposers declaries, in an index of the claim of the season of the control of the contro

other does not. Each wents his own way. Now

which is most selfish or uncharitable? John says, "If there come any unto you bring not this doctrine, receive him not into your house neither hid hum God speed." Where a union meeting is held "doctrine" is not brough into the "house," but doctrines. Since the name. sible to conclude they have "this doctrine" their "house." If they have not "this doctrine, how our was conclude, that God is the outpox of them? Does he teach us one thing by his word and another by his Spirit? "God is not the author of confusion, but of peace." 1 Cor. 14-

re should be a openess in the purpose and the work of God's children, greater than exists in any one sect. This divine char acteristic of God's children must be ignored in all Union Meetings. It must be trodden down before they can be set on fact. God's children must be "like-minded." How much like-mindedness is there in Union Meetings? Simply an agreement to disagree!

FEET-WASHING

Literal Feet-washing an Institution of Howeles

First, It is nowhere recorded as a church duance in Scripture. Hence it seems the some of its adherents hold it as a church ord-nance, while some hold it can be some kind of an institution of public worship; while ye-others are halling between two opinions. In other are halling between two opinions are adherents would practice at on a kind of a pri-ate or family intitation of worship. Second it is nowhere recorded in Scripture as an act or largious worship. Time, it is recorded that other halling are the second of the property of the Supper was instituted; but "recliming sing a "towl," etc., are also recorded, but not one part of worship. Timit, it is nowhere re-orded in Scripture that the feet of worsen as a serie of worship. Think, it is nowmer to a control of worship. The control is the first color where the first colors were the first colors. The probability is that the for turn-definition of the first colors where the colors were the colors where the colors were the colors where the colors were provided in Sergistan in equally subjective runs and the colors where the colors were provided in the colors where the colors were provided in the colors where the colors were the colors where the colors were colors where the colors where the colors were the colors where the colors where the colors were the colors where the c in Scripture be washed. ture to assert that feet-washing did not an act of hospitality due to all classes? ture to something facts sending and nor remains of a continuous of a cything ising a recommon and men and a superior of a cything ising a recommon and the same only of a cything ising a recommon and a cything ising a cything a ning accounts as done after of that it should be do-

If the fest-washing precticed and enjoined by Christ does not contain all the elements of an ordinance, then there is no ground for the

command. "He took bread, and gave theaks and break it."-Luke 22:19. That is example. He had divine authority to commend, set spart and observe this for those who will follow Did be do less than this in the ordinance of feet-mashing? Did he not command them to wash one another's" feet? Did he not give the example? Had he not divine authority to com mend, ect apart, and observe this thing as wel the bread and toe cup? We are not "balting between two opinions," nor even clinging to one opinion on this cubject. With us it is not a matter of opinion but a matter of faith. Nor do we hold it as "some kind of an institution, but regard it as an institution. We are settled on this; we are not out on the ocean of doubts

with torn sails, broken radder, and lost anchor The Eder says, "It is nowhere recorded i Scripture as an act of religious worship." By this, I presume you wish us to understand that it is not expressly stated thus in the Holy Scriptures. "Feet-washing is an act of religious worship." Is that what you want before you will obey? Is it not said, "Pray without ceas ing?" But can you find the chapter and ver which reads, "Prayer is an act of religious wer ship?" Does the Scripture contain these words "Singing is an act of religious worship?" Is it

recorded in the exact words, "Preaching is an ect of religious worship?" Ah, my good friend you are crippling Christianity by denying that hat Jesus did and commanded are not acts of religious worship! What is religious worship The act of paying divine honor to the Supreme Being. Do we not honor the Supreme Being when we do as he bids? Adoration through worshipping, and worshipping through th prescribed rules of the Divine Gracles

We hear you again: "It is nowhere recorded in Scripture that the feet of women should be washed. Christ washed only the feet of men Will you stick to your text, Elder? Admitting this to be a fact, will the Baptist Church do so Jesus did, wash only the feet of men, break bread and divide the cup only to men? But the society to which Elder Jarrel belongs, not only refuses to observe feet-washing as Jesus ommanded, among women, but also among men. They will not, as men, wash one anoth er's feet-will not even go that far. If the feet washing of Jesus he simply an act of hospitality, and he only washed the feet of men, then this act of hospitality must be withheld from women, must it? Elder, we have long called for the "thus saith the Lord" that places the cup and bread among both mules and females, and excludes feet-washing, but all the wisdow of "ye learned" has failed to answer. If the widow mentioned in 1 Tim. 5: 10 washed the feet of men it only shows that she obeyed what the Elder has not, hence she is just that much

hetter than he is. Your fourth negative is like the others, resting on sand. Christ's disciples were church members, and I Tim. 5:10 says saint's feet-not sinner's feet. And now you can see that it is "an act of hospitality" without one word upon which to base this inference; hut you cannot see the plain command to the chilesia with church then assembled-"Ye also ought to much one another's feet." Yes it it is an unchristian act to violate a law of hospitality, but how about violating the command of Jesus? It seems to me that with all the intelligence of this ago, men ought to see that there is far more danger of eternal dampation from discbeying the plain commands of God than by violating simply acts of hospitality to one onother. We urge obedience to every command of God, whether they look large or small to us. The most depraved individual in all this land would have feeling and courtesy and charity enough to wash his friend's feet when necessary without a direct revelation from God.

We venture to assert that the Elder de know that the example given by Christ in feet washing was for both the hantived and unben tized. He knows no such thing unless he ha had a special revolution, for the Divine Record does not so say. Does he go beyond the Record and assume to say, no, when God says, yes: Feet-washing ought to be done as com-

by Jesus. "The law so requires." Your fifth negative assumes too much again Jesus said to his disciples, "Ye also ought to wash one another's feet." wash one another's feet." He did not say one of you should wash oil the other's feet." Ac Acbreaking of bread and dividing of the cop; for Jesus said to the twelve "take this" (the cup) do all the loring; because the dusciples are "and divide it among yourselves." That is a laught to "love one another." Other cases

might be given, but this is enough. Your remarks relative to men washing the feet of men &c., is already fully answered. If people havdifferent notions" as to the manner of ob-er ving this ordinance, those notions must not l permitted to overthrow the ordinance and make us disphedient.

There is a great deal of confusion in the Christian world in prayer; but I presume the Elder would hardly consent to disobey the com mandment on prayer because there is confusion over it. There has been confusion over hap tism, and the communion has been found in very had company, yet the Christian has no thought of chundoning them because of their abuse. Indeed it would seem that disobedience is bard pushed for an excuse when it advance the plea of confesion as proof that an ordinance and command of God should not be observed. M. M. X

DESIGN AND FORM OF CHRIS-TIAN BAPTISM.-x.

Baptism into the name of each person of the Holy Trinity.

THE commission, Matt. 18: 19, cont form for the administration of Christian haptism given by "the King and Law-giver in Zion." Some whose administrations de not cos and to this form seek to evade its auth ity by supposing Christ never told his disciple to haptize "into the name of the Futher and of the Son, and of the Holy Spirit;" but that the passage has been added to Matthew's Gos nol. This is quite a convenient method for the present of disposing of any portion of God's word which does not suit men's peculiar views. Just suppose contrary to all the evidence that it is an interpolation. As no writer, however during the Christian dispensation has succeeded in proving this supposition to be correct the genuineness of the passage remains u shaken, "But," says one, "it is not once recorded that the apostles ever did baptize according to the formula Jesus is said to have given them." I will let a distinguished single immersionist answer this objection. Dr. Errett says ""That we text proves nothing; if Jesus only said it once, or if it is reported only once, it is not true! There is a lurking infidelity here which will eron out directly. It eroses out indeed in the next sentence-'According to the formula Jesus is said to have given them." Matthey does not support our theory, therefore it is doubtful whether Jesus ever said what Matthew records, and if he did say it, it is only found in one text and is of no account." Any man who can thus recklessly thrust aside the divine record because it stands in the way of his theory is an infidel and a self-worshiper, whatever his pretentions may be." Christian Standard, vol. 5, p. 332. Mr. Robert Roberts, of Birming-5. p. 332. arr. Roberts, or Darming-ham, England, editor of the Christadelphian, whose people are known in this coun-iry among themselves, I believe, as "the Church of God," but commonly as "Soul Sleepers," and whose pen been sought by American immersionists in behalf of their cause, published a work against the position of W. C. Thurman, of Massachnsetts, which has been republished in this coun try by the Baptists as the production of Robert Robertson, under the title of 'Trine Immersion Weighed in the Balances and Found Wanting," to the prejudice of "the Brethren" (Tunkers). As it has been republished against as duty bids as pay it some attention in connection with many other attacks from various sources. Mr. Roberte says : "The direction of Christ to his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Spirit' (which occurs once) must be consistent with the practice of the apostles whom the Spirit of Truth guided in the execution of the commission." Christa-delphian (May, 1876) p. 216. Mr. R. states the case backwards. The commission is the constitution, the law; neither does a law have to be repeated to give it authority. The teach iogs and practice of the encetles who were its eremute and subjects, must be consistent with it. "Let it be remembered." says Dr. Errett "that this commission, recorded by Matthew. was the commission that clothed the apostle with ambaesadorial authority, and that if this is repudisted, they were without instructions as s are to the accomplishment of their work as am-

things to their remembrance, whatever Jesus had said to them. John 14: 26," Christian Standard vol. 5, p. 332. Mr. R says, "There is not a single case of beptism where three names are mentioned, let alone three dips." Christadel-phian, p. 216. What does this prove for him? The fact that the apostles do not record three dips is no greater marvel than that they do not ention the use of the three names. But does this prove that the apostles did not use them in their administrations? When it is stated that haptism was "in (eir, into) the name of the Lord Jesus" etc, is that may evidence that it was not also into the name of the Father and of the Holy Spirit? When men are command ed to believe on Christ and are said to believe in his name, etc. (See Acts 13:30; 18: 31; Rom. 4: 24) does that prove that they did not also believe in the Father and in the Holy Spirit? Would it not be as logical to conclude they did not as that the apostles did not haptize in the name of the Father and of the Holy Spirit because those names are not recorded in the haptismal narretives? Does not the example of the twelve disciples at Ephesus, Acts 19: 1-7, clearly intimate that the spostles did haptize into the Holy Spirit? When Paul was informed that they had "not so much so heard whether there be any Holy Spirit," as if surprised and astonished he asked, "Unto (siz. into) what then were ye baptized?" In thir not as much as to ask, "Were ye not haptized into the name of the Holy Spirit? How is it then that you never heard of him?" ful examination and mature reflection it will be seen that all the administrations of the apostles were subject to and in harmony with the form given by Christ. If I witness the administration of an eath of allegiance to a foreigner by an officer of the United States and wish to relate the incident I may say such a person re enived the noth of allegiance in the name of the government. It is not expected that I rehearse the formula prescribed by the government observed in its administration. That would be presumption upon the ignorance of the people who are supposed to be already acquainted with the form, and if not they can easily acquaint themselves with it by appealing to their utes. Now if what I stated in true, that this was done in the name of the government, it was performed according to the legal form for if that form was ignored or neglected it would not be true that the initiation was in the name of the government, but in some other name or by some other authority contrary t the government, and therefore illegal, invalid. and subject to punishment. So if the apostles had used a form of administration different fr that imposed by the omnipotent authority of Jesus their administrations would not have been in his name but contrary to it, and instead of working in harmony with and in subjection to their Sovereign Lord they would have been unfaithful and rebellious. But such was not the case, nor should the more omission of the fo in the narrative, which is only natural and practical in order to avoid neeless repetition or incidental digression lead any intelligent

15

BLESSINGS

To Sister Hetty Engel:

mind to think it was neglected.

THERE can be no receiving unless there be first a giving. All of God's planting first roots downward, and then springs upward. The tree prostrated, with roots exposed to the sun and air, gives no proof of life. It is on the way to decay. Thus "lively stones" in God's house to decay. Thus "lively stones" in God's house reason. They wait not until the weary, failing ones fall, but with holy hearts hasten to stay the tottering body.

Your gift has been appropriated to the aphuilding of wasted energies. Angelic messen-gers bearing unmistakable evidences of goodness declare that God never forsakes his fait! ful elect. Gut of the abundance of the heart the hand acts. It is this that gives force to the declaration, "It is more blessed to give then receive." Thou hast the more in this May our Father enrich you in spirit and add a bundred fold to your joys. And when we have "finished" our course and the good Father "Snished" our course and the good reader above calls us, oh, may we be able, by our acts now, to look back with joy and not with grief. "Hold fast thy crown;" be fuithful, and soon the Lord Jesus will come to take the loved ones to dwell with him forever,

HOME AND FAMILY.

selves unto your own husbands, your parents. Fathers, provokenot wrath but bring them up in the m monition of the Lord. Servants, them that are your masters.—Paur

THAT DREADFUL BOY

BY MIS AMANDA SHAW ELSEFFER

*Munama, there's such a dreadful boy. His name is Obudiah Struther, He took away my whistle toy And gave it to his little brother.

'And then he tenned our haby, Ned, And solled his cost and cle m white col

And pulled his Scotch cap off his head And chared him, too, to hear him holl "Then Musde and Bessie came along— Oh! how they hate that horrid fellow! I hate him 'cause he's grown so strong; They hate him 'cause his hair is yellow

"So Bresie made a face at hum,
And then be pushed her in the gotter;
She fell against the iron rim;
I thought the sharp edge would have out her.

And I must have cane's his cane-

It is not safe to go without it. hat boy will be around again; I think paps should know about it." Why, Charles, my son, you look forle How did you get no ever heated?"

And see, your looks are badly torn.

I fear there's more than you're repeated. Manuwa, that dreadful Obabiahl

I said he was a thirf, you see; And then he said I was a liar, And I was mad as I could be. "He asked me if I'd like to fight,"
And I told him no, that it was naughty,
But soon as be was out of right
I placked his lattle brether Orice.

"And then that child set up a yell;

And Obublab came behind me, And punched me till I nearly fell. I blt him; but he didn't mind me. "But seen as I could out hway

"And so you quarreled in the street,"
And pinched your playmates little by

he dreadful toy Papa will meet. In Charles, I fear, and not another."

RARE DIAMONDS.

THRESHER SHARES are hard fighters, and take great pleasure in whipping the whale. I take great pleasure in whippong the whole. Once a whale was attacked by these sharks, so it got under a ship where it by for an hour. Where the sharks had, born (furshing the while the water was all bloody. The sharks will fly up in the all sevent feet, then positive down on the whale, while the sword fish will ran its sword into the while from 'benieath. Thus they worry and thraid and pirce the great whale until it dies.

... The Traks are prope to run in the dark, that is they believe in 'mysteries and think 'n good deal about what dreams mean. To dream of fire means, they say, sodden news. Those also who profess to explain dreams make much The "Evil Eye" is feared by all. A Turkish bride paster diamonds on her checks, chin and forelieth, and hats a veil of thin, copper-colored strips of im toil over her face to keep off the "Evil Eye." More, she then sits er the aski-a curiously shaped enappy of under the ask-a curiously shaped emopy of "artificial green loughs, with hunches of dyed feathers and shining metal halls." Every haby wears a muslin skull cop in which are fixed pretty pearls to keep out the "Evil Eye." pretty pearls to keep out the "Eri Eye."
Then if you should say "Negaccel tehond.
Jone!" ("What a pretty child!") some one will
ask you to spit in its face or say "Mash-Allah"
to correct the michiel you have done. This is

the way some people live. EGSON, the wonderful inventor, was born at Milan, Obio, in 1847. His mother taught him to spell, read, write and "cipher." She died in 1862, but his father still lives. At the age of seven his parents moved to Port Huron, Mich. He disliked figures, but was fond of telegraphing. He made his own apperatus, used over good news. He can laugh over what is store wire, but had no money to buy a battery So he tried rubbing the fur on the cut's back

but found that this kind of electricity would not do to send messages. He worked from o step to another, until he became one of t heat telegraph operators in the land, and so seeing that he could invent things out up buildings for him in Menlo Park, N where he is now startling the world with his inventions. He invented the telephone, the phonograph, the microphone the andiphone

and many other useful things. THERE is no use talking, boys love to fish; and I don't think parents ought to be so over-careful as to want to make their boys fish on dry land or in a wash-tub. Sometimes parents get very careful. A boy once asked his mothor if he might go fishing, and she said be might, but that he should not go near the water. I guess that mother thought fish grew on trees, and that all hows had to do was to kneck them down with a clab. It is all right to fish, but all wrong to fish with the book in the hand and the pole in the water. Boys, you can never catch fish that way. Nor should you tie a stone to your line to keep it affoat, but a piece of sork. Do not throw the book in with a splash, but put it in gently and keep very quiet, and when you eatch one do not put it in the water until you catch another, for it will swim right off. Put it in your hasket. UNGLE MAYS

A TIME TO LAUGH

W. O. Meso, in Bate toters.)

B are operatures of many and divers thoughts. We have several ways of express ing our ideas. We can communicate by lan-guage either written or spoken, by gesture, by a look and even by a smile or laugh. 7007 1-4 true to our feelings we usually laugh when w feel like it. By a laugh we can approve or dis approve the actions or saying of others. By a laugh we ban exhibit doubt (Gen 18: 12) und By a scorn. Some lough at what others do not Those whose enjoyment is "the pleasures of sm for a sesson" bave a laugh that would mock for a sesson have a surge that would more rightenusness and delight in iniquity. He whose delight is in the law of the Lord can grieve over wroug and impurity and rejoice in

Sometimes amid scenes of hilarity and frivol Sometimes amid seems of hisarity and trivol-ity this remark is made by such participants who have professed the better life, in extenua-tion of what to them in seemingly, at least, an offense: "If one to believe religion was intend-ed to give us long faces." A few moments reord to give us long faces." A few moments re flection will yield the following conclusions If we are rive to the teachings of the Chris tian religion, and possess the Spirit of Christ. our faces will wear occasionally the expressi of sorrow and dismay. Our faces will be voice of laughter. Sin in its loathsome sway wil fire our hearts with feelings of horror and in diguation. Shame and sorrow will be depic in the countenance instead of laughter. ligion will control the face in the same way it does the tongue. Religion does not silence the tongue hut controls it. So it is with that power of expressing our feelings—the laugh. When under proper impulses and subjection it will approve only what is right. Thus the laugh can be apported or condemned according to its use "Were unto you that laugh now, for ye shall werp"-for your laughter is not seasoned with

godliness. "Biessed are ye that mourn now, for ye shall laugh"—for ye shall energe from sorye shall laugh tor ye shan come a row occasioned by wrong doing into the joy of

This rule has been laid down for the use of the tongue; when to speak, where to speak, white to speak, white to speak, and how. So in leughing, which is highly beneficial, we should know when to langh, where the langh about. eat, and how to cat. They would not advise us to eat at midnight or to drink poison at midday. Such a course would not be so injurious as to feast on nonsense in the house of God, or as to teast on moments in the house of tiod, or to drink the spirit of levity on any occasion. We are to beware of evil and light-mindedness. If the question be asked: "When shall we laugh?" we should answer: When you feel Mich. He desided figures, between field of life is providing the occasion is propose audient, and better he was territe by he of my what you imply about it withink. Whenever would have been a substitute of the control of the contro like it providing the occasion is pr what you laugh shout is suitable. Y er and

merry that does not degrade, belittle, or less

improper sting. In regulating ourselves in this matter much dhe regulating outsire. If we are silly-minded depends upon culture. If we are silly-minded it will not be difficult for us to gregle over what is foolish. If our hearts are inspired by nobli-

impulses our smiles and laughter will be high-ly salutary. To have a merry disposition is a fortunate possession. It conduces to please Such a disposition under the restraints of godliness gives promise of long life and good days. We can tell the condition of our beart by what we are disposed to laugh about as well as we can by what we are disposed to talk about Hence let us, when we laugh, shop evil and the

No man has a right to complain of his lot, or the times, or to call upon society to help him, until he has done all he can to help himself by industry and fidelity in the place and calling where he is. And he who does this will seldem have cause to complain.

WHENEVER a ship builder attempts to ke if some of the harnacles, some will become off some of the harmacies, some will become frightened with the thought that he is knock-a hole in the bottom. So when it becomes necessary to scrape off the excressores from the old ship Ziou, many become alarmed and conclude that some are trying to knock a hole in the bottom to sink the vessel.

ANNOUNCEMENTS.

Notices should be beief, and written on paper separate

The brethren of the Panther Creek Church, Woodford county, Ills., have appointed a lovefeast to be held May 23d, commencing at 4 o'clock P. M. The general invitation is giren, specially to ministering brethren. By ord of the church. J. B. Tawzen. By order

The brethren of the Van Buren Church will old their love-feast on the 21st of May, one hold their love-test on the 21st of May, one mile north and one-half mile cust of the depot at White Pigeon, St. Joseph county, Mich., in the barn of Bro. Henry Miller. Meeting to commence at 10 o'clock. A general invitation is extended to all, especially to ministering

hrethren GODFREY SPRANG. Communion in the Nettle Creek Congrega-tion, Wayne county, Ind., on the 22d of May, communeing at 2 P. M. Lewis W. Terrisa

There will be a communion meeti Beaver Creek Church, York county, at the Beaver Greek Church, York county, at the bome of Bro. Jobn Siers, ten miles west of York, on the 20th of May, commencing at 10 o'clock A. M. By order of the church. John Snowsesness.

FALLEN ASLEEP.

BARINGER.—In the Elkhart Valley District February f., 1880, Annandu, daughter of Sister Burkart Baringer, aged in years, 7 months and a daye., Services by the writer and Keylon Hock-man from 1 Cor. 18:29.

FREED.—In the Union Costre District, March 10 1899, Rosella, child of Bro. Paul and Sister Samil Freed, aged 10 months and 18 days. Services by the writer ; text, Matt. 24, 44

SEESE-In the Bango District, April 11, 18st Sister Elvabeth, wife of friend Lewis Seese aged 23 years and I month. Services by friend Culbertson and the wreter from Matt. 25: 10 IN MOTZECK

BENNETTE.—In the Necsio County Church Nosho county, Kan. April 4, 1839, Brother Wil-Jiam Beaustte, aged 75. Fauseral services by Eds. Sidney Hodgiten from J.Tim-4: 6, 7.

GARBLE.—Also in the same church, April 3, 188
Bro. Henry Garble, aged 47 years, 5 months as
28 days, Funeral services from Rev. 14: 12.
M. O. Honeden. (Primitive Christian pleuse copy.)

(Primitive Christian please copy.)

MILLER,—In St. Joseph Church, St. Joseph county, Ind. March 4, 1869, Mary Alta, daughter of Mro. W. C. and Sister Luckinda Miller, aged 10 years, I months and 7 days. Funeral services by Elder D. P. Sturgit.

C. M. WENDER. Elder D. P. Starge.

CHAPMAN.—In the Beaver Creek congregation.

York county, Neb., Sizter Mary, wife of friend.

Adam Chapman, agod 23 years, Tuoonbe and 27

days. Funeral services by the writer from John

5: 23-28.

T. S. SNOW DERGER.

CAREY.—In Sugar Creek Church, Allen count Ohio, Maich 29, 1800, Sister Elizabeth Carey, age 88 years, 7 months and 14 days. Funeral se vices by the writer from 1 Peter 34; 35.
S. Mercoen.

MILLER.—In the Laporte Church, Ind., April 7, 1889, Stater Phebe, wife of Elder Jasse Miller, aged 53 years, 50 months and 7 days. Funeral rul services by the writer from St. John 51:1-5. THURSTON MILLER.

OHR. BUDGET

-We can all bave it -God communds that we be putient.

-Impationce often overthrows justice.
-The truer our life, the truer our humility. -Honesty has one price for all her custom-

-God gives the mind, and we must make the

character. -In Scotland the Ruman Catholics baptized

4,065 souls last year. -Reports from Ohio, Indiana and Kentucky how that the wheat and fruit prospects in

hose States are excellent -On the 30th of March, 2,000 people fre sus European countries landed in New the various European countries landed in New York. The tide of manigration to this country has set in at an unprecedented rate.

-Not long since Frank Burr baptized a lady in Philadelphia who is said to be one hundred and six years old. She received her second sight some time since, and in reading the Scripores became an immersionist

-A dispatch from Asia Minor says : "Terri-— A dispatch from Asia Minor says: "Terri-ble distress prevails in Asia Minor. Cattle, sheep and goats are being earned off in large numbers by disease, and the country between Angora and Ismid is becoming a desert.

-The ex-Empress Engenie, traveling as the and accompanied by "Col. Sir Henry Evelyn and Ludy Wood and the Marquis of Bassino, embarked March 25th, for South Africa, to visit the scene of her son's

-The Supreme Court of Michigan has de-cided that it is not a riolation of the Sunday laws of the State to subscribe money on Sundr to purchase a church, or to help huild one. It is a lawful contract if it is made on Sunday Such promises may be suforced in the courts of law

—The Cologue musician who, in July last for speaking ill of the Emperor William, was condemned to eighteen months' imprisonment, has been liberated after serving six months, owing to the discovery that the witnesses on whose testimony he was condemned had committed perjury.

-A mob of Chinese at Yepingtoo recently ttacked Rev. Nathan Sikes, an American Methodist missionary, and were on the point of stoning him to deuth when a local magistrate interfered. They said they were only treating Americans as Americans treated Chi

-Lord Derby, addressing English working-nees, said that an acre of good land was worth £80, or about 3d for every square yard. And added: "I wonder how many working men con-sider, when they drink 3d worth of heer or spirits, that they are swallowing down a square yard of good sgriesitural land."

-The Euglish Parliamentory elect resulting in so many Liberal victories that the formation of a new Cabinet is a foregone conclusion. But though Beaconsfield must retire from Pemiership, Gladstone may not succeed him. It is thought that Lord Hartington Lord Granville will form the next ministry.

-- The total contributions for foreign mis-ons in Great Britain and Ireland for 1878 was \$5,359,740. Of this amount, which is was \$5,250,740. Of this amount, which is \$4,000 test than in 1877, powards of \$2,285-500 was raised by the Church of England, \$824,000 by joint Anglican and Nouconformits societies, and \$2,122,225 by Nonconformits societies the Homan Catholics raised for the same purpose \$47,445.

-There is an Andover tradition of a nictore —There is an Andover tradition of a pictors drawn by an artitle was which represents a nuchine with a hopper on one side into which "green pumpiants" were thrown, but which he-ing subjected to some bioplastic changes were cooled on the other side in the shape of full grown timologians, ready doubtless, to. fill the most prominent pulpits in the land. The El-der Dector Woods, a man of wit, who for many der Dector Woods, a man of wit, who for many years held the chair of theology, on one oc-casion met the Professor of Threology of Har-ward, the late Doctor Ware. "I understand," said the Harvard Professor, "that you have a machine at Andorer into which green kips are thrown and which come out kies are thrown and which come out full-grown theologians? "Yes," replied the Andorer Doctor, "won't you come up and jump in?" Some of our modern pulpy pulpits might with great advantage to the public, be "graded

OUR BIBLE CLASS.

"The Worth of Tenth no Tonque Con Tell' This department is designed for asking and a swering questions, drawn from the Bible. In a size of the property of the propert

What is the sign referred to in Matt. 24: 30, first art, which rouge. "And then shall agrees the sign tries Son of 'Mau'in beaven." - 2. B. Floase explain St. Mark 12: 1-10.—W. Henry

Geld. Will some one please expiain Matt. 12:33 which reads as follows: "And whosoever speaketh a word against the Son of Man it shall be forgiven him but whorever speaketh against the Holy Ghost It shall not be forgiven bilm theither in this world. er in the world to come."-- J. R. M.

Will some one please explain the last part of the the 4th chapter of Luke beganning at the 3cd verse? I can not see what the Savior is trying to teach very plainty.—W. H. R.

IS IT CONSISTENT?

Is it consistent for a brother who follows the reprove a sister for following the vain fas the world in dress ?-Mus. N. D. BESTOW.

ARDLY consistent—hardly harmonious "Thou that preachest a man, should not steal dost then steal? Thou that snyest a man should not commit adultery, dort thou comm Rom. 3: 21, 22. This settles the consistency question. For thou who followers tobacco," dost thou say a man should not for the vain fashions?

We call the attention of the reader to a let ter from our dear old brother Isaac Price, as showing how the use of tobacco gradually crep the church. And we wish not to be an derstood as abusing tobacco users; but as its hamility we must do our daty and not eucour ts use. Our brother says:

whose souls are in deep exercise for Zion. But I think in some things I have had experience which perhaps they have not had-have seen things which perhaps they have overlooked They have certainly failed in testimony agains the use of tobacco. A good old brother wh was about seventy-five years old at the tim A good old brother who told me when I was a youth, (about fifty years ago), that when he was a child, (which would been over a hundred years ago) 5that then such a thing was not known as a brother king a moraing dram, smoking or chewing. It all came in practice viace that old brother was a youth, and he accounted to me for it in this way: The brethren supployed worldly-minded doctors who were slaves to appetite, and who recommended a little more brandy or other quor, and thus the appetite was formed, but for a long time it was used in careful moderat acco was used for tooth-ache; he knew it to have been in many cases, and he knew of many cases in which the habit was thus began.-Brethren migrated among people who wen drinking, and tobacco using pioneers, and their children acquired the liabit before they came into the church, and was allowed to be continunto the church, and was and und almost without rebuke. matter to rebuke the young when the dear old mothers and the elders of the church used it; mothers and the elders of the charact uses it; until it became so dispashing as to turn nice people away from our meetings. I knew a man who said tokence kept him out of the church, and he died without joining. He said he mere could take the "oup" from the hand of one who must dit. A better condition now, but it is not redited to those very plain old brethren The change is in a great degree to be attributed to the sisters, so far as my observation goes. It is certainly a worldly practice and very repugnant to Romana 12. A dear sister once said to me, how painful to her it was to see a brother

A NUMBER of gentleman in New York already sent six parties of poor children to the West to gord homes. These men who have so West to gord house. These men who have so generously provided for the homeless, do not permit their names and gifts to be made known. This manifestation of not permitting the right band to know what the left hand does is com-mandable, and may be profitably imitated by Challians extension. Christians overywhere.

MANY a true heart that, like the dove to the nrk, would have come back after its first transgression, has been frightened beyond recall by an angy look and menace of an unforgiving spirit.

EASTERN LANDS.

ON THE MOUNT OF OLIVES.

BY JOHN W. BULLES.

WE are now in Jerusalem. After a deeply interesting tour of the hill country of Judea, followed by a visit to the Dead Sea and to the river Jordan, we came up from Jericho to the Holy City. "Up" from Jericho, truly, since our camp on the central summit of Olivet cands nearly four thousand feet above the level of the Jordan valley at that point. That our mping ground is an elevated one, we have ty sensibly felt, for the west winds have whistled about our tents, and have dashed against them rain and bail with unwelcome

But no weather can rob Olivet and Jerusale of their interest to the Christian. Looking eastward, from our cump, into the sanksn valley beyond the hills, we see the wavering line of green which marks the passage of the Jorion. Further to the south, the still waters of the Dead Sea gleam silvery or blue, as the sunight may fail on them or not; while the brown hills of Monb rise beyond, as a background to the striking picture.

Turning our faces westward, we have before Turning our faces metaward, we have before us a panorama. that does not need history to make it impressive. On the right the rounded hill of Scopus stretches northward; on the left, smks a valley with rolling hills enclosing it; in front, and at our feet, deep down, is the Kedron ravine; whilst before lies derussless. I had read descriptions of this scene often, but the reality has proved it more noble than I had imagined. Olivet is more bold in its descent Kedron if more thoroughly a ravine, Jerusalem is more brilliantly desplayed, than I had sup

But let us walk down this western declivity of the Mount of Olives. The way is steep and the path stony. No doubt there were better paths eighteen hundred years ago, but we are treading in our Master's footsteps. He descen-ded this mountain; he looked across this ravine and up at youder shy. It was from the road a little to our left, that he beheld the city and

Here, well down the slope, is the Garden of Gethermane. It may be within the euclos into which we look whose venerable olive trees. ragged with centuries of age, mark the tradi-tional site. It may be just here where we stand. Let us sit down at the root of this tree sheltered from the wind and warmed ky the suushine, and recall the anguish of hun hore our griefs and carried our sorrows, auguish was the seed of our gladness; his grief He carried our sorrows that we might receive his bliss. Now he is rises, and sits a the right hand of God, our Savior, our King.-Now he is risen, and sits at

e repeated. We look over into the city. It is spread here us-literally spread before our eyes. can count its domes, minurets and towers-althe leveled ton of Morish, once crowned with the temple of the Lord, now with the Mosque of Count. The city wall supports this "temple area," which has an eastern face of fifteen hun-lead and thirty feet, and a death of more than a thousand fret. Within the mosques, and un-dermeath its dome, is the rocky summit of Mo-

dermenth its dome, as the rocky summit of alo-riab, whither Ahraham led Isaac, and where stood, in Solomon's time and in the time of Christ, the altar of hurat offerings. See those dusky clouds that drift across it! You would almost any they were the smoke of the offerings on the alter. But no need is there now of offer-ing for sin. Christ has suffered for us once for Back of Morish the bigher hills of Zion and with a chew of tobacco or a pipe in his mouth, rehuke the vanity of the youth. She said it seemed to her like sin rebaking Satan."

of Acra rise, and so regularly that each buil-ding overtops that before it. You count eight es of church or synagogue, and as many towers and minarets. The houses are built solidly of stone of a creamy color, and are capped with low domes like inverted s with flat mortared roofs protected by puraps with flat mortains roots protected by parapets. You trace the city walls on the north to the Damascus gate, and on the south over Mount Zion; while right across the city rises the squre tower of David at the Juffa gate. Beyond squre tower of David at the Julia gate. Deyond the wall, the buildings of the Russian church, hospital and pilgrims' houses form a striking feature in the scene. You may travel far be-fore you will find a more brillient view of a city

its glory. Now we will go on down the mount. Note these women, wailing at the graves of their these women, waiting at the graves of their dead, while the men read prayers. Then me Jews, come to the tombs to weep. It may be that it is formality; but those shrill, quavaring cries touch your heart, and you guess why it was that Jasus wept with the weepers at the

grave of Lazarus. You pass the mourage, and soon reach the bridge across the Keiron. There is no "silver stream" hare—only a bed of rocks and stones, even after a week of rainy weather On your right the marrow ravine wid-

On your right the marrow ravine wasns into the valley of Jehokhaphat. Now you begin to ascend. You find the way sleep, even though it does not pass up the face of the hill to Mo-riah. You are walking over the ruins of the older Jerusalem, whose towers, walls and rub-bish have been tumbled into the valley, so or half to fill it. How pitiful are the appeals at the beggars, who sit or stand by the wayside to hog for alms—the old, the hait, the blind.— You think of the lame man, who sat at the Beautiful Gate of the temple and was healed by Peter and John, speaking in the name of Je

of Nazareth. But you must toil on up the path You are pretty well out of breath when reach the Bab Sitti Marian (Gate of Lady Ma-ry), or St. Stephen's Gate, as the Franks call it. Whilst you take breath, you can turn and

look back at the way over which you have come. The view of Olivet with its three den summits, will refresh you for your further progress. And you will need refreshment; for of all the measy walking in the world, walking in the streets of Jerusalem bears the palm. The streets are narrow, closely walled by dark honees, and without side walks. The pavement is formed of rounded stones, so quevenly made formed of rounced stones, so unevenly mean and slippery that you must pay attention to every step you take. In the because streets, fifth and mud add to the annoyance. Here comes a came! laden with huge steks or hoxes: take cure that his hurden does not strike you Get out of the way of that string of mules Dodge around these camels, down on their knees and growing their displessure at the loads laid on them. In many of the streets the filth is edious beyond description, and the deg-redation most offensive. They recall the words of Jeremiah, "All they that pass by, hiss at the daughter of Jerusalem, saying. Is this the city that men call the perfection of beauty, the lov

Yet, after all, there is an attraction in thes streets, their life is so novel, their associations so tender, sacred or painful. True, the old city has been replaced by one more modern, but there are the streets of Jerusalem. The castle of Antonia stood at the left of this way. The arch just before you, over this street, is an old Roman arch. Step into the neat French Catholic church on your right, and you will see the remainder of the arch, and a Roman portal this humiliation is far in the past; his exsite-tion is now and forever more. Gethsemane is This is the "Ecce Homo (behold the man arch." The tradition is, that Pilate's pretorium stood here, and from this arch the Savior was shown to the Jews to be rejected by them. This is the Via Doloroza, up which it is said be here his cross until he sank under it, and it was laid on another. Follow the street, and you come to the Church of the Holy Sepulchre. For fifteen hundred years it has been of covers Golgothia and the tomb of Christ You may doubt the truth of these traditions. but you are penetrated by the thought that in Jerusalem, not far from here, the Man of Sor Jerusalem, not far from sere, the man of Sor-ross was rejected, was scourged, was mocked and bore his cross. You know that not far from where you stand he died for you upon the cross. You do not need to know just the spot

It is better not to know it.
You turn by a narrow alley into square, surrounded by buildings, and the en-trance of the Church of the Holy Sepalchre s before you. It looks like an old friend, so ofter have you seen it in print or photograph, bu its interior is a surprise. That is so full o he painted or described. You may disbelied the traditions which fix here the place of th cross and sepulchre, but a bush comes over eross and separence, but a must comes or your spirit as you stand before the chaptle: closing the spot which has been held so sucre for fifteen centuries. Hundreds of thousans of crusaders died to rescue this tomb from the grasp of the infidel Moslems. Go within. You are in a little stone-chamber, with one side on ore in a fittle stone-chamber, with one sage oc-cupied by a marble slab beach. Under the marble slab is the tomb. Over it hang lamps of silver and gold. There is just room for your-

Such it must certainly have been in the day of As you then look within, the tomb has all the one of the rock-sepulchres with which the rocks in the city are pierced. It will not hurt your soul to remember that the Son of God was laid in a grave, after he had died

> But, as you turn away, and we and the impossible congregation of sacred spots into this one church, feel your disgnet arising, you will cry, "He is not here; he is

A LETTER

Sister Essano Wotson:—

My dear young follow pilgrim, your very young follow pilgrim, your very upd annk into an insiste came a few days sinos and annk into any heart like dew into a flower. Such sympathy, such warm expressions of lore, such karnet desiries for my weal and usefolness are to my soul like a draught from the crystal.

You were not quite smart enough for the devil on the spar of the moment when he sag-gested that your donation was too small, and gested that your donation was too small, and tried to inspire you with shame on account of its insignificance. The "sword of the spire", was ready to keep out of its eathbard and offer itself to your hand with which to great the great ofd Liar; absord be come again on a like occasion just face bim boldly and sig. "It is written." There came a strain more wider occasion just face him bodily and of "Illa" writtis." There oes a crettiap poor rislow and dus there is toe make which make a face and the three is toe make which make a face and the poor which which and the con-trol with a face of the control with a face the court."—Mark 21 erg, 6. There is subting that the derift can visual too tase to be plut to the court. "And it is given to the con-trol with a face of the control with a face when the control with a face of the con-trol with a face of the con-tro of God. Well, I am guing to do that

of God. Well, I am guing to do that very thing. I intend to use those stamps in sending a bissing, blazing, death dealing bomb-shell in-to the ranks of Beelschub, and if possible lib-erate some fashion-manacled member from the ribbons, and loops, and feathers and flources with which the davil is leading them to perdi Satur knows that with me stamp stationary mean weapons and ammunition from the armory of Heaven, and that ten cents worth

the sensor of Hawan, and that the constr worth opport, in has also being any and to more sin-histed and to enough the histoched detailed. In the construction of the Goldwing, Basermanning, Aphlyson, the hearts of Goldwarzsche and again folio him by tearing Pycheres out of any book, and naive, has I have enjoying heart of the property of the contract of the contrac platter or a wooden tray. Perfumed paper is very nice, but an old sagar bag split open will very nice, but an old segar bag spirt open will hold as much mann, or the fire of righteous-ness as a tinted, rose-sconded sheet from Paris, Grammar and Rebetric are fine auxiliaries to the preaching of the cross; but a soal on fire with the huptism of Pentecost will roll out its hurring, Haveu-endorsed message without thinking of grammatical blunders or rhetorical flaws. If pond and heart and body are thorflaws.

oughly Christod, we will face the world and the Devil with the boldness of kings and conquerors, and proclaim an unmutilated Emman-uel with all the power and authority of a divine C H BATCHATTON

BLESS EDITORS AND MINISTERS

D o you, reader, blass fauthful, God-fearing, holy editors and minusters, that they stand firmly for truth, rightcommena, justice,

mercy, love and peace—that wield the pen of holdly, unflinchingly, "all the words of this life:" set their faces like flints against all ein. life." at their faces the fines against all ena-cerary sin, church sure, parental or domertic sins, sins in the clearch and out of it, sins of the fish and the spirit, of commission and communicion, of thought, word and deed? De-you lift op hely bands for those faithful sur-vants of the Most High who awing loose on God, walk in white, fight the good fight of Somewhat the grames access to the a straining (upon by a market with brack). Under the fall and the comment of the market with brack but found, for you will had no me brilling two will had a more brilling two will have been a straining two will be a strained by the property of the comment of the first part of the property of the comment of the first part of the property of the comment of the first part of the property of the comment of the first part of the property of the property

FROM THE CHIRCHES

And they that be wise shall shine as the trightness of the firmament; and they that turn many to righteousness, as the stars forever and sver.—Dan. 12:2.

PENNSYLVANIA.

Huntingdon.

On Sunday, April 11th, we met to re-or-ganize our Sabhath-school. Brother David Emmert was elected Superintendent, and a few er changes were made in the corps of offi The attendance is still encouraging, 102 schol are being present last Sahbath. On Wednes day evening we met for prayer-meeting, and bad the subject of "Christian Patience" to had the subject of "Christian Patience" to think and talk about. This is a subject which may be considered with profit. It is hard to leard, and easy to lose, but we cannot be true Christians without it.

On Saturday evening we attended the Bible-Class, which is quite large and interesting this term. Quite a number of our students are members, and they, of course, take an interest in the lessons. Others also manifest an inter-est in the study of the Scriptures, and we hope it may deepen, and prove a spiritual benefit to them. We have reason to believe that our efforts to be good and do good are not in vain and we feel encouraged to labor on. To-day we went to the river went to the river-side and naw one led into and receive the holy rite that removes her fro the world into the church. May others soon commence the good work. Brother Quinter commence the good work. Bronner Quinner addressed in this morning from Luke 14:26. "If any man come to me, and hate not his father and mother and wife and children, and brethron and sisters, yes, and his own life skill own his work of the cannot be my disciple." He showed us very satisfactorily that hate means less love, and that our love to God must be supreme. This evening brother Swigart spoke from Luke 18 second paragraph. He spoke of self-conceit and bumility, warning us to cultivate the latter and avoid the former,

ELLA J. BRUNDAUGH

INDIANA.

Ogans Creek Riders Jacob Metzger and Joseph Leedy with us in church council April 10th, and we believe the Lord was also present for his spirit seemed to predominate during the transaction of a large amount of work and we were made to realize how pleasant it is for brethren to dwell together in unity. Among the lab y was that of organizing a Sunday-We were glad to see our old brethren belying in this work, as it encourages those who endeavor to feed the little souts the Bread GUILFORD LESLIE

IOWA

A few days ago we had the pleasure of list ening to a minister of the "Campbellite" Church, and was forced to the conclusion that be made a cew discovery. He said that a child did not live until four years old; at that age it begins to live, that is its conscience, then it sleep seven years. Hence eleven years are cut off from a many's life as a blank fly-leaf in a book, then after that man sleeps half of his time

H. B. LEHMAN. CALIFORNIA.

Camanche What a blessed privilege we have in receiv

ing the church papers and hearing from all parts of the Brotherhood, and see many cames of persons which are familiar. When we get our weekly church papers I look the news over in eager haste to see what has been done tor the Master stace the last week's issue. When

I read the news from the old churches with which we were well acquainted it makes me feel which we were west sequented it means me rest as if I were loot away two thousand miles, and while the heathern weeklip here with that same forms of prayer and praising God, we feel that in the spirit there is but a short distance between the Pacific coast and that of our for-mer home in the Atlantic States. This often revires our hearts afresh to sing praises to the

Omnipotent God who is the Giver of every good and perfect blessing. and perfect blessing. While we travel and as-sociate with the people of California we find much to do in the Master's cause. Many souls make inquiry about the right way to Christ, steming to long and desire to find a people who live up to the requirements of the Gospel. My

pride and worldly mixture in the churches, and know it, and if it is a had one we want them by prior and worldy mixture in one courses, and the Savior a example left out, that they cannot join in with them. I often feel the command pressing, "Go work in my viceyard," hot con only tell them of a plaic church, such as they inquire after, which lives up to all the teachings of the Scriptores, and hy this we were often made to realize the need of missionary work. There is a great work to do around ary work. Incre is a great work to do around us; souls are perishing and all we can do is to cite them to the church where they may find

rest to their anxious sonls. MARY A. RIGGLE THE ANNUAL MEETING AT LANARK

OR the benefit of those who think the Com-To the benefit of anose that are getting up something new, in the manner they propose holding the next Annual Meeting, we present the following, clipped from the Minutes of

the following, clipped from the Misutes of the Associated by the A

he support of the meeting.

Second, We recommend that none but the preture and sisters, and their special triends, belaif receive their bonding in the general balaif receive their bonding in the general contribute tent, but that a tent, or if arcessary of destable, most than one be erected by reliable persons for accommodating such as are not nembers of the church, with suitable boarding, and at a moderate price. And that this may be loss, we recommend that the threshere have

done, we recommend that the orecaren have the oversight of all the boarding arrangements, and so fix them as will be most satisfactory to the church and to those for whose accommodations they are designed Thind, In order that a proper distinction may e made between such as arc members and such

Third, Is order that a proper distinction may be made between such as are members and sach as are not, we recommend that the members is furnished with tickets. These backets shall be furnished by the proper authority, at the place at which the meeting is to be held. Ad each church shall obtain from that authority as many tickets as shall be wanted by members going to A. M. from that church.

going of A. M. From that courter.

Fourth, The members of the church in which
the up-etting is held, shall be exonemted from
psying the amount that the others shall pay,
and the committee of arrangements shall decide
who are estitled to exoneration besides the congregation in which the meeting is held, for
services readered.

Fifth, We reconsuend that the committee of arrangements acting for the church in which the meeting is held, shall decide whether there shall be any preaching at the place of meeting. the meeting is bein, small dense worther never being the property of the property of the pro-sent of the property of the property of the meeting of the property of the property of the designation of the property of the property of the designation of the property of the property of the second of the property of the p

At the A. M. held in Virginia last Spring, the above plan was pretty freely discussed, and then adopted by the meeting. Your Committee of Arrangements has carefully examined the plan in all its parts, so as to be certain that they understand it fully. We will sim to carry out this plan to the letter, not become we believe it see it, hence those who come to the A. M. must expect to find things just as Inid down in the Minutes.

1. The decision is that "each brother that

1. The decision is that "each brother that satemad the meeting shall pay one dollar" to help defray the express of holding the meet ing. We express of holding the meet ing. We express this of every brother who as tends the meeting. Brethren who are too poor to pay one dollar whold same it to the congregation in which they live. But it is not likely that a man is able to pay sin or seven dollars to decease the decision of the dollars of the decision. dollar to defeay the expense of the meeting. While it is not inelsted upon that sisters should

pay one dollar; it is expected that they will pay ay one donar; it is expected that they will pay a much of that amount as they feel able. 2. This arrangement is for "none hat the rethren and sisters, and their special friends." The term "special friends" include children relatives, and such other outsiders as they would like to have take their mesls in the board ing tent. For outsiders gonerally, a boarding place will be provided where good meals may be had. This department will be in charge of a

brother appointed for that purpose. nother appointed for that purpose.

3. Every perion who enters the boarding tent for meals must have a ticket—both men and women. You need not give your ticket to the door-keeper, but have it in your hand so that he are not give your Think the tent of the poor hand so that he are not it when no need to Think the tent of the tent that he can see it when you pass in. This do at every meal. Tickets are good for one person only at the same meal. When you reach the A. M. ground procure your ticket at once so as to avoid growding around the ticket office at to avoid growding around the ticket office at the time of meals. The ticket office is at one end of the beggage room. White tickets will be used for women, and red tickets for men. The north side of the boarding tent is for the

women, and the south side for the men.

4. No arrangements will be made to enter tain the crowd at Lanark before Monday morning, May 31st. Breakfast will be ready about 7 o'clock that morning. There will be some There will be some preaching in the council tent during the day Bro. Stein will preach in the test about 2 o'clock in the afternoon. Of nights, during the A. M. meetings will be held in the town

and country. The council tent is circular in shape, and one hundred feet in dimensions, with a reserved place in the center for the Standing Committee and delegates. A small table will be provided for the clerks. The editors' table is a little to oue side Suitable sleeping places will be provided

6. Suitable steeping places will be prorused for the Standing Committee and delegates. Ou reaching Lunark they will report to me and I will assign them their steeping places.
7. Loanerk is surrounded by members, and there are a good many in town. Most of the farmers have good houses and large barns.
Charge Garage conversation is translated.

Cherry Grove congregation is two miles north; Milledgeville, south; Shannon, cast and Arnold's Grove west. Farmers will be here with their teams to take loads home with them often their tenus to take loads home with them after supper in the evening and return them before breakfast in the morning. In this way all can find suitable lodging places during the meet-ing. Persons living near Luandr can avoid much labor by returning with their guests to the A. M. oronnel hafara brankfust

6. If you think of attending the Annua Meeting, preserve this article for future refer

9. If not too much trouble we would like a weekly papers to let this article stand over two aumbere J. H. Moone, Secretary. Lanark, Itt.

ORPHAN'S HOME

A T the District Meeting of the Middle Dis trict of Indiana, held in the Ogans Creek A first of mannas, need in the Ogans Greek congregation, a committee was appointed to schoid subscriptions and select a saitable loca-tion for our Orphan's Home. A meeting of the committee was called at brother John Wolffs the 26th of March. The following brethren constitute the committee: Samu-murray, John Wolf, J. S. Saell, Benjamir Neff, Christian Lesh and W. S. Toney. Bro Samuel Murray was chosen Moderator, and W. S. Toney Secretary for the ensuing year. We then concluded on a form of subscription to present to the brethren and sisters composing the churches of this district; the fands thu subscribed to be a free-will offering, each subscribing what he may think proper, and the money thus subscribed to be paid by the tim of our next District Meeting, or as soon there after as it may be needed. It is the duty of the committee to canvass the different churches his up to the requirements of the Gaspel. My materiand it fully. We will min to carry out of composing the Justicat, (or to use them tended in sympathy for this plan to be lefter, on becomes we believe a bread by near if estimated tunds can be mined in the minious seekers who were pover their and this heat plan that could have been deployed, but if for the purpose of kning a Home of the one of condition. They wish to trust the massives to became it is the decision of the A. M. If the plan thildren of members and others who may the Charch of Carried, but there is too much plan is a good one we want the Brotherisch to be dependent on the church for approximate to the country of the charch of the

to find a suitable location and the cost thereof and report our proceedings to the next Destrict
Meeting. Many suggestions were made in regard to the manner of proceeding, but we findly divided the different congregations of the District as equally among the members of the committee as we could that each may know his territory, and that the congregations of the Middle District may have a chance to aid in W. S. Tonay.

CHICAGO AND ALTON RAILWAY

BRO. John Beechly by request has arranged as follows with the Chicago, Alton & Louis Railway: One and one-fifth fare round trip. Tickets will be placed at the following camed stations: Mexico and St. Louis. Mo.; Roodhouse, Godfrey, Girard, Virden, Auburn, Springfield, Lincola, Normal, Jackson ville and Ashland, Ill Tickets will be good going from May 26th to June 1st and to return by June 10th.

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THE DAILY Brethren at Work DURING ANNUAL MEETING ONLY TWENTY-FIVE CENTS

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The Daily will contain the queries, a sya pis of speeches, and much other information In size it will be nearly as large as the weekly B. AT W. It will be issued four days, com mencing June 1st, and will be mailed each day to subscribers. Here now is an opportunity for those who cannot attend the Conference to learn a great deal about the work that will be done. Ere your neighborn return you will have learned the greater part of the news and pro occdings, and that, too, for the small sum of

The expenses of publishing a daily are such that we connot offer very liberal premiums Any one sending us ten or more subscribers at twenty five cents each will receive a cupy free This is the best we can do, and we hope our agents everywhere will make a thorough canvass of their territory and send the names as soon as possible. Let there be active work at

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ew Tube and Byrnn Book.—Unif L. saber, single. post-paid, \$1.20. Fer-dones, by caprice, \$12.00. Microsi-single copy, post paid, \$1.50. Ter dones, by express \$14.76. grants.

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onto per hundred process, and the process, of orange copy, and, 50, per dozen, 8,500, per dozen, by expending the copy, and the copy, post paid, 5, 50, per dozen, by expending the copy, post paid, 5, 50, 50, orange copy, and per dozen, by any for the copy, and the copy of the copy

BRETHEEN AT WORK, Lanark, Carroll Co., Ill.

Children at Work.

A rearry printed, Districted weekly for the children. Edited and J. H. Moore, Lauark, Carroll Co., Ill.

W. U. R. R. TIME TABLE.

	WEST BOCKS.
*	Day Express 900 P
	Accommodation 15:06 A.
	ornzection at Western Union Junetice. Q. A. HMTTH, Annu
0	Passengers for Chicago should leave Lanack
8	12:13 P. M.; run to the Western Union Junitio
	here they need wait but five minutes for the Ci
-	cago, Ma'wankee and St. Paul passenger trusp, as
	thus reach Chicago at 7:55 the same evening.

Vol. V.

Lanark, Ill., Tuesday, May 4, 1880.

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

6 Y. Komerman, Dankiri, Orbig.
5 Band Riy, Lenk, El.
5 B. Meritare, Thypreferor,
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5 B. Meritare, Thirties, Thirties, Theory, B.
5 B. College, Constant, H.
5 Jan. Meritare, Thirties, Thi

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SEVENTH PAGE-Hamovertan, Village Life, other Aged Pilgrim Gathered Home. Manty Work. Pigeon Greek Church, Ill. EIGHTH PACH—Lower Gumberland, Pa. Gilbon, Oblo. West Lima, Wis. Parkersburg, Ill. Bruce, Ill. Independente, Kan. Atlantic Monthly A New Book Corner. Ribto School Echoes.

I PEARED THER

BY D. P. SAYLOR

"For I feared thee, because thou art an austere man; thou takest up that thee layest not down, and respect that thee didst not sow "Luke 19' 21. THIS is the excuse the servant of the moble-man made for not employing the Lord's y as he ought to have done. By a certain

nobleman who had gone into a far country to receive for himself a kingdom, and to return, the Lord Jesus represents himself; for he spake

He introduces the subject by saving "For the Son of mun is come to seek and to save that which was !ost." We need not inquire what was lost; for all who are acquainted with the Bible history of man know that, that which God designed man to enjoy was lost by man's sion, and man became what he now is, and in which he must forever remain unless God himself will redeem him. And this is what Jesus came to do. But as man was the willing transgressor, in God's arrangement for him to work out his salvation, which alone be essed here under the idea, or figure, of money.

ed them ten pounds, (or talents as it is in the parable in Matt. 25: 15), and said anto them, occupy till I come." Ten servants and ten pounds, are named, from which it would appear they were equal, but in Matt. it is, five, two, and one. By these the graces and abilities God gives to his servants to do his will in the work of salvation. Some have more, and some less, but all enough if they will use and im-

prove them.

Two classes are here named. Servanta and citi sens, to the servants the nobleman delivers his goods, grace, talent, and ability to do his ser-But the citizens hated him, and would not have him to reign over them, are left to work out their own destruction; which are at the nobleman's return, (verse 27). When the nobleman returned, having received the king dom he called his ser rants to whom he had de reported favoredingly. One, however, bad hid his to motion that should be practiced by want accordingly. One, however, had hid his there who are so offset downcast and heart-beat-one water than the complete of the complete

ing, but offered in excuse for so doing that he as afraid of him, &c. But out of his was judged and condemned, and his pound taken from him and given to the faithful one; and he socording to Matt., was cast into outer darkness where there shall be weeping and gnashing of

This represents the return of our Lord when he will come from beaven to finish the work for which he came, and will raise, and chang our vile bodies, and fashion them like unto his glorious body, then all will appear before him. and the servants who have been faithful in im proving the means given them by which to work out their own salvation will receive their reward. While the wicked and slothful ser vants who made no improvement will be cast into outer darkness, notwithstanding his exune of, I feared thee.

I fedred thee because thou art an as Who are they? Servants afraid of their good Lord. They are the hypocritical professors of religion who have a name that they live, but are dead; assume the name of godliness but deny the power of it; profess Christ, but are the enemies of the cross of Christ. They call themselves servants, but will submit to no yoke

They see no religion in plainness of dress, nor the sister's covering of the head, and there is nothing wrong in wearing gold and jewels, and will submit to no such tyraunical rule that will curtail them in the liberty of indulging their own views in all matters of this kind, for they know that they can worship God as well in gay, as in plain clothes; and any govern ment or order

that forbids this is a hard one, &c., &c.
I am reminded of this circumstance. Son years ago there lived in our community on aris trocratic family, they were called rich, and the wife dressed extravagantly. They were mem bers of the M. E. church, and when she used to go into the meeting house to worship God, she used to have a small black boy servant (a stave of course) to carry her chair (which was taken slong) after her into the church for her to si on. One day after prayer meeting, the leader

a plain humble old man read for the lesson 1 Peter 3. And when he read, "In like manner also, that women adorn themselves in modest aparel, with shamefacedness and sobriety, no with braided bair, or gold, or pearls, or costly erray," she reared up and with a defaut look indigusantly started out of the house with the little negro treading after her lugging the

chair. Was not this virtually saying, thou art a hard man? The old Methodist, brother, wehis redemption he must become a coworker with not in the least disconcerted, he simply said I have read the word of the Lord. I wonder connot do. Therefore Jenns, the Noblesson gives whether Mm. J. I. Accor with her 8800,000, on him the ability to do all that is appointed him of whom the F. C. page 83, No. 11, gave and to do is working out his own salvation, etc., account of, would not consider the Lord who forbids her doing so, would not consider him a "And he called his ten serrants and deliverhard man? But there are none of our brethren no, and I am glad they are not, but we have brothren who would see no wrong in it if they had the means to do so, and in advocating their principles have said some unkind things against the humble who dare protest against it. is it that the little born in Kansas has not said: and others not only in act, but also in words say the same thing.

> THE OTHER SIDE BY GROBOS W. DEPPEN

H OW often in trouble, when we are sad and when we are happy and in our many truls and temptations should we look with meditation on the other side. The circumstances in which we should look on the other side are many indeed. Whenever we are in trouble and livered his goods to him to know what each are deeply, solemnly thinking, we should reflect one had gained by trading. The faithful ones on the other side. "Always look on the sunny

being sad although we should often look on the sands who are not cared for like we are. Many are lonely and sad where we are enjoying all that life can give.

In temptations there are twe sides to look up-The young man when united to the texicating cup, should step and reflect. On the one side he sees wealth, presperity, the happy family circle, health and happiness; on the other he sees the wretched family, with nothing to est, nothing to elethe the children, poor health, disease being brought on by exposure and hunger, and the family aroused at midnight by the father coming home from the billard hall or. from the gilded bar-room, jutexicated. What a trayful and disgraceful sight and exam

head of the family coming home at midnight But how many of our young men of to-day, when invited by some worthless associate to bar the first time, stop and think for a moment? They think they will just take one glass because it looks "big" in the night of those presmt, and he drinks it, then the second and the third, and so on until he forgets his mother's advice. Instead of looking on the right and unny side, he at last dies a horrible death and fills the grave of a dishonored drunkard. we accuse some one for an evil deed, we should always he sure that the one accused is guilty, and think how we would feel if we were innoemit. Some persons have a habet of criticising This is another of the many things which we hould avoid.

TREASURES.

BY I. PLORENCE KELSO

A TREASURE is a great quantity of wealth accumulated for future use. Wealth has many advantages—is in itself not simful; but when used to make a vain, worldly display, it may just y be considered so from the following

passages of Scripture: "Lay not up for yourselves tressures upon earth, where moth and rust doth corrupt, and where thieres break through and steal; but lay an for yourselves treasures in heaven, where neither moth nor rust dolb corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart he also," Matt. 19: 20, 21. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you, your riches ere corrupted, and your garments are mothesten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall est your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1, 2, 3. If God in his infinite mercy, has seen fit to andowns with affluence, we should reverence him, the giver of every good and perfect gift. Wealth will bring summer friends who will nile on us in prosperity, but know as not is adversity. Riches can bring worldly honor in every conceivable form; but nh! it cannot bring al's deepest treasure. Religion, that sacred gift from God will never fade away, nor ose its value.

The treasures of this world are not essential to Christianity. The true Christian is wealthy, but these riches are as lasting as eternity; they are the same quality which Christ possessed; such as goodness, mercy, love, holiness, peace and many other graces. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. S: 9. Let us strove to law up treasures in heaven, for what shall it profit us if we gain the whole world and lose our own soul? Nothing; hut godliness with contentment is great gain.

GOD'S PROVIDENCE.

No. 18

BY S. T. BOSSERMAN!

OMETIME ago while visiting the United States Must in the City of Philadelphia I passed through the various departments viewing the process of coining gold and silver, the currency or circulating medium of commerce of our country. While treading upon the floors of the various departments of the building my attention was drewn to the floors which appeared to be double, the upper one being perfornted iron grates. Being as anxious and inquisitive as any other visitor unacquainted with the facts of the case I inquired of my guide the reason of this. Raplying he said, while the hands are at work in the process of refining, rolling and coining the precious metals many fine particles detached and fall through the grated floor and are preserved. Though tread upon and covered with rubbish or dust in course of time the arates are removed and the pregious dust retaining its:primitive purity and weight it can easily be separated. And in consequence of its great value it is preserved and protected until gathered together, refined and coined and sent out upon its mission with other currency, and just as volumble

I was made to think of the great Refiner and his precious metal, how he "shall sit as a refiner of silver" carefully observing the refining pro cess of the souls of the children of men. Thought of the great mint of the world in which we live, of its grated floors of trials and tribulations, of the refining process, stamping and coining of the precious souls born into the kingdom of Christ.

While some, like the coined gold, circulate freely, others fail, like the smaller particles of gold, beneath the grates of trials and temptations, and they often feel themselves obscure from the world, unseen and uncared for by those around them:

Despondent soul, wherever thou ort, though thou art unseen or uncared for by man, rememher if thou, like the small particles of gold, will retain thy primitive purity, God will care for thee and in his own good time will remove the grates and you may behold all his glory and shine as the bright stars before you. sparrow falls to the ground without his no tice; then deepair not. The goal may be reached and the victory run and a glorious co-mingling with the created beauties of the world to

WORLDLY CONFORMITY

T is idle to find fault with worldly institutions, and vain to censure church members for seeking membership in them, while no effort is made to furnish in and through the church the brotherhood and the benevolent notivities that are essential to their happiness. Multitude: are drawn into those associations been church fails to supply them with the employ-ment end the enjoyment which they need. When church membership is no passport to Christian confidence and sympathy; when church gath rings are cold, stiff, and formal, void of social attractions, and marked by the class distinctions that prevail in the world; when the duties of church membership ore exhausted in attendance at the public meetings and paying a due share of church expenses; when year after year passes without the slightest token of personal interest in the individual or the family except when their subscription is due; when the sick are unvisited and the poor are left to a pauper's fate, and the unfortunate are left withoutsympathy or care; isit any wonder if church members seek for something in the shape of brotherhood in other associations? Make the Let us follow Christ in holiness and humility; churches what they ought to be, and there will and sanctify our minds with tranquility, that be less complaint of their membership being

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bie characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affrins.
J. W. Strin, Denies.
D. B. RAY's IITS APPIRMATIVE.
M.R. Stein has tried to make the impression that because Baptists have as soldiers, therefore Baptist churches are guilty of all the crimes of warfare! He persistently accused Baptist churches with granting "legal license," "to do the works of the flesh;" he charged that Baptist churches "hold that we may do evil; fight and kill." he charged that Baptist churches are guilty of the "crime of perjury," and he charg ed Baptist churches with justifying the "rapacious, cruel, fleadish, unbridled carnal lusts and passions?" Under our continued pressure to know if Mr. Stein was guilty of these crimes as a Baptist preacher, he at last pleads, 'no, not guil-"! Mr. Stein admits that, as a Bap tiet preacher he "was a soldier" in a po litical army, doing "the work of war and yet he was not guilty" of the crimes of which he accuses Baptist churches!! Well, if he was not quilty, then Baptist churches are not guilty because some of their members do "the work of war." Thus he is forced to admit that he has accused Baptist churches wrongfully. But if Baptiet churches are guilty, as charged, then Mr. Stein is which requires "trine immersion". According altly, as a pastor and teacher of which requires "trine immersion". According to the churches. But if he was guilty of Eccl. Res., p. 474.

In this Mr. Stein commits one of the stein commits one of the churches.

word is not worth much now, especially

where he accuses Baptist churches with-

out proof. He has had the fortuge to

hang himself on his own gallows. He

has answered his own questions. 1st. That Baptist members may engage in war without committing the foul crimes charged, 2. That Baptist churches are not responsible for the crimes of war, because they "allow" their members to serve as soldiers. The charge that "John Smith" was the "father and founder" of the Baptists, referred to in the passage from Sir Issac Newton, is utterly untrue Newton said, as reported by Whiston that "The Baptists are the only body of christians that has not symbolized with the church of Rome." This shows that Baptists did not, like Protestants, orig inste with Rome. Of the silly charge that the Baptists of England started from John Smith, Mr. Crosby, the English Baptist historian, says: 'If he (John Smith) were guilty of what they charge him with 'tis no blemish on the Euglish Baptists, who neither approved any such method, nor did they receive their haptism from him." (Crosby's Hist. Eug. Bap. vol. 1, p. 99.)

The English Baptists descended from

the ancient Waldenses.

Mr. Stein is shamefully reckless in his treatment of history. He can as easily prove that the ancient Waldenses were cannibals, as that they were trine immersionists. He continues to pervert history, as he did in his affirmative.

In his 7th affirmative, Mr. S. said: Dr. Ray says, 'The Cathari were called Novations, theo Paulicians, then Petrobrustians, Hearicians, Josephists, then Arnoldists, Waldenses, &c. The Bap-tist Succession, p. 448. This was not our statement at all. He has in the same way ascribed the statements of one historian to another, and thus made utter

In reply to his repeated perversions

Mr. Stein appeals to a number of authors to reject salvation by grace. If we make ri," he then finds where Robinson says tablish additional ordinances as follows: the church coming up out of the wilder that Cother; practiced "trine immer." I. Jesus took "little children un fit asso"... Associated the church coming up out of the wilder that Cothers are considered to the church coming up out of the wilder.

of Baptist Succession, we called them "the church of Christ," "the true church. The reader will be surprised to know that it is not true, that we called the "Cathari" "the true church," the "church of Christ," as charged. It must be a desperate cause that prompts such a reckless course. What if the term Cathari was applied to the Novatians and others? This term has been applied to different classes, whether Baptists or Pedobsptists, that opposed Romish corruptions. Therefore it may be said of certain Cathari-Puritans-that they practiced "trine immersion," without

earing on the historical controversy. We furnish another example of Mr. Stein's recklessness of the truth of history. In his 9th negative, Mr. Stein says: Orchard, speaking of the Waldenses.

refers to a liturgy of Bobbio is which he says: "There is a directory for making a christian of a pagan before baptism and for washing the feet after it." His tory of Foreign Baptists, p. 297. (6) They baptized by trine immersion. Robinson, to give us a view of the Walden sian mode of baptism, refers us to a lit-

most daring historical frauds on record. Neither Orchard nor Robinson refere this liturgy of Bobbio to the Waldense It is a Catholic liturgy, and Mr. Stein

knows it. Robinson says: "The monastery of Bobbio, in the same government, was founded by an Irish monk named Columban, on ground given him by Agilulf, king of the Lombards, 10 the year five hundred and nine-ty-seven." Robinson's Eccl. Res., p.

On the very page quoted by Mr. Stein, this liturgy of Bobbio enjoins "the creed, which the hely Catholic church, in the language of a mother, delivers to you. Robinson, p. 474. Mr. Stein tries to put the Catholic "trine immersion" and feet-washing, of the "holy" "mother" church, upon the ancient Waldenses! If he knows nothing of history, he should not attempt to write about it. The ancient Waldenses did not practice trine immersion. The charge is untrue. Evcry trine immersion church has this doctrine said down to its literature. Where is there an ancient Waldensian document that holds "trine immersion" as the practice of these witnesses for Christ? The historical arguments of Mr. Stein

are wholly unreliable. If Mr Stein will allow himself to pervert printed history so glaringly, what may be not do with private letters?

Mr. Steia's 10th negative accuses Ba tist churches of tradition, because of th "single dip"! Paul says: "One Lord, one faith, one immersion." Is this tradition? While Baptists practice the laying on of heads in ordination, they do not commit the Tunker blasphemy of laying on of hands to hestow the miracnlous gift of the Holy Ghost, which enabled its possessors to speak with tongues. As to the Tunker feet washing, head-covering and kissing for salvation, of course Baptists are under no obligation to follow such perversions. We do not

of history, to try to prove that the an object to these acts of custom and hospivient witnesses for Christ practiced trine tality, as mentioned in the Bible, but to immersion, we repeat our former reply: make them saving church ardioances is

cited in our Succession to prove that the church ordinances of all that Jesus did ond period, the church driven into the accient Novatians and other witnesses or commanded, we may establish twen-wilderness; as the third, the church hidfor the truth, have been called "Catha ty more. Why do not the Tunkers es

aion;" and thee he aftirms that on p. 349, his arms, put his hacds upon them, and of Baptist Succession, we called them blessed them." Mark 10: 16. Why not make a saving church ordinance of blessing children !

2. Jesus fed the multitude with loaves and fishes. He said to his disciples, able men of ot "Give ye them to eat." Why not have Camphell, says: another saving church ordinance out of

this? me." Matt. 10: 25. Why mot blessing a literal la Debate, 378.

Mr. T. R. Burgett, Editor of the

Why not make walking upon the water a saving church ordinance? Je-eus came "walking on the sea" and said to Peter, "Come;" and "he walked on the water to go to Jesus." Matt. 14: 25-30. Peter "was afraid" that made him begin to sink.

5. Riding donkeys: Why not make this a saving church ordinance? Jesus the great King came to Zion "meek, and sitting on an ass, and a colt the foal of an ass." Matt. 21:5, and Matt. 4: 19, he said, "follow." Riding this lowly beast shows meekness.

6. Paul said: "Be not forgetful to entertain strangers." Why not make a saving church ordinance of entertaioing These eminent mee, Ypeij and Dermout, etrangers f

e real church ordinances may be identified by the following characterie

1 A church ordinance is a soleme religious rite or ceremony enjoined by Christ or the apostles upon the churches as organizations.

2. A church ordinance must be performed by the church in her organized capacity, or through her ordained offi-3. A church ordinance must be ob-

served as a prescribed form of solemn worship, including invocation and prayer. 4. A church ordinage must com

memorate, as a sacred monument, some great fundamental fact or christianity. 5. A church ordinance must be con tinued by revealed law of perpetuity. 6. The church ordinances were ob-

served by the apostolic churches. Acts of hospitality and customs of dress may vary as to magner without changing the laws and ordinances of the Mr Stein cannot work up his

courage to face our leading historical argument. This argument stands, and will stand thus: First: The Tunkers have admitted that

the Bible teaches church succession. Second: They deny that the true succession is with any Pedobaptist church-Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And as there is no other church, holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist success ion, ar be driven into infidelity.

We design to let this remain as a monument of the truth. Also, Mr. Steft has confessed, by his silence, the truth of our second leading argument for Bap tist succession. It stands thue:

BAPTIST CHURCHES POSSESS THE BI-BLE ORIGIN AND SUCCESSION, DECAUSE THEY ALONE POSSESS THE WILDERNEA DISTORY DEMANGED IN THE PROPHETIC

"Thus prophecy shows us, as the sec den in the wilderness; and as the fourth,

Our undisputed argument showing the historic fulfillment of prophecy in the Bapcist churches, is found in our

These claims have been conceded by able men of other denominations, Mr.

"From the spostolic age to the preseat time, the sentiments of the Baptists 3. Jesus hore his literal cross. Also sad their practice of baptism, have had he said, "He that taketh not his cross, a continued chain of advocates, and pubne said, it can be not seen to see the seen to

> Christian Messenger, a prominent Camp-bellite paper, in his issue of Jan. 28, savs:

"With Alex. Campbell, we say, the kingdom was with the Baptists before he and his coadjutors the reformation and [they] are yet part of that kingdom, though entangled in some errors.

The leading Campbellites have been forced to admit the Baptist succession, and the Tunkers must do the same, or be swamped in the quicksands of infi delity.

Two learned historians were appointed by the King of Holland to prepare a history of the Dutch Reformed church. devote one chapter to their history to the Baptists, in which they say:

"We have now seen the Baptists who were formerly called Annahaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only christian community which has stood since the days of the apostles, and as a christian society which has preserv-

ed purs the doctrine of the gospel through all ages."—Rel. Ency., p. 796. These historians were not Baptists. They could have no motive to favor their claims. They have confessed the truth, that "BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WRIGH BAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CURISTIAN SOCIETY WHICH HA PRESERVED PURE THE DOUTRINES OF THE

COSPEL THROUGH ALL AGES, " REGARDING UNLAWFUL OATHS

BY JOHN HARRINARGER.

THIS morning I noticed an article in this week's number of your paper relative to masonry and exmasons disregarding their oaths, as embraced in a query at last Appual Meeting which caused considerable talk and contention and did not result in any real benefit. The matter bore heavily with me at that time. And seeing an article on that subject this morning, it is again revived in my mind. I will just here remark that masoary is no longer a secret, though it was held in profound secreey for a long period, it is now divulged and expose n detail. I am not as one that eth the sir." but know whereof I affirm that masonry is a Christless institution.

See Mackey's Lericon, Article, Religion He says, "the religion of masonry is pure theism on which its different members engraft their own peculiar opinions; but they were not permitted to introduce them into the ledge, or to connect their truth or falsehood with the truth of ma-Prof. Buckland very properly says: they do not swear in the name of Christ.

consequently exclude him as being the author of their religion or oath-bound obligations. Those professed Christians who belong to the Lodge, if they entertain any of the peculiar points of Chris tianity, as taught in the gospel they are despised and condemned by masons. A masonic writer in the Mustic Star, May 1867, page 136, says, "These men of sectarian bias are the bad material, the soft cross grained, crumbling, sbaky, cracked, namanagable candidates with whom we have the most trouble. Faith, re pentance, baptism, prayer, the Lord's supper, the communion and such like are the channels through which men are brought to Christ and are made partakers of God's grace." Though masonry declares its grace by virtue of the lodge and thus binds its subjects with illegal and dreadful penaltied oaths, to which we expect more particularly to refer in this article. We hear it said by masons that once a mason always a mason; and the idea is to impress upon the mind that the relation to the order is so escred that nothing can sunder it, some thing like the marriage relation; "what God therefore hath joined together let not man put asunder." Still for the one cause Christ tells us it may be sundered; but according to the maxim quoted by masons, their relation never can be, but is lasting as life, and it matters not what other obligations have been or may be formed, though it may be a solemn vow to Jesus Christ and bis gospel, yet it does not conflict with masonry. they consider the bighest tribunal on earth. Their members can or may belong to any of the religious churches, though they must wear such religion just as they do their cont or hat. It does not conflict with the rites of masonry; and this idea is impressed upon its subjects by the dreadful and terrible oaths administered under the penalty of death.

these oaths and see whether they are so binding when tested by the morals of the Bible and the law of Christ. There is, however, a great mistake entertained generally in regard to oaths, that is, say person under any circumstance and for any purpose may employ the binding and solemn obligation of an oath, and eall God to record. As for instance; per sons may bind themselves together uu der an oath for the most wicked purpose, just as firmly as the bushaud aud vife are bound by the marriage bond, or as the lawful members of a comm weelth and their lawful rulers. This certainly is a very great and dangerous mistake. Now to understand this matter properly we must remember that an affirmation or a solemn obligation is of divine appointment and derives all its unity and binding force from the fact that when it is properly administered, God himself becomes a party to the compact to which it is annexed, or is intended to seal. The whole power of an oath or an affirmation consists in the certainty that God will punish its viola tion. That he can do this is certain but will be punish the violation of av ery oath whether legal or illegal, lawful. or unlawful? Here is the turning point to this question? Will God bind every engagement which designing men may please to make in his name by dreadful penalties? Will be inflict every curse which profacity may please to call down upon itself? No, never. Indeed there is nothing surer than that God will punish profanity. We notice the third com John of the world the other. All per lime, warm as on sournes, gracous, and glifed world.

John leaving the kingdom of the world beautify perhaling soully on may are level. The Lord bless you for the heavenly and coming a year of the church, must inhis aams in vals." This has two applicable to be the church, must inleave the impress hand fare the source can be a source of the world beautify perhaling soully on may are refer the Lord bless you for the heavenly
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cations; the one is, that God will punish profane swearing or the taking of a fals oath; the other is the violation of a law ful affirmation properly taken. We notice these are very different; in the one case God himself enters into contract and is therefore bound to punish the intraction of an agreement or affirmation thus lawfully made; in the other case God threatens to punish those who profane this divine rite by administering false oaths. The question then arises how are we to distinguish between these two whether one ha legal or illegal? We answer, when administered or taken in accordance with a divine justitution, it is the one; and when taken otherwise, it is the other, for instance, if its relation be of a divine character, such as the family or marriage relation; so also in reference to a state. Romans 13; 6, says, "the powers that be are ordained of God The relation of a citizen to the State and its officers are divinely instituted to lations to which God is a party and they that resist, the apostle says, "shall re-ceive to themselves damnation." See

also in reference to the church; "upop this rock will I build my church and the gates of hell shall not prevail against it." Here are three violations into which per sone are brought with things which essential to buman happi and God is the author are essential of them, and has given to them the solemn sanction that when they are prop erly constituted in his asme he will the parties forming them to their vows obligations under penalty of his rengeance; therefore no organization or party that has not a divine institution ad nothing from the Law of God to make him a party to its formation in

either relation as above noticed, has any

right to use his name or employ, an af

such a party or organization

rmation as the bond of the existence of

Now we come to that point that caus-Let us then evening the nature of ed the contention at the last A. M., in reference to exmasons bailing masonry. This is one of the conditions in the oath always bail, forver conceal and never re veal any of the secret, arts, parts, or points of the hidden mystery of mason ry. To hail is to report one's self-Then if this portion of the oath is binding he is bound to report himself to any and every secret art, part and point of masonry. I ask in the name of all that is sacred, can he who has vowed allegiance to Christ and his gospel report himself to all secrets arts, parts and points of this Christless institution, therefore every follower of Christ must recouns and disregard every obligation to the

lodge. We will again refer to these three fundamental institutions of the tringe God for the use and bappiness of mankind, the family, the church, and the State. All these divine arrangements are spoiled and damaged by the claimed authority of the lodge. The family by excluding the wife, the church by ex luding Christ, and the State by exclud iog justice in substituting illegal oath bound lodge laws, which binds one to protect his brother mason regardless of all other laws.

Masonry ensets and enforces its own laws independent of the law of Christ and the law of the land. The law of Christ or the church relation is of the bigbest order on earth. There are but the two kingdoms; the kingdom of God through Christ, the one; and the king dom of the world the other. All per

gard every obligation to their former well to "the Brook Besor." As a Chris kingdom that in any wise may conflict tise your isolated condition means with the law of Christ, the only source of conversion, and to bring us into prop er relation with the church. Therefor when persons who have been associated with organizations who bind themselves with unlawful oaths, or if they have in any way vowed or promised to perform contrary to the gospel, when they are brought to see their errors, upon at acceptation of the gospel most certainly disregard them and repent of them as well as all other sins committed against Christ. Those forty persons who bound themselves under a curse or oath not to est nor drink ontil they would slay Paul; though they were not directly bound under the penalty of death, yet to abstain from esting and drinking would have finally resulted in death. I suppose that they soon discovered their error, that oaths were illegal, entirely unlawful and wicked in their nature, at least I would suppose that they seen found out that they bad no right to form such an obli gation, consequently had to disregard the oath, and they were then at liberty at any time to repeat of that sin with all other sins they had committed; and embrace the faith and doctrine of the apos tles whom they were noth hound to also yet the onth had no binding force what ever. Just so with reinect to masonic on the Masons bave no authority to make such oaths, consequently they are of no force

TARRYING BY THE STUFF.

BY C. R. BALSBAUGH. Dedicated to Sister Ludia A. Krise, of

Michigan: YOU have ample oppostunity of fully testing the vitalizing and sustaining power of Christianity. You hear no preaching save the silent ministry of the Bible and B. AT W., and repair t no sanctuary save the Holy of Holies of spiritual worship. This is perhaps not so distressing and soul-starving a circum stance as may at first thought appear. If you turn to the 30th chapter of Samuel, you will find that one-third of David's famous six hundred so drilled adherents could not proceed with the main body, but had to "tarry by the stuff" at the "brook Besor." But when the conflict was over, victory gained and the spoils of valor brought in, and the whole band reunited, those 'staved behind" in faintness and incapacity, were accorded equal privileges with those who had hazarded their lives in the bloody field. Richly instructive, spiritual lessons may be gathered from this sacred narrative. You are not only left beyond the "brook Besor," by the dear David of your higher affections, but you are separated from the blood-wash ed, Heaven-anticipating elect of God. "tarrying by the stuff" in the far of moral solitudes of Michigao. That "stuff" by "the brook" is your charge, whatever it may be. "Besor" means "glad news," or "Incarnation." By these 1utimations you see where you are, what your charge, and how you are to demean yourself. Christ's honor, and the intersate of your deathless soul, and the etc. I want to the control and vaid of your fellows, are entrused the Water of Life for all, share from the to your guardianship. "Tarrying by crystal fountain. Jesus the Captain of user suffrage has been done as which to do life is only to at still and suffer and shine; the suffrage of their protection of the prote ests of your deathless soul, and the eter-

or," incarnation, "God manifest in the flesh." Let your life and Emmanuel be synonyma, so that your household and reighbors will be constrained to say, Lo. God is here, this is a Divine out gl ing, "this is the gate of Heaven." is taken from the dust, but woman from man-a long stride nearer Divinityand her finer mould renders her a m susceptible recipient of the Divine influx, and a more fascinating reflection of bis ineffable beauty. Let not these advantages be lost in your louely ministry. The anointing of the Holy Ghost will clothe you with charms of the Altogether Lovely, and enable you to win souls to the agony and rapture of the Cross. Never entertain a lower thought, or e gage in a meaner mission, even when washing dishes, or hoeing potatoes, or going out shapping, or making a call. Let it be "Jesus Christ and Him cruci-fied" all the time. Swing your broom, head over the washtub, stitch on your patches, darn your etockings, eat and drink, "all to the glory of God." Carry your brazen and golden altars with you at every step; the one for burut-offering, the other for incease:-one for supplie tion, the other for adoration. Tarry by "the Brook Besor," and keep faithful charge of "the stuff." Look within, and keep thy heart with all diligence. Look without, and "set thine bouse in order" for the grim minister of emanci pation from the perils and sorrows and conflicts and fears of mortslity. Look around and behold the jewele of Eternity defiled in the mire of executivy and e in agouy of prayer and Heaven-impelled effort to rescue them from the pollution of sin ere they sink into the bottomless, eternally-corroding lava of the unquenchable lake.

3

ing for the Lord, and you are bound by the Incarnation to diffuse the glad tidings of a Deliverer who is "able to save to the uttermost;" to proclaim "from the housetop" the "faithful saying, and worthy of all acceptation, that Jesus Christ same into the world to save sinners," even the chief." Heb. 7:25. 1 Tim. 1:15 Let your life be the light of men, and your walk a repriat of the footsteps of Emmanuel. John 1: 4. 1 Peter 2: 21. Let your very apron and bandkerchief be magnetic with the soul-drawing, soulhealing virtues of Incarnate Deity. Acts 19: 12. A spiritual apprehension of Heb. 10: 19-22 will qualify you for all this. Enter by the Crimson Door, Crosscrimsoned yourself, ioto the incermost depth of the heart of Divine Love, enter boldly, appropriate the riches of grace freely, distribute lavishly, and the "stuff by "the Brook Besor' will be well kept, and the returning Lord and Son of David will commend your fidelity and re-ward you with "a crown of glory that fadeth not away."

You are by the "Brook Besor," tarry

"I will give unto him that is athirst of the fountain of the water of life free-ly." Rev. 21: 6. Dear brother, I acbrother, I ac cept your heaven scented mission in the sense of the above. Thanks to God for

The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, -S. J. HARRISON, - -J. W. STEIN, - - -

CARDINAL PRINCIPLES.

Date on Disorber C Distinguish and District Conference of the property of the spill and necessarily of the spill of necessarily is the spill of the spil

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BRETHREN AT WORK, Lanark Carrell Co., Ill.

What have you done to build up Christianity the post week?

THE BRETREEN AT WORK to trial subscribers from May 1st to Jan. 1st, only sixty-fire

REMEMBER that on all roods west of Chicago you can come to Annual Meeting at any time before June 1st. When here call for return

We have now on band a large supply of both

the Hymn Books and Tune Books, Orders will be filled the same day received. For terms see last page. BRO. R. H. MILLER expects to reach Wood-

ford county, Illinois, May 15th, and Lanark the 22nd. A number of ministers from the East and West are expected about the middle of the month

WE err when we manifest s-neitiveness rebukes and just criticisms. David said, "Lot the righteous smite me--it shall be a kindness and let hus reprove me—it shall be an excel-lent oil which shall not break my head,"

Rea Busyon slound his reastings at Danwille Ohio, April 25th. Twenty-eight were received into the church. Our informant says that a number who had been standing on the Methodist perch were induced to come into the house

THROUGH the kindness of Bro. Wm. Strayer Waterloo, Iowa, there has been sent to a psuphlet containing the proceedings of the S.S. Convention held in South Waterloo Church, lown, Feb. 20th and 21st, 1880. The report is le complete, giving in the m ain all that

THERE has been but one Mount Carmel, but any upper chambers where the peaceful dove submission reigned supreme. Those who ore constantly colling fire from heaven, earth-quakes, and whirlwinds, should remember the prophet had to listen to a still small voice, notwithstanding the great noise.

Bao, Howann Minika in sending out order for exempsion tickets to A. M. over the Pittsburg, Pt. Wayne and Chicago Railway to Chi-cago good from May 1st to July 8th. His codors say the meeting will be held June 7th.
This is an error in print. The meeting will held Jame 1st.

A or a own whom of the manner in which reon! of other countries live, may enable us to appreciute the privileges, we enjoy. cate the privileges we esjoy. That we may gain this knowledge, we shall publish several articles entitled "Hatoverian Village Life." After you have read these skutches, bless the Lord for great, free America, and forget not his

Wy again announce that tarmers who have lands for sele, can make it known in our DAILY which we shall publish during Annual Meet-This will be, perhaps, one of the best

mediums abtainable to give your notice a wide circulation; hence any one who desires to ad-vertise should embrace this opportunity. Send to this office for rates, terms, Sec.

In No. 11, Brother D B, Hirt gave r n impostor, one Joseph Horsch. Since then we have received from said Horech by mail some or have received from som moreon.

the most obscens cards possible for a briman haing to write. Recently he stopped with a haing to write. Ohin, and while there brother in Covington, Ohio, and while there wrote filthy cards to us and to Brother Wamp ler of Dayton, Ohio, and the brother saw then and notifi d us. We say to the brethren, read Brother Hirt's notice again, and aroad the wicked person, He subscribes binuself Eld, Joseph Horsch, D. D. To him we now my that them

sero pestalty for Ir is with pleasure tunt we renders that the Chicago and North Western railway memagers have ordered that infidel book shall no longer he sold on their train. Tho ands of good people will rejoice at this; for to such an extent has the "Bob Ingersoll" liter sture loomed up that one cannot take a journey of tou miles on most of the railroads, withou having an infidel book or pamphlet thrust un der his gaze, followed by a plending newshoy to purchase. We are gled that one railway com-pany hes done so much for pure principles end

hope others may follow the good example. We learn that Brother Boshor will soon a either Elder Barnes of the M E. church or El-der A. C. Hauger of the New Light church in public discussion, on the following points:

1. Baptism as commanded by Christ and acticed by the apostles is in order to the re nission of sine. 2. The action of haptism as taught and practiced by the "Christian" church is author-

zed by the gosp Feet-washing as taught and practiced by

the Brethren church is authorized by the gos The doctrine of the Lord's Supper as taught and practiced by the "Christian" church

is authorized by the gospe We understand Elder Hauger has agreed to here propositions, but it is not yet decided which one will meet Brother Bashor. The dehate will likely take place in Knox county Obio,

Sava one of God's workers, a devoted sister By the help of God, I have been succe getting many to search the word of God, and by their diligent searching they have been awakened to a sense of their duty and have been neede to say I will obey my Lord as fast a been neede to say I will oney my Lord as not as I learn what he has required of me. O what a gathering there would be if every servant of God would take an interest in the welfare of those that are out of Christ, and try and permade them to come into the ark of safety.-There are too many, I fear, dear brethren, that have hid their talents in the earth. We all at least have one talent, and why not gain anothnd not be as that wicked servant that went and hid his telent in the earth? I have neglected my household duties the past three weeks in order to spread the Gospel of Christ. All done by the help of the Lord, for without him

done by the neep of the Lord, for which aim we can do nothing. If we do not make a true sacrifice it will not be acceptable in the eyes of God. I am determined to work in the vineyard of my Lord as long as the day laste.

Wz have before us a card from a friend at South Gardner, Mass., whose we met over a year ago on the care, and with whom we conversed on the faith and practice of the Brethren He writes: "There are some persons here who are anxious to know more of your principles, manner of working, &c. Can you send me a copy of your paper tracts, or other door-ments?" We glishly send papers and tracts, and this brings two things to our minds. The necessity of always having means to send tracts and papers to those who can be persua-ded to follow Christ in "all things," and 2. the necessity of having nothing detrimental to the

case of Christ in our namer. O brothren, have emeful we should be not to manifest a spirit of

to you think the obediently-inclined people in Mass, will call for us to teach them the way of the Lord more perfectly? "Come, let us reshas note you write make as in Homen's as agreed, the blood of kirds; but we han showed to be very dose. Do not cease to shed abroad the body influences of a consecrated frie; but this way minimum are broadly to be done and a consecrated frie; but at this way prominent characteristics in burst old. and then God will make us flourish as a green.

THE following books have been received at this office, and will be reviewed pext week "Motives of Lafe" by Prof. Swing, \$1,00. Pub-

sed by Jamsen McCinrg & Co., Chicago "The Foundations;" a series of Lectures of the Evidence of Christianity," by John Mont son. Price \$1,00. Published by Jansen Mc

Clurg & Co., Chicago, "Tae Mound Builders" by J. P. MoLean. Price \$1,00. Published by Robert Clarke & Co. Cincinnatti, Obio.

We again announce the time of Love-feast: in Northern Illinois for the benefit of those who wish to come to A, M. in time .to attend . sor or all of them

Silver Creek, Ogle Co., near Mt. Morris, May f8th and 19th.

Waddams Grove, Stephenson Co., two miles west of Lena, May 90th and 21st. Yellow Creek, sixteen miles north of La

May 22nd and 23rd. Pine Creek, seven miles east of Polo, Ogle Co. May 25th and 28th. Cherry Grove, three miles north of Land

May 27th, commencing at 10 a. M. Rock River, Lee county, May 25th and 26th West Branch, Ogle Co., si Lanark, May 27th and 28th. ch, Ogle Co., sixteen miles east of

IN OUR OWN FIELD.

NOTWITHSTANDING the storm clouds Which arose at several places in the Brotherhood since the last General Conference, threatening to disturb the secenity and tran quility of the Churco, we are still a favored and united people. No fences have been broken down-only a heard torn off here and there-and we have reason to believe nearly all are doing something to clear the field of weeds Some may be stauding idle, unwilling to plant good seed because the church will not permit them to plant their way; others there may be who thoughtlessly scattered weed-seed, not mbering the injunction, "He that soweth to his firsh shall of the flesh reap corruption; hut the great body is moving on. Many with the "sword of the spirit" are bewing down the carnal plants of unbelief, and are diligently altivating the plant of brotherly love. he praised for that! Where this is being done. there is joy, and peace, and every good work

As a people we must carefully guard true principles. Many just and holy principles have been thrust into the sea of worldlyism by endeevering to apply them in a wrong man. The world is enticing and has many forms which appear harmless, yet when assisted with divine principles, invariably swallow up the ciples-hide them from view. There ha been some "sounding brass and tinkling evenhole" in our field. The bress "sounded so grandly," and "the cymbal tinkled so charmingly at almost the "very elect" were drawn away. But the Lord has delivered the faithful.

We believe the great number are seeking to right. With this aim they will succeed Here and there it may be necessary to "warn the unruly" and to "comfort the feeble-minded This, too, was the Lord's appointment. In fact we see no reason to complain. Perhaps we have been living in a very peaceful atmosphere. and the wave of disagreement has not come If so, this will account for our unbe-

lief in any division scheme. We call up chapter and verse that holds peace in its embrace. "Ye younger, submit yourselves unto the elder. Yes, all of you be subject one to another, and he clothed with humility." 1 Peter, 5:5. This lends to, and meantains, prace. Let the young be submissive to those who are older; I mean in things not spec ified in the Gospel; and let "all be subject one to another," and then the little clouds heto-kening a storm will not arise. So far as we know there has been a pretty general effort to be subject one to snother; and it has horne good fruit

Many have been warned to fice from the world to the field of good costure; and quite a number heeded the call and came in., This strike kowards sash other in our writings! If we bequest joy to many, many, hearts. Are we "bite and devour one another" in our B. Ar W., not, all glid that some have turned to a merciful Christ? There is room for many more. of the Lord more perfectly? "Come, let us res-no recession in disseminating true principles son together." in the spirit of our tovoly Jesus! We cannot afford to stain God's holy field with

FEET-WASHING

Brethren at Work

A S there was some criticism on the article published in your paper giving my reasons for "Union on Feetwashing," I left a desire to have the judgment of Brc. C. H. Balshaugh upon it, because I thought his judgment supe-rior to my own. Hence I wrote him for it and received the following raply. We sand it to

you for publication to give satisfaction to some who have criticised my article and received no response from me. It was not because of disrespect but circumstances would not well, per-We are glad to know that Bro baugh agrees with us in the object, the vitality

and basis, though there may be some difference in contingents, but we think not if fully understood, and if there is he may be right and we may be mistaken. R. H. Milliam. THE REPLY.

To Elder R. H. Miller ENTREWED BROTHER:-- I have read your three

articles on feetwashing with close attention and deep interest. They are up honor to your head and your heart, even if open at various points to adverse criticism. One disposed to rake up flaws for the sake of argument would perhaps think it easy to construe some express ons as self-contradictory, and others as exceed-

ions as self-contradictory, and others as executing or folling short of the full import of the set send institution of Obrist.

But I have no heart in picking blemishes in an effort so noble in purpose and so admirable in execution. Your essay gives the truth a strong impulse in the right direction, and this reio nder is not intended to di minish but augment its borce.

Your exposition of "one another" is very able and conclusive. It utterly annihiletes the

foundation of one error to which some brethren cling with all the tenacity of consciontious fidelity. The rigid parallel you present betw

washing in haptism and the washing of feet is hardly sustained by the language of the Lord and Master. You admit that plurality of participaute is essential to the fulfillment of the ordinance. At the same time you regard the simple immersion of the feet as constituting the requisite washing. This could not formish ocasion to "south one another's feet." though there is no intent to wash away, filth, the action is nevertheless derived from that fect, else there would be no symbolic basis for a spiritual cleansing. The action is not wholly derived from the mode of symbolic representation in haptism, although the Savior employs the same word. The spostles were so familiar with the action essential to feetweeking, as with that required in baptism; and as no clue as left on record that Christ washed feet differently as to action from that which was common, the apostles were not taught anything new in relation to the act, save its design and the duality of its edministration.

It is immaterial whether I wash one or twelve; but the administrator is the washer, , which, with reference to the feet, had no precedent in the mode of dipping. This idea was foreign to the focts which gove the apostles their impression of the act.

That the same person should wash is justified by Christ's example, and not antagonized by any principle involved in the ordinance. But I am quite satisfied with the double mode, as it meets every essential requirement of the institution. This principle you have clearly alaborated.

That the feet should be washed in prefernce to the hands needs no elucidation. hands are also immersed, and receive on much attention physically os the feet, while in a aper ial symbolic way they receive no attention at all, I would however, be inclined to attach more significance than you do to the spiritual henefit of the administrator. The ordinance is null so far as the recipient is concerned if he be not in the proper frame of spirit. This you concede. This you conce A very peculiar state of mind is also requisite in the one that washes. The whole, self-giv-ing, other-serving, awful import of the approxoate of the Cross was in Christ's insti of that lustral ordinance. . Full community with Christ in His great self-surgender, and subjection to the function of a servant is what

qualities for washing of another's feet; so that the significance lies not wholly on the side of the one to whom the sacrament is administer-ed. The word "lesser" in John 3: 12 is preg-

strongly to the administrator, as the two following verses clearly indicate. The words "If I," and "your feet," in verse 14, with special emphasis on I and your, reveal the true significance of the ordinance as regards the one who weshes: which is veiterated, and if possible made more impressive, in the 16th There is a very peculiar and central Christian quality to be expressed and cultiva-ted in artishing feet, as well as a beautiful symholization of renewed fittees for Heaven having them washed. "If I wash thee not thou hast no part with me." This doubtless refers to the recipient. "Wash one unother's feet," includes the duality of the ordinance, bath balves of which fileur a heaven-deburring penalty in cose of disobedience "If yo know these things happy are ye if ye do them," refers to the and applies to

ite dualism what is said of it in its bisection in the 8th verse The Annual Conference has allowed up liberties that derogate from the cardinal design of the ordinance. Whether single or double, whether we all administer as well as being administered unto, or not, we have as yet but one

mode in so far as that wherein the validity of the ordinance consists is concern-d. I forhear to say more. This shows in what respect I conceive it possible your views might

hear reconsideration. I need not tell you that these descenting remorks are bothed and saturated with a sweetly

Christian spirit. You are doing a noble work, and I rejoice in it. May you shide in strength, and may y arms and hands be made strong by the mighty hands of the God of Jacob. Genesis 49: 24. C. H. Balsbaudh.

OUR DISTRICT MEETING

O'N Tuesday morning, April 27th, the Breth-ren of Northern Illinois District assembled in the Rock Creek Church, Whiteside county, about twenty-five miles south-east of this place There was a pretty fair attendance, and the work was entered into in the fear of the Lord with earnest and heartfelt prayers that the spirit of the Lord might prevail during the deliberations.

ourteen churches were represented by delegates and seven by letter. Bro. Edmund For-ney was chosen Moderator; Bro. Daniel Dierdorff, Reading Clerk; and Bro. John J. Em art and the writer to record the proceedings Considerable business was presented for consideration, and we are happy to say that th discussion upon all the queries and petitions was both instructive and edifying. There were no cutting remarks or speeches designed to wound the feelings, but in the midst of diffe opinions the hest of feeling preveiled. At the close of the meeting-which was on the second day at 3 r. u.—the general remark was, "What a good meeting we have had!" We do not see how anyone could feel otherwise. And no wonder it was good to be there, for there was a great deal of referring to the Scriptures when points were raised; and whenever possible scriptural answers were given to the queries

Missionary work was well considered. Bretheu Miller and Myers informed the meeting that newards of sixty had been baptized in Wisconsin and another church organized. Bro. C. Holsinger reported the church in Marshall inty as being prosperous. The members of the old Board of Missions were unnimously give a reason for all demands of railways. They re-elected for the cusuing year, and \$250 were appropriated for the next year's work.

Brothman Daniel Dierdorff and Enneh Rhy were chosen members of the Standing Commit tre and Geo, D. Zollers and D. E. Price as delegates. It is commendable and exhibits a great deal of confidence in the members of the church when elders are willing that the voting be done by ballot; and that the hallots be read before ganization and in the election of delegates and pers of the Standing Committee. On the

nant with profound Christian meaning, and fled carnality and have become spiritual. me away feeling that the Lord had blessed all of us. The next district meeting will be held with the Bretheen in Lee enunty M M E

"NO OTHER OCCUPATION."

HIS is port of the printed instruction on the of e Railroad Permit, and if th following instructions are to be strictly carried out how can a poor German Beptist preacher make use of such a Permit? is a question in my mind. If our Faith in regard to the sup-port of the ministry was better known to the world at large, I do believe that then the pour Germon Baptest preachers would be included if they had an occupation. Paul says in 2 Thess 3: 7 how to follow him. In Acts, 8: 3, he says that by deconstion he was a tent-maker

had an occupation; he supported himself, he labored with his own hands so that he might not be chergeable to them. If this example is permits. It is in this day a disgrace for pop alar preachers who can commund a salary to follow up occupation and work at it for a living. But if they receive money for their living. But it they receive money for their preaching could they not better afford to pay for their permits? Certainly. They generally pay for what they know and therefore must pay to give it again; but the Scripture says, freely ye have received, freely give; further the poor have the Go-pel preached unto them It is to be without money and without price.

This is what the Brethren follow and rective
no money; therefore if any under the beaven
would be justly entitled to half fare R. R. permits it should be those that preach the G

free. Application was made for a permit and mething like the following occu 'Where do you live?' "What denomination?" "Have you any other occupation beside:

ching? "Yes sir, I farm and thus make my living, so that I might be chargeable to none and prese the Gosnel free."

The agent said, "I can give you no perm the company thinks there are so very meny preuchers in this part of the west. Aint you what they call the Dunkards?

Why you are all preochers." "No sir, we are not all going to apply for emits: we elect our ministers and are so re-

ed and installed, and are not all preachers "Well, are you, then, the head of a church?"
"Well, are you, then, the head of a church?"
"No sir, there is but one head of the church,
viz, Jesus Christ. I have only the oversight of
this part of the church which Peter says we ld take not for filthy lucre, but of a reads nind. 1 Peter, 5:2. Naw if this great care and responsibility is resting on some and they ere to do it by the advice of the apostle Peter, not for fithy lucre, ought not those be the favored ones for permits? A shepherd has been on abomination to the Egyptians. Joseph's breth-ren said their occupation was shapherds. Peter says in reference to Christ that when the chief Shepherd shall appear we shall receive a crawn of glory that fadeth not away. In view of this let us not leave the examples given ne in order to be advantaged or to have gain in any way or manner, and that which fadeth not away shell

belong to the poor German Baptist preach-er, God bless him. ANSWER. Railroad corporations work for wealth. Their

toin classes they toyor. They favor person attending conventions, Annual Meeting, mini ters, editors, &c. Not every station agent can sny "no other occupation" to ministers in or pristed for the next year's work. The der to prevent the merchant-minister going tree reported the receipt of \$388.91 and over their rouls on secular husiness. For in dar to prevent the merchant-minister going expenditures \$360.88, leaving a balance on hand stance, there may be a brother in the hoot and shoe business, and if he have a bulf fore permi may travel over the road a dozen times each month in the interests of his store. To prevent this the Reilroad companies say, "no other occupation." It is the preacher they desire to favor, not the merchant. But we have found that when the Passenger Agents know our people and their devotion to a free gospal, ti e andience, which was done both in the or invariably grant permits. The agent of the miration and in the election of delegates and Chicago Milwaukee & St. Paul Railway, Fer sonally urged me to notify our ministers along first ballot for Reading Clerk, two brethren had their lines sto send to their applications, and the same number of votes, whom a second half that they should crase what they did not wish

where. If we live right, and work hard to make the truth known, and then suffer, let us not become despondant, but patiently process our souls. Let none of our ministers procure a ministerial permit, and then use it for secular purposes. The first does not go that way and honesty demands that we show not our Nharting

DESIGN AND FORM OF CHRIS-TIAN BAPTISM.-XI.

Baptism into the name of each person of the

Holy Trinity. THE Christian Standard coys, "The fact that the sportles haptized 'in the name' -en o onomets -of the Lord Jesus, that is, by the thority of the Lord Jesus, by no mean flicts with the fact that they were haptized 'into the manus wiels to enouse of the Father and of the Son, and of the Holy Spirit." p. 332. The Christian, a Compbellite paper, published in St. Louis, Mo., has the following sery clear remarks on this subject: "The conusion on this subject arises from a lack of disprimination, in the common version, in the ren dering of Greek propositions. In his commis-sion to the apostles Jesus said, 'Go teach all nations, baptizing them into (sis) the name of the Father and of the Son, and of the Holy This preposition expresses transition age of relationship to the Father, and Holy Spirit." Peter commanded the Pentecestians to "ropent and he haptized upon (eps) | Pedo-Baptists, respect the given formula in the name of Jesus Christ." Acts 2: 38. This their administrations and thus recognize its preposition indicates the ground and source of these commands, which, as seen in the commis-sion, is Jesus Christ. It looks not to the end of the command but to the source, the end or sign being indicated in the clouse following. In the account of Peter's visit to the house of Cornelius, it is said be commanded them haptized in (en) the name of the Lord Jesus that is by the authority of Christ. They were however, no doubt baptized into the name of the Futher and of the Son, and of the Huly Spirit. Again persons are said to be baptized into(eis) Christ, (Rom. 6: 3; Gal. 3: 15) hecause haptized by his anthority, and yielding obedi ee to him they come into his government, and into the benefits of his death. It is proper, then, to be baptized by the authority of Christ into the name of the Father, and of the son and of the Holy Spirit, and bring the perso that this commission was given before the formal establishment of the kingdom, is entirely without force as it was given in direct view of the establishment of the church, and is the only authority we have for preaching and haptizing." BEETHREN AT WORK

Bingham seys of the early Christians, "That her did not anderstand those passages of scripture which speak of haptizing in the name of Jesus or Lord or Christ, so new forms of haptizing different from the original form delivered by Christ, but as Eulogius in Photoius has explained them. To be haptized into Christ Jesus signifies to be haptized according to the command and tradition of Jesus Christ, that is "in the name of the Father, and of the Son and of the holy Spirit,' according to which sense it follows that the form of hoptism delivered by Christ was not changed, as some imagchief aim is to make money, but there are cerine, but precisely observed even by the apostle and after them by the general consent and

practice of the catbolic (i. c., the universal) Bingham's Antiq's of the Chr. Rev., yol 1, p. 484. Facundus of the sixth century says, "When it is said in the scriptures that baptesm ministered by the spectles in the name of Jesu Christ this aught to be understood by way of opposition to the haptism of the Jews, and not as to exclude the invocation of the other DuPia's Eccl Hast, vol. 1. p. 555 Basil says, "He that takes away one person from the Trinity, and is haptized only in the name of the Father, or only in the name of the Son, or only in the Father end Son without the Spirit, receives nothing, but remains null and unitiated; for in the Trinity alone initiation is Agein he says, "That heptism which

is sait were, the compendium of our whole faith, is not given in the name of the word, but twenty vides not the otherwise. This method steep's twenty or after or explanation of the latter, but only indeed to give good statefactors, the complete of work records to give good statefactors, the complete good statefactors, the complete good statefactors, and the complete good statefactors, are completely completely one of complete good statefactors, are completely completely one of the complete good statefactors, are completely completely one of the completely completely one of the completely completely of the completely comple

which we curselves were beptized; for in the name of God, the Father and Lord of the unirse, and of our Sevier Jesus Christ, and the Holy Spint, they then receive the washing with water; for Christ also said, "Except ye be horn again, ye shall not enter into the king-dom of God." Writings of Justin Mortes dom of God." Writings of Justin Martyr and Athenegoras, p. 55. To suppose that the Savior, after prescribing

the form of haptum in his own low and by his own authority, whatever additional instructions or qualifications he might afterwards impact to the spoetles would raped or modify that through the agency of the Holy Spirit brothrwise before it began to be in vogue and at the ery beginning of their ministrations, would be to impeach his divine stability and virtually to deny that he was the Christ of God. But not The Hoty Spirit was to bring all things to remembrance of his sportles, whotsoever he had commanded, therefore we conclude that there is no other rational view of this question than that the epostolic commission described in Matt. 18: 19, contains the only outhorized form for the administration of Christian bentism. But why urge this thought further, since, except a few Unitarians, (including the ancient Euromiens, who to be consistent with their practice, substituted the apostolic lan guage in Acte 2:38 for the form given by Christ in the commission) the profe tian world of oil ages, Papiets and Protestants, Greeks and Latins, Pedo-Baptists and Anti-

HOW IT WORKS

validity.

N the great and heautiful valley of the Mississippi there is a city noted for its thrift and energy in business matters, and denominationally it is in the third rank. There are enough church houses to hold every man, woman and child in the city and as many more, Then, too, it has its secret lodges of F Masons and Odd Fellows, and severel other "behind the wall" societies. But this is not just what we started out to tell. In this city a devoted hand of Methodists concluded to hold a revival and see what they could do towards making the people better. They labored zeelcusty day and night, and no doubt felt that necess would crown their efforts. We have not one word of disapprobation for this desire on their part, for it is not precisely what we started out to tell. One evening Christian No. 1, not a member

of the Methodist church, however, concluded to attend the revival and started therefor. On the way he had occasion to stop at a store and there he met two Methodist friends, and soon they started. Christian No. 1, thinking they were going to meeting, followed them; but on arriving at the point to turn to the right the good Methodist friends turned not, but

went straight on. cries Christian No 1, "is there no "Hold !"

eeting at your church to-night?"

There you have it. Christian No. 1 went on to the church and there he found the minister and a few members toiling and proying that mule might be snotched from the burning to be made new creatures; that sinners might come ont from among the world, put on Christ and walk hameless before the Lard, while well, while what? While the majority of mole memhers were in secret chambers, perhaps gazing on the ridiculous initiation of a member or the advancement of one to a higher degree. This is

BIBLE-SCHOOL ECHOES.

HOULD nothing occur to prevent, this work will be ready to send out by the time we piletion of a Hymnal soveral years ago, and pinton of a Hymnal several years ago, and when he beared that the bethere at Hunting-don were preparing a Hymnal, he turned his stretchist to a simulater work which would be adapted to mission fields where the minister or church must emply the books. In connection with this idea he kept in view the needs of Bihle Schools among the Brethren, and has the work, Because we believe it to be good, and not because of any profit to us, for we have agreed to handle the book without compensa-

HOME AND FAMILY.

, love your wives. Wives, submit you your own hasbands. Children, ob a. Fathern, pourchy not your children your parents. Fathers, provide not your childre wrath but bring them up in the nurture and monition of the Lord. Servants, be obedien them that are your masters.—PAUL.

THE SICK WIFE

BY ARDIE BEE.

WELL, Dr. Wynn, I hope you will soon have her cured up," said George Mor-ley, as the doctor came from the sick wife's

ge—I am afreid" and the doctor No, I do not think that I can cure hesitated! "No, I do not think that a ber," he continued, and he noticed the shock of ber," he continued, and he noticed the shock of ber," he continued, and he noticed the shock of the s pain which his words gave, with pleasure, cruel as it may seem. "I might give her medicine for the next ten years, if she lives so long, hu it would be useless. You must take the case in hand yourself. No one else can do her any good. You seem astonished, but I only wonder yen do not know it wonrasif. I'll tall you inst ow it is. Your wife grew up in the city, with brothers and sisters, and other relatives around her, and they made her life happy. birds and pictures, and flowers, and books, to birds and pictures, and flowers, and books, to make the days pass pleasantly, and there were entertainments to attend whenever she wished to break the monotony of home life. You know how it is here in this isolated farmhouse what a said change it is to the poor girl. I do not believe you have bought a book, or a picture since she came here. I miss even her pa-pers and magazines. She has not a relative within bundreds of miles, and naturally misses the sympathy and magnetism of her old friends How can she belp being discouraged? Three years of such life is enough to kill a woman

with any heart of all " it, doctor, Laura thinks just as I do: that is, that we must be very saving until we get the farm paid for. When this is off my hands the man paid for. The men the second of the fine things she used to have at home, but we never should get along in the world if we began in

"Much good a new bouse " if you keep on in this way. 'Two by six' will be enough for her, long before you get ready to build it, unless you try to cure her yourself What a pity you did not marry one of your neighbor's girls! They are used to form life, and would be at home here, but of course you thought you must have some one a little differ. would be just as sensible to set on of the florist's hothouse plants in your pasture and expect it to repay you with an a of fragrant blooms, me and expect her to thrive in

and after that long speech, the doctor got into his buggy and took up the lines. But, doctor; waitdon't go 'yet," said Ma Morley, whose face expressed his puzzled mind "I do not see how I could change things here

even if my life depended upon it." Nonsense, Morley, You can and will, I know In the first place be a lover as well as a buehand, and work for her as if you enjoyed well as when she was Laura Bateman. Make a shutter for that south window, and put s shelves in it so that she can keep plants. Two or three evenings' work will do it, and such is bor of love on your part will bring roses to Laura's pale cheeks again!

"But plants and pats and seeds cost some thing, doctor, and I am a poor man, you

Well, I guess sickness'costs somethis sa you are in a fair way to find out! My coming to-day will be five dollars, and that, expended for pots and plants, or papers, would be a mine of pleasure to your wife. I tell you your wife is starving to death." "Why, doctor, we have everything we need to eat! You just ought to see our cellar!"

"Fudge!" said the doctor; "that is just like a an. He is always groveling around in the cellar, and never thinks of getting any high Of course I know you have enough for the physical life, and if you were cattle you might thrive on your abundance, but what do you do for that finer sense of man, the spiritual life? How often, now, do you exchange social visits with your neighbore? "Why, not often, of cour

"No bat I remember when a young mun of "George is so good! Ins' the fixing may window your size didn't think it any hardship to do his nicely? "Tell Mrr. Winn not to give all her obserse arrly, and geallop of five or ten miles to slips away, for I am going after some my-walk with Laura Batensan down to prayer self som. George says we cannot afford to meeting! Now, although she needs to go much more than she did then, it is too much trouble to hitch up the horses to take her anywhere! George, you are just getting selfish and lazy, and if you do not cure yourself, there is no hope for your wife. Of course it will cost something to keep her well, but it will cost more to have ber well, but it will cost more to have First, there'll be extra help in the

house, then a doctor's hill of a hundred or so dollars a year, and then a coffin and funeral "For heaven's sake, doctor, stop!" cried the long-suffering bushand. "I'll try to do better in the future. You have told me the truth and I am ashamed of myself. I'll show you a hap-

py girl again, if I live? That is right, my boy! Only love your wife

ugh and the rest will be easy. Now I going in to tell her shout the lectures, and if she gots interested in them, see that you do too, and take her to hear them. They will do her more good than anything in the drug

Dr. Wynn entered the sick woman's room with a smiling face. "I came back," he said "to tell you that Prof. White, of Waynesville, is to give us five lectures next month, and you are to get well right away, so that you may he

"Prof. White! Oh. how I should like to hear bim!" said Laura, brightening up instantly.
"He lectured for the lyceum at home, the winter hefore I came away. It would seem like old imes to hear him again; but George has much to do that I do not suppose we can go. again; but George has so "Ob, pshaw, now," broke in the doctor, "If corge cannot manage his work I'll come out and help him, for go you must! Just remem-ber that, now, and not accordingly," laughed the doctor, as he threw his gloves on again. And you are to stop at our house the first u come to town, for I heard my wife say be had some fine geranium slips for any one ited then

Thank you, doctor, I should, like so much to have them if I had any place to keep them. I tried keeping plants when I drat came here, but I had no good window for them, so I gave

"A shelf or two in this sunny south window would give them a good chance, and outside shutters would prevent the room's free

zing, I guess. Try again, and make it more bomelike here! The doctor spoke cheerily, but the pale lips

The doctor spoke casecily, was not passed, quivered, and the tears came in spite of the in-rabil's effort to keep them back. "Nothing will ever he homelike here," was her thought, alough it was unspoken. "Now, Laura, you must cheer up. Better mes are coming, and we will soon here you up again. I will come to-morrow to see he

are getting along, so good-hye The doctor bowed himself out, but looking sck, saw the homesick, sobbing wife, folded in her husband's arms! "They will be all right how," he said, as he gave Selim the lines for

s homeward drive. Mr. Morley was thoroughly arous Mr. Morley was thoroughly aroused, and set about "caring" his wife at once. When the evening work was done he washed and brushed p, and instead of sitting down with his pay at by his wife and talked of the past, the pres out and the future. They talked over many little plane for making the home pleasant, that had long laid dorment in Laura's mind, for there was little encouragement to tell them to the man who was "always too husy to attend to it now." He found that it was not time no oney that was needed, so much as a will hand and heart. The window-shelves were talked over and planned, a needful ventilater settled at last, and the lectures decided unon Hope sprang up at the touch of leving 6

when the dector came next day be found his patient in the rocking chair, watching her husand put up the nicely made walnut shelv He hed a wide shelf for the lower part of the window, and two narrow ones to go higher up, and was laughing and chatting as if it were no great bardship to do something to please his wife, although he know that in consequence of his day spent in "fooling around," as neighbor Stuhs calle it, he might have to get a load of wood or corn, on a stormy day. He remem-bered that there had been many a rainy day

miss those lectures, anyway. I um so glad you spoke of them. I shall be so happy to be going somewhere again." There was no need for the doctor to leave medicine, although he put no s

few powders 'for the looks of it."
"Ten dollars thrown away," said Mr. Morley to himself when he paid the hill, "or it would have been, rather, if the doctor had not talked to me like a father. Why can't little sense of his own, I wonder!

As he went on with his work he thought of Laura's words to the dector. "George is so good?" 'So good? he solilequized, "when I've driven all the pleasantness out of her life with my focileh plea of economy, that was not econ-omy at all! 'Se good,' when I have failed to cherish her over since I brought her place, that must seem like a desert to her com pared with her old home!, 'So good!' Well, I'll try to deserve the name in the future.

And he did deserve it. He discovered that h could do the chores now, in time for church or lecture, so well as when he was courting Laura, four years ago. Prof. White's lectures well or all they cost him, and one a they took him home with them, and Mrs. Morlay enjoyed the visit or she had not enjoyed a visit for many a day. The plants were not admired by Mrs. Morley alone, for they had a refining influence on her husband also, but he ver declared that the swee f, were the nink roses in Laura's checks and a ng leaf on the house plants ever reminded him of the gloomy days, when the roses faded from the dear face that might have been hidden from him forever. And as they grew old together the husband

learned how a woman might be starving, even when there was a surplus "in the cellar," And giving her the pure and unselfish love that per he spiritual than to the physical life, he found it returned to himself in his "an hundred fold."

ANNOUNCEMENTS.

Notices should be brief, and written on p

The brethren of the Rock River Church Lee county, Ill., will hold their love-feast on the 25th and 26th of May, commencing at 2 o'eleck P. M.

The distance of the communion meeting our Flora is three-fourths of a mile instead of three miles, as stated in No. 15. Those coming to the district meeting of the

Middle District of Iowa, May 14th, will ob-serve the following: Those coming from the east, south and west must be at Cedar Rapids by 7 A. M. Take the Dysort train on the B. C. & N. R. R. and stop off at Benton. Or take the passenger train at 7.30 and change cars at Vinton; thence west on the Pacific Branch to Benton. Meeting to commonce at 8.30 A. N. Lovefeest and preaching on Saturday The usual invitation to all. Parea Forner.

The brethren of the Bethel Church, Holt smity, Mo. have appointed a lovefeast a meeting house, ten miles north of Forest City, on Saturday, May 23, beginning at 4 o'elock P. w. The usual invitation is extended to be with us. They will be met at Forest City or Biglow by giving timely notice to me, at Mound City, Holt county, Mo.

John H. Miller.

rethren of Naperville Congregation will hold their communion meeting on the 22d and 23rd of May, commencing at 2 P. M. A general invitation is given. On the line Chicago, Burlington & Quincy Rullroad. On the line of the C. F. MARTIN

FALLEN ASLEEP.

SHOEMAKER.-In the Equirrel Creek Church Ind., April 14, 1890, Sister Lydia, widow of Bro Daniel Stoomaker, aged 60 pears, 9 months and 4 days. Funeral discourse improved by Bro David Bechtelkeimer from Rev. 16: 13. (P. C. and G. P. please copy.)

FLORY.—Near Lungmont, Col., April 15, 1 Elmer Jacob, unfact child of Bro. J. S. and Si Ellzabath Flory, aged 10 months and 7 d Funeral discourse by Bro. Noah Flora.

LINDERMAN.-In Elkhart county, Ind., March 28, 1880, Sister Christians, aged do years, is months and 3 days. Funeral services by the writer from Rev. 12:18. JOHL SHIVELY. (#. C. please copy.)

OUR BUDGET.

-Lovelines -Good for fathers -Good for mothers -Good for children

-Good for everybody. -The Christian must have it And when he has it, it can be se

Be sure to reed the scriptures daily. For in them God reveals himself to y -And shows you what you are by six, and what you must be by grace.

-Ninety-seven thousand square miles of sh-marine electric cable are now in working order.

-The king of the Belgians is sending six small steamers to Stanley for use on the Congo river.

"Cowardice asks, "Is it safe? Expediency asks, "Is it politic?" Vanity asks, "Is it pop-ular?". But conscience [asks, "Is it right?" -Both houses of the Wisconein Legislature have edopted a resolution in favor of submitting the question of female suffrage to e of the people of that State.

- A Massachusetts physiologist asserts that there are no fine singers who use tobaccco. It is proven in the dissecting room, he claims, that tobacco injures the voice

-The steamship Great Eastern is being fit-ted up to carry live stock from Texas to Enland. Her carrying capacity will be 2,000 ead of cattle and 56,000 head of theep.

-Another important old manuscript has been found in a famous Greek monastery on Mount Athos, which it is believed, may throw so light on difficult passages in the Enistles of St

Railroad is a bridge six hundred and forty feet in length, and one hundred and thirty-five feet above the water. The water is only two feet wide and one foot deep. After giving out his text on Sandon Out

ber 19th, Mr. Spurgeou said the sermon he was about to deliver was the fifteen-hundredth which had been preached by himself in regular succession from that pulpit, and also printed -The New England Methodist Conference re

force to admit women to desconships, but the members express themselves as favoring their admission to the pulpit as lay preachers, he-lieving that their influence over members of their own sex would be salutary. There are two hundred and 86to the

Indians in the United States, one-half of whom wear citizens' dress. Over six thousand of their children attend school. We have made three hundred and twenty treaties with the Indiana, pearly every one of which we have broken -A man in active life requires thirty-siz

ences of solid food per day-asy nine our of unimal and twenty-neven cunces of vegetable —according to established scales of diet in the English and French army regulations. d and drink a man, will consume about 1,500 pounds per as nous. Of course many persons consume much more, but this is an average es-

-A fact probably but little known is that the United States nickle five cent piece furnishes a key to metric measures and weights. The coin is two centimetres in diameter and its weight is five grammes. Five of them placed in a row will give the length of a decimetre, and two of them will weigh a decagramme, As olitre is a cabic metre, the key to the me ure of length is also the key to the measure of -The Baptist Year-hook for 1880 gives a

ry of the strength of this denomination in the United States in 1879 as follows : Associate ciations, 1,095; churches, 24,794; ordnized min isters, 15,401; edditions by haptism, 78,924; by isters, 15,401; additions by haptism, 75,524; by letter, 33,500; by experience, 5,222; diminos-tions by death, 14,437; by letter 35,067; by ex-clusion, 20,580; by erasure, 3,808. Total mem-bership, 2,183,054, as compared with 2,102,034 for 1878.

-Astronomy has given us so much and such socurate information respecting the sister planets which accompany our earth in her dixzy whirl through space, that we watch with ouzy want tarongs space, that we watch with almost as much interest for mare from the antipodes. The latest news from the re-notest bounds of our robar system as from the antipodes. The latest news from Jupiter is that a strunger red spot has appeared on the fase of that planet, the cause of which no one has yet been able to explain. It is being stodard with great care and interest by homdrade of observers

EASTERN LANDS.

MANOUPPIAN VITLAGE LIFE

THE flanoverian village of Emiles distant from a famous university town in a district which still maintains many old time customs, and which presents, therefore, a curious image of German rural life thirty or

forty years ago. The approach to Efrom Gpratty. The thorough culture of German fields and the shaence of fences makes a rural prospect especially pleasing to an American At the foot of a low hill, and completely em howered in green, lay E--, with nothing of it visible as we neared it except the churchsteeple and the red tiled roofs of the principal houses. My ledgings were in a house near the church; my room—the hest in the house— communded a view and smell of the stable and barnyard, with its manure heap, which we passed on our way from the street to the from door. I still wonder why in E - the parlor, dining-room and best sleeping rooms are made to face the harnyard, while the kitchen and ser-vants' rooms fook out upon a pretty garden in which the family spend the ma est of its some days.

nune or village of E-- has about six hundred inhabitants. It has no manufactures, and all its people, even its efficiels ex-cept the clergymen, live partly or entirely up on the produce of the soil tilled by themselves The tilled land is minutely subdivided, the pas rage and forest-land being held and used common, while the laws and customs governing this use, and the general system of land tenure culture and improvement are in many ways us to an American

The land belonging to the commune or village of E--is divided into tillable, posture and wood land. The tilled land amounts to and wood land. The tilled land amounts to eleven hundred and forty acres, and is owned in plots of from thirty to fifty acres. The The Baserweister, or head of the village, owns one hundred and fifty acres, but he is unex-coptionally wealthy. The church lands are two hundred and eighty acres, and there are also two hundred and ten acres owned by a noble family, non-resident. The tillable church lands t to factory and railroad laborers in small plots, and the women of these tenants form a part of the general laboring force in the harvest

Twenty screen is the least amount of land that a peasant, who lives on the produce of his farm alone, can cultivate profitably in this region and the living thus obtained is so miserable that those who own so little generally eke out their subsistence by renting land from richer their subsistence by reating land from richer farmers. Sixty acres of land around E—— have been set apart, by old usego, as common, on which those of the villagers who own 'vil-lage rights' grave their animals, and from which they get clay and stone for building and a certain amount of hay for winter use. extreme subdivision of the land around E- is the result of the laws which govern the inheritance of land in that province. At the death of the head of the family his land is divided equally among his children, the wife having first taken out of the estate the amount of first taken out of the estate the amount of money or land she hrought her husband at her marriage, and in addition to this, a part equal to a share of one of the children. The mother's property at her death goes to the children in Church lands can be sold when the consent

of the minister, church trustees, and church government has been obtained, but such sales rarely take place. Land belonging to the com-mune as commons can not be sold unless spec-

mune as commons can not be sold unless special authority has been given by the state.

The highest value I heard set on land in E—— was three hundred dollars an acre for a garden-spot in the village itself. Land near E-is not worth so much as near some of the towns around it, because it has never been rerkoppelt or "married," as the process is called by means of space a peasant obtains one comby meant of which a present obtains one com-pact farm in exchange for a dozen or more wide-ly scattered small fields. This Ferkoppelms and the laws and customs which make such a process necessary show so much of the German farmer's mode of life that I will explain the shapper in which it is carried out: In accordmanner in which it is carried out: In accord-ance with the laws which govern inheritance, each doughter must receive either at her mar-ringe or at the death of her purents a certain share, varying with the number of children, of

two spart Now, when this couple die, each ANOTHER AGED PILGRIM GATHof their children receives us share, not of the whole, but of each held owned by the par but a small fraction of an acre, and no two of which lie together. To remedy the evil of To remedy the evil or

Suppose this process to go on for a century, and it will be readily understood that a peasant may own thirty or forty fields, each containing this system, Verkoppelung commissions wer created for each province of the state, which also undertook the draining, irrigation and lay-ing out of roads through the lands on which they worked.

Any landholder in a village may, by x

stifying the district magistrate, call a mostin of the farmers to consider whether the land o the village shall be verkoppelt, but if less than half the land owners respond to the call, or it a majority are against the measure, the calle of the meeting has to pay its legal expenses If half the landowners respond to the call, and the question is favorably decided, notice is a once sent by the magistrate to the general Verkoppetung commission. This commission de cides whether the village meeting did its work in a legal way, and, if the requisite amount of red tape proves to have been used, appoints an inferior commission to see that the roads, causis and ditches are properly placed and to be re-sponsible for the honest performance of the work to be done. The first work of this com mission is to register the value of the Isad own ed by each farmer; then the land is ditched and canals and roads are built. After the work is finished, all the land in the village is vided into a certain number of grades, gene ally eight, the first of which contains the heat farming land; the remainder containing continfarming land; the remainder containing contin-ually poorer and poorer land until in the last are placed the mountain pastore fields. Upon each one of these suinivisions a price is set by the commission; the total value placed upon the land bring, of course, equal to the value of all the village land before the Verhoppelung. The commission then retires, and a farmers' meeting is called to ratify its valuation. If at meeting is called to ratify its valuation. If at this meeting any one objects to the price set upon any piece of land, his objection is noted and sent to the general commission, and, if thought to be reasonable, the land is valued anew; but if the question is decided adversely to the objector, he has still the right to refuse to take the land in dispute, and it cannot be forced upon him. If, however, a considerable number of objections are made to the val

a new inferior commission is appointed, this me among the farmers who have objected the former valuation; and the decision of this

last commission is final, no appeal [being alingries baying been a

djusted, the general commission allots to each armer arbstrarily on amount of land equal in value, although not perhaps in quantity, to that he had before the land was taken. Whenever there is a pasture among that belonging to the village, each farmer receives, after the Verkoppelung, a certain amount of it; in which case his hand lies in two parts. The average out per sere of the whole process is about five foliars, and this is assessed on each peasant according to the value of the land he re sives In

case any farmer cannot pay his share of the ex-penses, his lend is sold just as it would be for unpaid taxes. When a person has land to let, he sends to the town orier, who then parades the streets, heat

ing a drum and stopping at each corner to announce that such a person has so much land which will be rented on such a day. On the day mentioned, all those interested meet in the public square, and a lawyer, or the village mag-istrate, states to the assembly the quantity and location, and the general terms upon which it will be rented. He then suctions off the lot iocation, and the general terms upon which it will be rented. He then anctions off the lot field by field. The highest price paid per sera per year in E—— is seren dellars and fifty cents, and the poor land rente salow as twelve conts a year. Leases run from air to sighteen years. Each renter deposits with the magistrate at whose office the lease is drawn up a sum of money equal to the rental of the land he has taken for one year and in most cases for two years. The money thus deposited remains with the justice during the whole term for which the land is repted, and then is returned to the the land is rented, and then is returned to the depositor if he has paid everything due the landowner. The amount of ready money thus required is so great that farmers can iside on af-ford to rent more than a few acres of land, Owing m part to the excessively high rent paid for land, and in part to this deposite, farmers LDER Michael Lyon, of Hudson, McLean

county, Ill., one of the oldest persons me 17 county, ill., one of the oldest persons us the county, breathed his instanter a gradual and almost imprrespible decline of several months, on the 11th day of Murch, 1880. He was born in St. Mary's county, Md., September 25th, 1793, consequently at the time of his death lacked six months and four days of hav-ing reached the age of eighty-seven years. During his earlier years he engaged in tenching school in the mountains of West Virginia, to which place he had emigrated with his father, Jonas Lyon, when uine years of age. He often met, in later years in his travels, with persons who had received instruction from him in child-hood and who had become old and hoary-headed, yet still cherishing the warmest affection for their teacher of long ago. Of a devout and religious turn of mind, he in early life ettached himself to the leading denomination in his vioinity, the German Baptists, or "Dunkards," and while yet a young man entered the mines try, in which he distinguished himself as an un-tiring evangelist. Before the era of railroads and transfer companies, he traveled on horse-bach and at times on foot, carrying the glad news to many a mountain family, whose r ions privileges were made up of the irregular

visits of traveling preachers like himself. He married in 1816 Louisa Stingly, of Virginis (deceased 1863), in which State, now West Virginia, he lived until 1865, when he came West. He was the father of a numerous family of sone and daughters, all belonging to the same church, and all except the first survive him. 'He was an extensive reader and his mental faculties served him well up to with-in a short time of his death. The last ten in a short time of his desta. The last ten years of his life except two,were spent in study-ing the prophecies. He found great comfort in what was revealed in them. He was a model of patience. He was never known to murmur or complain and had an unwavering faith in God's promises which were fresh in his mind to the last while almost everything else was forgotten. Finally, on the eve of his departure we noticed a difficulty in his breathing when in a few minutes he closed his eyes and mouth, and passed away without moving a muscle. On the next day he was interred in the Hud-On the next ony to be some common being preach-ed by Michael and Henry Forney from the words "I have fought a good fight."

THOMAS D. LYON. (Primitive and Preacher, please conv.)

MISSIONARY WORK

A T a missionary meeting held in the Spring Crask church, in the Middle District of Indiana, on the 22nd of April, 1879, a committee was chosen of five visiting brethren, S. M. tee was chosen of nive visiting meturen, S. at.
Ausherman, John Shriver, John Suowberger,
Artemis Sgitth and Solomon Elikenberry, with
instructions to choose a chairman, treasurer
and secretary from among themselves or the
hrethern of the district. The committee selected brother David Neff as Moderator of the oard, brother Aukerman tressurer, and bro er John S. Snowherger for secretary. then appointed solicitors in the different con gregations to solicit funds to carry on a mission ary work, and chose ministers to go forth and preach the word in its primitive purity to those who are living outside of the boundaries of or-ganized churches. Brethren Joseph Leedy and Abraham Miller were selected as evangelists, and went forth to declare God's word to the dying sons and daughters of men. From a letter received from brother Miller I learn that they started on their mission the 10th of October They went north of Rencalcar and continued their meeting until the 23d. Twelve were their meeting until the 23d. Twelve were re-ocived by haptism. They then went to the Monticello church to a Love-feast on the 24th, at the close of which six were added to tha church. They then went to a school-house commenced meeting and continued one week and fifteen more deserted the camps of sin and joined in with the people of God. Then brothjoined in with the people of God. Then broth-or Lady's health not being pool he left brother M. alcon, who has laboured when able until P-h 10th, 1850. About forty were received by haptism, all on new territory, with good pros-prets for more and many alli calling, for preaching. The brothem think by a proper effort much good, can, be deven. A precised a statement of the financey that here been disner

agreed that the present Board would continue their services another year, therefore they re-organized and chose brother S. M. Aukerman treasurer, Abraham Ruschart moderator, and the writer for secretary. The erangelists selecthe writer for secretary. The evangelists selec-ted were brethren Abraham Miller, Dovid Bechtelheimer and A. Leedy. May success attend them on their mission that many sin-ners may turn from the paths of vice and degredation, and seek the ta ue and living God; I obedient to his laws, obey his commandments and finally be saved is W. S. Toney, Secretary,

FROM BIG GROVE TOWN

THINK if some brother would come to this part of the country and hold a meeting there might be great good done. There are members here and they mover get to ermon from their own denomination. I am ere as a Musionary Baptist. I am stopping with Jeretta Gilispy, a member of your church, takes the B. AT W. and favors me with

Pardon me for giving a little history. I have been in the service of my Master twenty-right years and have traveled from post to pillar. I have seen a good deal of the church called the Dunkards, and there is sound dectrine there and I hope soon to become one among them. I feel like doing all I can for my Lord and Mas fiel like doing all I can for my Lord and Mas-ter. I find a great many Christmas like Paul said to Timothy, "Having a form of godliness but deaying the power thereof; from such turn away." If those who call themselves, to-day, Christians, would search the Scriptores and live earch by reading two or three chapters and lay the Bible on the mantel, and there it stays till the dust settles on it so thick that you might write your name on the lide, and then those Christians go to church and put on long faces; others go to church to be in society; some join the church because father or mother, or brother or sister or friend belongs. this a form of godliness? Again some who profers to be Christians will not help to spread the gospel, nor help the poor, nor take the time to visit the sick; no, they are afraid they will lose visit the stek; no, they are attaid they will lose some time that perhaps would make them e-dollar or two. This I think is a form of godli-ness, and is it any wonder that God does send death and destruction and poverty ou the pro-ple. This is what is being practiced the world over, and religion is becoming a form of godli-ness. Well is it said "There is none perfect over, was a successful with said "There is none person no, not one." Where God is there is power and I think it is in the B. AT W. and in the land Church.

R. GERLES.

PIGEON CREEK CHURCH, 1LL

OUR little church met in council on the 10th

Of April. The meeting passed off pleas-antly, all feeling that God was aiding in tha work. On Sabbath brother C. S. Holsinger preached two very touching discourses, warn-ing sinners to fice the wrath to come, and also encouraging saints on their way to glory. One applicant for haptism, one who was formerly a member of the "Campbellites." The arrow of conviction pierced the hearts of others and caused them to feel that all was not well. May God help them to fully make up their minds and turn in with the people of God before it is

I know of no sight more charming and touching than that of a young and tender bride in her robes of virgin white, led up trembling to the altar. When I thus hehold a lovely girl in that tenderness of her years forsake the house of her father and the home of her childhoodand with the simplest confidence and the self-ahandonment which belong to womee, giving up all the world for the man of her choice; when I hear her in the good old language of the ritual. I hear her in the good old language of the recon-ypelding kenergle fo him "for better or worse, for richer or poorer, in tickness and its health, for love, hence and obey, still death us do part," it brings to mind the besutiful and afforting devo-tions of Endr-"whitter thou good. I will out the property of the property of the property and where thou lodgest I will lodge, they people and where thou lodgest I will lodge, they people shell be my people, and thy God my God.

· Over earlies is mentioned in the divises eracles and that one was cursed. God weighs men. Character, not similars, opens the door to the rings out at the death of her quessed is ordered [for back, and is part to this deposits, finances] exhibitions of the tension of the histories of the limited to the tension of the histories of the control of the properties of t

PENNSYLVANIA

Lower Cumberland.

Lower Cumberland.

On the 13th of April we had our council
meeting, and it proved to be a very solemn.
interesting and important meeting. There
were twenty applications for certificates o membership by brethren and sisters who had lately moved from the district. Ten of them four families—went to Kansas. There was also one application for readmission by reconcil-At the dinner table while the church was about electing delegates for the District Meeting, our beloved old brother and elder, Moses Miller made a speech in which he said we could not get along without the word of God and the Minutes of A. M., that the Aunual Meeting was fed by the District Meeting, that there were very weighty and supportant matters to be disposed of by the pending A. M. that he knew more about than we did, and the we should select delegates with a view of their fitness to be sent there. Brethren Moses Miller and Adam Beolman are our delegates to our District Meeting. May the good Lord bless

On last Sanday after preaching at Hoges town, we took some refreshments with our heloved old sister Gipple. Afterwards she went with us to visit the family of her son, and our brother and sister. The condition of this famity is at present indeed the saddest case of affiic tion that we have ever seen. Their little son six years old, is the center of it. He is afflicted with that most dreadful of all diseases that human flesh is heir to-Rose Cancer—the fungou growth of which covers his entire face, almos to a depth of several inches. For two years he has been entirely blind, and otherwise physically, gradually wasting away until there ap-pears at present, indeed but a little step into the other world. We do not, and we don't the other world. We do not, and we use think the parents of this, poor little fellow ask our heethren to pray for the salvation of his soul, but for the mitigation and close of his soul, but for the mitigation and close of we earthly existence. The inquiry of our dying Savior on the cross would be, on our part, and in behalf of this little suffering, dying mortal a very hefitting prayer, -Oh, my God, why has thou foreaken him! J. B. GARVER.

Gilbos.

On the evening of March 14th, by order or our Home Mission Board, Eld. John P. Ebersobs and the writer met an isolated and a neglected colony of members living in Henry Co. Obio. Several denominations have their reresentatives in the neighborhood, each of which hold services in the same school-house. We found the hrethren in rather a low tide of relifound the brethree in rather a low tide of reli-gious interests; the meeting however opened up with an encouraging air. My retern traveling companion had left his wife in delicate besith therefore was necessitated to return on the 18th. therefore was necessitated to return on the ASEA. We continued our labors feeling much encouraged at the serious, prayerful air that perraided the meeting. We closed on the expering of the 29th, having led mineteen precious souls into the watery grave, for which we feel to praise the Lord for the victory He gained. The meet-Independence ing afforded premious seasons of rejoicing to many families; all except two being purents in the progress of the meeting we got involved in the following trouble: On the night of the 21st, we gave way for Eider Belmon's appointment (of the church of God) who, hy request of his members, held forth, with more seal than knowledge, the subject of haptism in strong opposition to our practice, especially trine in mersion, which we reviewed the next day. merson, which we reviewed the next day. It was thought that all present, the elder included, felt the force of our plain, pointed, jet kind review. We also eat with two ministers of the seventh day Adventists, in a close review of their dectrine on the seventh day. We found these men well rered in the tenet of their practice, and further, they apply their arguments with considerable skill. The investigation we thus gave the subject greatly con-firmed us in the practice of the brethren in the day we keep. We expect to commit our views on this subject to writing, as we feel that the

errors in the seventh day theory need to be more effectually pointed out. I. J. ROSENDEROER. WISCONSIN.

Brother J. M. Fruit and I held a few meeth movel. Hector Berlicz. Madame Le Brun. Syings at Exambior, this State, a point where we had not before had praching. Found four Publications Received.

members there. Fire ministers of other demembers there. Fire ministers of other de nominations attended our meetings." Some op-position, yet we were not "cast down,"-but felt to plant our feet firmer on the Rock of Ages, and cling closer to the word.

On our way home we were met by a Meth-dist minister who wormly received us, enquiring more concerning the trath. The follow-ing conversation ensued: "You haptize forward."

"By trine immersion?"

We do. "I believe pour is the ancient mode."

It is not: the first account we have of po ing occurred in the second century, and in this

case water was poured all over him, while in bed sick. Then again the Greek word baptize, from which we derive the word haptize, does from which we derive the word haptize, does not signify pouring. Philip and the Kanuch went down into the water; so did Jesus. "Yes sir, I perceive. But do you believe in soul-steeping, annihilation of the wicked, Sah-hatism?" We teach nosuch things. The word

of God is our only guide-

"I am astisfied with that. Will you give us sermon on Sabbatism? If desired I will.

'Do you believe in performing miracles, such as the Mormons pretend?"

No. We annoint the sick with oil in the se of the Lord according to James 5:14.

"Do you permit your members to belong b "No: for the Lord does not permit it. We un the society of Christ suffi

"Are you the same as the United Brethren regard to that? Not precisely. Our poor are cared for by the church; but I understand that is not the rule

"It is Christ-like to look after the poorbelong to the Odd Fellows. I joined them be-cause I found no protection in the church Do not think it is right that God's children should go to the poor-house. Will you please send me some of your periodicals and some tracts, so that we can learn more about the faith and

Be also said that he did not believe in im erishing the members to fatten the ministry and to build houses of worship with so much extravagance. I might give more of our con-versation, but let this suffice.

TITINOIS

Parkershure.

Have been holding meetings in Richtand county. We had large congregations. Labored in an isolated part of the county, and presented the doctrine in full as far as able. Four were ptized and many near the kingdo said they would come soon. I go to Lawrence county to day. Am not well but able to work. D. B. Girson.

Bruce, Moultrie county. I am here doing work for use a consider the standard of Southern Illinois. Have held a few meetings. There is strong clandestine opposition, especially by the Missionary Baptists.

1. Wise.

The little kaud of hrethren and sisters, known as the Independence church, has for some time past been mattered abroad as sheap having no shepherd, (as there is no resident minister among them) but on the 10th Murch, brother Martin Buerbly of Waterly lova, case among as and prached elever ser-mons which revived the members, and was well received by all who heard him. Will some good brother do likewise? One accession by he

THE ATLANTIC MONTHLY FOR MAY, 1880,

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A NEW BOOK CORNER.

five story building has just been completed by the corporation known as the "Sallos Sallo Ballon," on the south-west corner on the south-west corner of Rightie Street and Broadway; it has about sixty feet front on Broadway, with one hundred feet front on Eighth Street. Is built of Philadel-phia brick with free-stone triumings, and is five stories high above the basement. It is one of the most thoroughly built and finished buildings in the city, with the modern improve-ments and the most perfect system of steam-

ments and the most persect system of steam-besting appliances.

In this fine building there are two Book Houses, Messrs. S. R. Wells & Co., the old house of Fowler & Wells, will occupy No. 758 house of Fowler & Weils, will occupy No. 733 with their Publishing and Bookselling business, and for the exhibition of their very extensive and valuable Phrenological Cabinet, which is always open to visitors, and free. This cabinet ts of many hundred casts and husts, with fine portraits of eminent and notorious persons of ancient and modern times. They have, sixo, the largest collection of human and animal crania in this country, the result of many years' patient labor in collecting and preserving. This firm is well known as the Publishers of that staunch old monthly, the Phrenological Journal and Science of Health, and a large list

of practical and useful books, especially on the science of man in all its relations, including works on Phrenology, Physiognomy, Psychology, Physiology, Bealth, Hygiens, etc. Their catalogue, which is sent free, should be in the hands of all who would improve their condition Physically, Mentally, or Morally.

There will also be rooms for the professional part of their work—the making of Phreuolo-gical Examinations. The fact of this house going into so fine a building may be taken as an evidence of its prosperity, and shows that the subject is still attracting the attention its

the emblect is still attracting the attention the importance deserves.

Mesers. Dodd and Mesé, Publishers and Booksellers, will occupy No. 755. They have an extended reputation for the publishing of many standard works, including Lablech His-tory of Art, the works of E. P. Roc. Mrs. Charles, the author of "Schoolery Cotta Family," and a large line of Sundey-actical Library

Colorion, the author of "Schoelers, Cotte James," and a large in Standow-shoel Literary Trains and the standown of the Schoelers Increase. The standown of the Schoelers Increase in the Schoelers Increase Increa

extensive business at the Methodise Book Con-cern is at the corner of Eleventh Street and Broadway, with E. B. Treat & Co., James Mil-ler, Pott and Young, Whitteler, the Sunds-school Union, Bigelow and Main, Westernski & Co., the sunds store of Disons & Co., Sectionses Art Gallery, and others in the immediate neigh-bothcod.

BIBLE SCHOOL ECHOES

THIS is the name of a new musical book pre-pared by Brother D. F. Eby, for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding The work is now in the hands of Professor

Bill of Chicago, and will be published at once so as to be ready for delivery this month. In size and form it will be like "Gospel Songs. "Its low price, good music, and convenient arrange ment no doubt will commend it favorably to all lovers of good singing. Orders will be received at once at the following rates: PAPER COVER.

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The Daily will contain the queries, a syn pis of speeches, and much other informat In size it will be nearly as large as the weekly B. AT W. It will be issued four days, commencing June 1st, and will be mailed each day to subscribers. Here now is an opportunity for those who cannot attend the Conference, to learn a great deal about the work that will be Ere your neighbors return you will have learned the greater part of the news and pro-ceedings, and that, too, for the small sum of

The expenses of publishing a daily are such that we cannot offer very liberal premiums. Any one sending us ten or more subscribers at twenty live cents each will receive a copy free This is the best we can do, and we h agente everywhere will make a thorough curvass of their territory and send the names as soon as possible. Let there he active work at

RAILROAD ARRANGEMENTS

THE Illinois Central will sell exoursion tick-ets for one and one-fifth fare from the fol-lowing points to Freeport: Aurelia, Waterloo, Iowa: Vandais. Docatur Normal, Hudson, Minonk, Dixon, Pole, Illinois: also from Champaign to Chicago. If there are parties at other stations desiring tickets, please notify me at

RRETHREN AT WORK, Lunark, Carrell Co., IR.

Children at Work.

J. R. Moore, Lanark, Curroll Co., Ill.

W. U. R. R. TIME TABLE.

rrange-	WEST BOUND.
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berisan	. BAST BOUND.
	Accommodative
	Tickets are not for show traine only Passenger make size or and the Control of the Passenger and the P
3.50	Passengers for Chicago should leave Lanzek a
	12:12 P. M.; run to the Western Union Junction
	here they need wait but five minutes for the Chi
	earn, Milwankee and St. Paul passenger train, and
	thus reach Chicago at 7:45 the same evening. T
	reach Lanark from Chicago; go to Ft. Wayne de
	pot take the Chicago, Milwaukee and St. Pau
	train at five in the evening; run North to the W
	U. Junction, change cars for Lanark, and serie
Innois.	here at 1:57 in the morning.







Vol. V.

Lanark, Ill., Tuesday, May 11, 1880.

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GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY

S. T. Romerman, Paralisis, (100). In S. Merster, Thermoderer, Streek Sty, Leen, 200.
D. R. Gillen, Core Garde, 211.
S. T. Street, Mt. Hories, Dil. Sch. Phys., Lean, 200.
S. S. Maller, Commiss, Mc. S. Breide, S. Ballen, Original Street, S. W. Schwinger, L. Street, S. Ballen, Original Street, S. W. Stechhoof, M. Street, S. Street, S. Street, S. Street, S. Street, S. Street, Original Street, S. W. Streethend, M. Streethend, M

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TRINITY OR ATHEISM

BY C. H. BALSHAUGE

T is not only amazing and humilisting but it is poinfully shocking, that we have minis-ters in the Brotherhood, who publicly attempt to deny the Personality and distinctive office of the Holy Ghost. Such may appropriately make their own the woful confession of ionor ance of the untaught Ephesians. "We have not so much as heard whether there be any Holy Ghost." Acts 19: 2. If the Word and Holy Ghost are identical, as these fable teachcontend, the conduct of Panl was both preposterous and ladicrous. In the fourth vers he communicated the Word to these half-tought truth-sackers in all its length and breadth, for he preached unto them Jesus in His true reletion to means and personal holiness; this being done, he haptized them, laid his hands on them and "the Holy Ghost came on them. Christ is the Word, which as far transcends the letter as shadow exceeds substance. Hear his decisive language: "Nevertheless I tall you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to In a preceding chapter the Purschete is alled the Holy Ghost. Does this look like identity? Pitifal obfuscation must exist before such radical distinctions can be obliterated. The close interblending of Word and Spirit is no more identification than soul and hody are one, although interacting with such marvelous Spirit and letter de not siways co-o ate, but Spirit and Word invariably. The letter can become the real utterance of Christ ouly through the function of the Holy Ghost. "He shall receive of more and show it unto you." What is horn of flesh is flesh; what is horn of the Spirit, is Spirit.

No soul, however intelligent, perspicacious and faultlessly moral, can discern the word without the illumination of the Spirit. I shudder at the delusion that denies the perpetual presence and operation of the Holy Ghost in every real apprehension of Jesus as the Word that was in the beginning with God, and is The letter without a Personal Agency to

make it efficient can so more convert or ish or sauctify the soul, than a stick of weed cause it has exposed him to punishment and

equality with Father and Son, if we have no need of His offices? How can even an omnipotent Father heget an eternal co-equal Son, without a Spirit? in the new life without the personal agency of provisionally and personally, means Trinity We can get to heaven without a personal Remer just as well as without a Personal Sanctifier. If there is no Holy Ghost to make per-sonal what Christ has made general, the New Testament is a myth, and redemption a sham.

AND YE ARE WITNESSES OF THESE THINGS

"That repentance and remission of sins should be preached in his name among all nations. begin ning at Jerusatem. Luke 24: 47.

WO things must be presched. Repeat and remission of sins. And this must be sched among all nations, but must begin at Jerusalem. By reference to acts 2, we will find how the disciples preached it to all notions under hraven in one day, and how they preached repentance and remission of sins. They were commanded to tarry at Jerusalem notil they were endewed with power from on high, when that power come, there were in Jerusulem representatives from every notion under heaven: who were amazed and marveled when they heard every one in his own tongue wherein he was kern the wenderful works of God. Thus in one day was the gospel of repentance and remission of sins preached to representatives of every nation under heaven. The Holy Spirit qualified them for the work, and from that time each nation for itself is responsible to God for the preservation of it. "For it is impossihis for these who were once sulightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again outo repentance," &c. Heb. 6: 4-6. This applies to nations as well as individuals and no more to one than the other

Beginning at Jerusalem. Some begin and end their preaching with baptism; let these learn that the disciples first preached sin home to the hearts of the sinners, and only offered them repeatance and remission of sins when the convicted asked what they must do, to them they presched repentance and haptism for the remission of sins, and the giR of the Holy Spir-Acts 2: 38

Repentance, what is it? Much is said in roference to it, but whether it is fully understo I am doubtful. The dictionary defines it, "To feel pain, sorrow, or regret for what we have done or omitted to do, &c. Webster quotes Rambler thus: "Sorrow, fear, and anxiety, are properly not parts, but adjuncts of repentance; yet they are too closely connected with it to he easily separated." Sorrow, pain and regret felt for wrong done may not satisfy the demands of God for it. It is said of Judas he repented of what he had done. Matt. 27: 3. No doubt hut that he felt sorry for what he had done. and wished he had not done it. But his sorrow was like that the malefactor feels when he suffers for his crimes, he feels serrow, pain and

regret, not because he hates his sins, but be-

without fire can cook my dioner. The philoso- shame. Evangelical repentance produces ser- toward God. And all who preach otherwise phy of both is inscrutable; but this does not row, pain, and regret, not so much for the punvalidate the facts. Why baptise in the name | ishmant of sin, as for it having dishenered God, of the Holy Ghost and signify our fulth in His violated his law, poluted and defiled his own soul; and created in him a fixed and determined resolution to foreake sin. This is the Bible view of repentance, "Wash you, make you Spirit? A dead Deity generating a clean; put away the evil of your doings from This Jesus is the first born among before mine eyes; cease to do evil; learn to do dead Soul. This Jesus is the first form manage before mine eyest cases to do evil; warm on on and whole consistent, make a consistent manage before. An extra all this numbers will, R. L. Let the writed firstless is way, and in one one older of the start solitiest gathers of the same family the smantless of one of or the start—family will, R. L. Let the creative. Are you going to with it had the world before manying river one more manying the consistent of the same family of the start of the start of the same family of th in the new life without the personal agrees, when life without the personal agrees, when life yill be then can Ennanual "the men bearing us that desping ungestmensors when life is the life of our field, and we ly lasts, we should live scherily, righteously, and Christ Janes." He is field of our field, and we ly lasts, we should live scherily, righteously, and Christ Janes and Santial Christ Janes and the life of the life o sin, the sorrow, pain and regretting part amounts to nothing; deliberately sinning tosin, the day; and painfully sorrowing to-morrow is mockery hefore God.

All whose sorrow and regret for sin has be getten in them a perfect hatred for sin, and a omplete abstinence from evil doing are saved from willing sinning. These are ready to begin a new life but must be made free from the burden of the sine committed while they were sinners before they can enter upon it. And to be made free from sin, they must obey from the heart that form of doctrine delivered them nely, to be haptized for the remission of sins.

I will illustrate: Suppose a man literally lived too fast, as many do, until he is involved in debt that he is not worth one cent; his house and home is under mortgage, and he and family may be turned out any day. At this point he chappes his manner of living so that he no more lives above his means; his debt does not increase, but he is utterly unable to liquidate any part of it; he would feel happy if only that tically testifying that God is a liar. nortgage was out of the way, as he now lives he contracts no more debts; but ob, that old debt, what shall I do with it? Now suppose the mortgogo will say to him, I see you are trying hard to live, but you can never pay the debt you owe me, I om able and willing to help you. If you will do this (noming the most triv-al act) I will cancel that mortgage. Do we not all conclude he would readily do it, and oh, how happy would he feel when made free from debt.

Just so with the repentant sinner who lived too fast while in sin, he is indekted to God, but in repentence he forsekee the evil way and willingly sins no more, and the debt does not in-crease; but he is unable to pay the debt. He field a little happiness in the thought he no more sins willingly. But like one before him he says "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24.

Peter, for Jesus says, haptize him for the remission of sine, and he shall receive the gift of the Holy Ghost, which will cancilfy him, and lead him into all truth, and hring to his remembrance all things commanded him to do. Thus repentance, and remission of sins shall he preached among all nations; and ye are wites of tuese things. All who so preach re-

pentance and remission of sine as the apostles did when the work first began at Jerusalem, are witnesses for God in Christ Jesus; and as such will appear in their place in the great day of the Lord, and receive their reward accordingly. To preach any other doctrine for the remission of the penitent's size, is not bearing testimony for Jesus; and such will hear him say, "I never knew you," though you say you have prophesied in my name, and in my name here cast out devils, and done many wonderful works. To enjoin prayer on the seeker after salvation for the rgiveness of his sins committed before his fornot witnesses for Christ. Acts 9: 38: Mark 16 1 Peter 3: 21

NEEDLESS ADORNMENT

THE following expresses Mr. Finney's testi-mony against pride: Every Christian makes an impression by his conduct, his looks, dress and whole demeaner, make a constant impreson your head? what does that gaudy ribbou and those ornaments on your dress, say to every oue you meet? They make the impression that you wish to be thought pretty. Take care; you might just as well write on your clothes, No trust in Religion. They say, give me dress, give me fashion, give me flattery and I am hap py. The world understands the testimony

you walk the street; you are "living episties, read and known of all men." It is like tearing open the wounds of the Savior. How Christ might weep to see his followers going about holding up his cause in contempt at the corners of the streets. Let them display vanity, try to be pretty, bow to fashion, and hell may hav a jubiles. They claim to be consecrated to God and how down to the shrine of fushion, they tempt the Spirit, and lie to the Hely Ghost. It would be more than a miriacle to have a revie al under such circumstances. It is testifying point blank against God, that there is no truth in the gospel. Heaven might weep and hell rejoice, to see this. Oh! how gnilty—going to judgment, red all over with blood, Perhaps hundreds of souls will meet you in judgment and ourse you for leading them to hell, by prac-

Also, J. A. Wood speaking of costly apparel.

ays: "Church and ministers are drifting away from the old landmarks. It is positively and distinctly forbidden in the Scriptures. Ann to obey God, and all your ornements will drop of at once. They cannot be worn in the name of Jesus, nor to the glory of God. This is no time to encourage superfluity of dress. Ci tions profess that they 'are not of the world, ere pilgrims and strangers, are crucified ontthe world, ere dead unto sin and alive to God have no fellowship with the anirnitful work of derkness, not conformed to this world, but trensformed by the renewing of the mind; the wearing of costly array in effect, contradicts all this; it is a sign and froit of pride. Sheep never appear in wolves clothing, it is a violation of Christian propriety. There is no physical law of our heigg, or of beauty, modesty, usefulness or hoppiness which demands it. It chills the sympathies, hardens the heart, degrades the mind, and is evidence of either vitisted tostes, a shallow mind, or a vain end corrupt heart Every shitling which you needlessly spend in decorating the hody, is stolen from God and the oor. It cultivates pride, suvy, jealousy, evil speaking, covetoueness, hypocrisy, hatred, dis-content, and love of the world. It perverts the judgment, ests out all spiritual life

THE BEAUTY OF HOLINESS.

WE may see women of branty, education and wit; they may call forth our admiand wit; they may call forth our admi-ration, but it is the beauty of the soul, the edacation of the heart, and Christian grace, that commands our esteem and raspect. How we delight to look upon a true Christian woman. One whose brightest ornament is righteous one whose lips are ever ready to other words of confort and cheer to the lonely and torosken one whose hand is ever ready to reach forth ar saking sin, is not testifying for Jesus. All lead the warry wandered back from the dark things are right in the order God hes made paths of sin, to light and prace. Yes, religen-thems. And he has ordered repressance and does now, and ever hus thrown a charm count of the country of the coun haptim for the remission of sins, and the gift of the Holy Spirit; and faith and haptism for and that nothing can dispel. There is no beau-sulvation, and the answer of e good conscience by like the basty of holiness.

JESUS DIED ON CALVARY

I ESUS died on Calvary's mount Long time ago; And salvation's rolling fountains Now folly flow. Once his voice in tones of pity

Melted in mos: Once he wept o'er Judah's city Long time ago.

On his head the dews of midnight Fell, long ago; Now a ray of dazzling sunlight Sits on his brow.

Jesus died, yet lives forever. No more to die; Dying Jesus, blessed Savior, Now reigns on high.

Now in horsen he's interreding For dving men Soon be'll finish all his pleading,

And come again Budding fig trees tell that summer Draws c'er the land. Signs proclaim that Jesus' coming

Children, let your lamps be burning In hope of bearen: ng for your Lord's returning, At dawn or even-

When he comes, a voice from heaven Shall pierce the tomh; ye blessed of my Father,

Children, come home Selected by S. BOLLINGER

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY. Affirms. J. W. STEIN, Denies. PERSONAL reproach, eslumny and

say I was a preacher when I was a soldier, manner." without doing "hatred, variance, wrath, he explains to be the outward form of churches not responsible for what they were alike baptizat" (my italies). Bingcheourage or allow in their members?

Mr. Ray's accusation of 'daring his-torical frauds" with reference to my slusion to Orchard's use of the liturgy of Babbio, is simply false, slanderous, plainly admitted it to be a Catholic liturgy, but the Waldenses were then Catholics themselves, never having yet separated from the Catholic church, nor given un the name. I said the truth when I said Orchard was speaking of the Waldenses when he referred to this liturgy The very heading of the chapter in which it occurs is entitled. "Dostrinal and Denominational Sentiments of the "Luldensian Churches." Orchard's Hist. of Foreign Baptists, pp. 295, 297, &c. Is that fraudulent? -Mr. Robinson was also treating of the Vaudois or Waldenas in the valleys of Piedmont. Any leader who will take the pains to exam, ne these chapters for himself, will see that I am right. I have proven that the ancient Vaudois or Waldenses were trins immersionists from their use of the Am- trobruscians taught that it is not the browlet office, which positively requires faith of another, but an individual's wins immersion. Mr. Ray is so hard own faith which saves with haptism pressed that he ventures the low insinnation that I may pervert private letters. lieveth and is baptized, shall be saved, The parties whose letters I use are se- &c. Faber's Hist., p. 160. They also

Mr. Ray may anthorize to investigate them, The mistake of quoting his Brother J. Newton's statement as his, was before corrected. There was no mistake. however, in its design or teaching, be cause Mr. Ray quoted, accepted, endors ed, and as such adopted it as his. Note the language: 'The Cathari were called Novatians-then Paulicians-then Petrobruscians Henricians, Josephists-then-Arnoldists, Waldenses," &c. Bap. Suc p. 448. Again, Mr. Ray quotes his brother Brown thus: "Novatians, a numerous body of Protestant dissenters from the Church of Rome, in the third century who, notwithstanding the representations of their adversaries, have some just claim to be regarded as the pure, uncor rupted, and apostolic church of Christ They eslled themseives Cathari-that is, the pure." Bap. Suc. p. 164. Mr. Ray says: "Crantz, in his history, dates the origin of the Waldenses in the heginning of the fourth century, at which time some of the Novatians settled in the valleys," Again, it is said by Mr. Brown, the editor of the Eucyclopedia, that 'The Cathari, or Puritan churches of the Novatians, also had at that very period (about A. D. 325), been flourish ing as a distinct community for more than seventy years all over the empire Bap. Suc. p. 146. These are "the Cath ari" (not some modern sprinklers called Puritans, Mr. Ray) of whom Robinson speaks, as his references exactly sh (see foot note 3) where he says, "They baptized all that joined their assemblies by trine immersion." Bob. Eccl. Res. p. 72. To this, however, we will offer some additional testimony. Magnus says: misrepresentation, are often the weap. "They (the Novatians) owned the same ose whose cause cannot be sup- faith as the Catholies did in relation to ported by truth and reason. I did not the trigity, and baptized after the same (my italies). Dn Pin's Ecel neither did I plead exemption from the Hist. vol. 1, p. 126. How did the Cathneither did I plead exemption from the plats, vol. 1, p. 126. I row out the value is no fiver when I was in it. Mr. Ray olice baptize during the Novatian periones that he cannot answer my questions od Mr. Ray? Innocent 1, of 5th century yes or no without impaling his whole says: "The Novatians baptized as the church claims upon one hore of a fatul Catholics did." Idem, p. 339. Was dilemma. He shrinks from them as that by a single back rand dip, Mr. Ray (though he thought it death to answer. Optatus is quoted by Bingham thus: I ask again: (1) Can members of Baptist The Donatists and Catholics were churches engage in war on any account sealed with one and the same seal, which

ham's Antiquities, vol. 1, p. 476. It is well known that the carry unoversai practice of the Catholic church was trine immersion, as the testimonies of Clement of Alexandria, Tertullian, Monnulus and many others previously adduced plainly shows. I will now convict Mr. Ray out of his own mouth. Notice. (1) From the foregoing testimony, it is per fectly clear that the Novatians and Dopatists were trine immersionists. Mr. Ray says: "The Donatists of Africa possessed the same peculiarities with the The Novatians." Bap. Suc., p. 328. He says, also: "The same people called No vatians, in Rome and Italy, were called Waldenses in the valleys of Peidmont: and also by a variety of other names in different ages and countries." Bap. Suc. p. 145, (3) Now, if the foregoing can be relied on, the Waldenses in the valleys of Peidmont," were trine immersjonists, yet Mr. Ray only asserts the coutrary. Notice again: (1) The Pe asmuch as our Lord says: "He that be cessible to him by quick mail, and ther said "that neither baptism, without con-letters in my office are open to the in-pection of say committee of gentlemen comitant faith, nor faith without con-

neither can save without the other." Idem, Ray save "the English Baptists descendp. 180. Faber says: "The Petrobroscians cians, another name for the Albigenses, teaching baptism in order to the remis sion of sins. This, Mr. Ray will not be able suggessfully to deny. (2) Mr. R. says: "The Allingenses and the Waldenses were the same class of christiaus." Bap. Suc. p. 378. He also says: "Those called Petrobrustians were and Petrobruscians cient Waldenses. Idem, p. 366. (3 Therefore the "ancien" Waldenses held baptism in order to the remission of sigs. Notice. (1) We have proven previously that the Albigenses or Paulicians and Paterines observe the laying on of hands after baptism, the kiss of charity, refused to take oaths or hear arms. (See Orchard, pp. 172, 200; Jones' Ch. Hist., vol. 2, p. 133; Rob. Eccl. Res. p. 411.) I also showed that they immersed by the forward bowing posture (Judson on Bap., p. 133) (2) Mr. Ray says: "The Novatians were also called Paterines, in after times." Bap. Suc. p. 815. He says: "The same class of people called Waldenses in the valleys, were called Paterines, especially in Italy. Bap. Suc. p. 350. He says: "The Pau " are known to have been the Waldenses of the East." Bap. Suc. p. 370. He says: the Paterines " were the same with the ancient Walden ses," Baptist Suc. p. 354. (4) According to this Baptist evidence, "the anforward, observed the laying on of hands

command of Jesus to bapt'ze into the Spilsbury." Crosby's Hist. of the Bapdefinite or particular name of each defi tists, vol. 1, pp. 148, 149. From this nite or particular region of the Godlierd secount of Crosby notice the following nite or particular person of the Godhead (Matt. 28: 19); and they obeyed just as they had the commands to observe the (hence Baptists) had no church of their holy kiss (Rom. 16: 16; 1 Cor. 16: 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14), to "wash one another's feet" (John 13: 14-17), to anoint the sick they were simply members of sprinkling (Jas. 5: 14), to refuse oaths (Mutt. 5: Pedobaptist churches. Don't forget this. 33-37), &c I suppose, Mr. Ray if they (2) They were "Protestant dissenters," had been commanded to "ride donkeys &c; they would have done that, while on the other hand, the Baptist churches "began now (1633, A. D.) to separate have neither scripture precept or example for their single backward action, in aptism, the putting away of the imposition of hands on the baptized, for their imposition of hands on deacons, the putting away of the love-feasts, the calling Now, if he is correct, his entire proposiof the communion "supper," and eating it before dinner, &c , &c. True chnich succession consists of those who succeed one another, not by virtue of personal contact, but by virtue of their connection with Christ and obedience to his og mands. John 14: 21, 23, 24: 1 John 3: 24; 2, 3-5. The application of Ypeij and Dermout's statement about the Waldenses, Mennonites, &c., to the Partieu lar Baptists of this age as Mr. Ray has dissenters and reformers just as Luther-done is a historical frand indeed. Mr. ans, Methodists, Disciples and others.

of which be himself has fallen.

ed from the sucient Waldensea. p. 100. Accer says: "In or error conversates or from the storiest Watteness." I call and the Henrichan, as Boarust hisself for the proof. Idid not access the Ear well knows, or rather insuts, were but glish Baytats, from which Mr. Ray's the Albigenses under different names." church descended, of receiving haption Idem, p. 184. Here are the Petrobray from Mr. Smith. He was the father of the General Baptists of England, with which Rr. Ray denies connection. Suc., pp. 83, 84. Mr. Spilsbury's con gregation of Independents organized themselves into the first distinct society of Particular Baptists in the world They were the fathers and founders of Mr. Ray's "Baptist church." Crosby, the old Baptist historian of Englan gives the following account of the says: "In the year 1633 the Baptists, who had hitherto been intermixed among other protestant dissenters, without dis tinction, and so consequently shared with the Puritans in all the persecutious of those times, began now to separate them-selves and form distinct societies of those of their own persuasion. Concerning the first of which I find the following secount. * * * There was a congregation of Protestant dissenters of the independent persussion in London gath ered in the year 1616, whereof Mr. Henry Jacob was the first paster; and after him succeeded Mr. John Lathrop, who was their minister at this time. society several persons, finding that the congregation kept not to their first principles of separation, and being also con vinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that comcient Waldenses" baptized by bowing munion, and allowed to form a distinct congregation, in such order as was not after baptism, the holy kiss, refused to agreeable to their own sentiments. The take oaths, or hear arms. Now put church considering that they were now these historical statements together, and grown very numerous, and so more than I ask in all candor, what kind of Baptists could in these times of persecution concould the "ancient Waldenses have veniently meet together, and believing been (" If the Baptist churches could also that those persons acted from a prindemonstrate the claim that they are lin- ciple of conscience and not obstinacy, eal descendants of these people, their agreed to allow them the liberty they present faith and practice would only desired, and that they should be constiprove that they were apostates from the tuted a distinct church; which was per-ancient faith. Mr. Ray's claim to Wal- formed the 12th of September, 1633. And densian succession, only shows that he as they believed that baptism was not has constructed a gallows upon which rightly administered to infacts, so they to hang himself. He has been digging looked upon the baptism they had rea pit for other Protestants into the midst ceived in that age as invalid; whereupon most or all of them received a new The ancient Waldenses had the plain baptism. Their minister was Mr. John facts: (1) Persons holding Beptist views own, but "had bitherto (prior to 1633) been intermixed among other Protestant dissenters without distinction," that is, separatists of separatists. (3) They were self organized and constituted. themselves and form distinct some their own persuasion." Mr. Ray informs us that churches which spring from a self organized human society are not churches of Christ. (His 2nd negative.) tion is self-refuted, and "the Baptist churches" instead of being "churches of Christ" must be only self-organized hu-man societies. Think of it. He has bung himself completely, and wallows in the slime of his own pit. (4) Crosby calls Spilsbury's congregation of 1632 "the first" of these "distinct societies."
Thus the Baptist denomination com menced its first churches as Protestant

THOUGHTS UPON DIFFERENT SUBJECTS

BY MARY C. MILLER

WHEN the temple of Solomon was built they fit the stones together before they were brought to the house; so there was no iron tool used in the building of it. "And we are built upon the foundation of the apostles and prophets, Jesus Christ himself heing the chie corner stone; in whom all the building fitly framed together groweth upto a holy temple in the Lord; in whom ye als builded together for a babitation of God

through the spirit." Eph. 2: 20-22 The people must be rightly taught before they come to the church, so that the church may be fitly framed together and grow unto a holy temple in the Lord. Let us not worship at the shrip of popularity. Be not deceived, God us to see if we will stand firm. There are many things we have to fight against. Christ told the eleven to watch st we might enter into temptation. iest we might enter into temptation. If we court popularity, do we not become idolaters? "For they loved the praise of men more than the praise of God," What a pity! Gentle reader, do you think there is any of this class still living? You may speak the plain truth to vise person and not get into trouble, but not to an unwise one. Take John the Baptist for an example whee he spake to king Herod about his unlawful marriage; but Ezra spoke to wise men and they put away their unlawful wives "A word to the wise is sufficient," but many words will not turn a fool from

his foolishness. "Jesus wept." The poet says, "did Christ o'er sioners weep, and shall our eyes he dry?" Yes, He wept! He wept for us. On account of our sins, on account of our short sightedness and blindness, on account of the hardness of our hearts and our lost condition

Be ye wise as serpents and harml wisdom, that we be not caught by Sa-

Never obtain a friend at the expecof principle; for he will be like the wh tle Franklin bought and paid too much for; not prized very highly after all; besides being almost worthless.

And Judas also, which hetrayed him knew the place, for Jesus ofttimes resorted thither with his disciples. Jeaus ofttimes withdrew from the public, and taught them in a quietnod scoluded spot. How pleasant such a school to the juquiring mind! What a high and noble education could be thus obtained. we now at this age of the world have such a teacher? Cao we attend such a school? Has not Jesus said, "Lo, I am the world."

We read a parable of our Savior's

about ten virgins going forth to meet the bridegroom, and five of them were wise and five foolish. Why were the five wise? Was it because they knew the time the bridegroom would and prepared themselves? or was it because they were wise and kept thems in readiness. Most assuredly they not knowing the time, kept themselves in readiness. For Christ tells us to "watch for you know seither the day nor the hour wherein the Son of man cometh.' Watch therefore for ye know not what hour your Lord doth come." "There fore be ye also ready for in such at hour as ye think not the Son of man cometh." "Take ve bood carnal weapons under her feet. "Take ye heed, watch and pray; for ya know not when the time is." sive words "IN GOD WE TRUST"
"Watch ye therefore for ye know not Were this true of all persons, what a

when the Master of the house cometh, at even, or at midpight, or at the cock crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say note you, I say unto ALL watch." "But ve brethree are not in darkness that that day should overtake you as a thief." Why were they not in darkness? Because of watchfulness When the thief comes we are not expect ing him. He comes without warning, but Christ says, "when ye see all these things, know that it is near even at

TEXT TWO DOLLARS

BY J. S. MOHLER.

DEAR brother, a few days ago I received at the bands of Brother S.S. Moh let two silver dollars, which he said you had sent by him as a present for me, Please accept our hearty thanks for this expression of your regard for us.

The dollars being of silver reminds me of Christ "who shall sit as a refiner of silver and he shall purify the sons of

evi, i. e., his children.

The dollars have on one side a picture of the troddess of Liberty. This reminds us of the liberty of God's children, who are made free from the bondage and slavery of sin, having their fruit unto ho liness and the end everlasting life Around the Goddess of Liberty, are a number of stars. This also reminds us of the saying of Christ, referring to the final reward of the righteous. "There shall the righteous shice like the Sun in the kingdom of their Father." "And they that turn many to righteonsoess as the stars forever and ever." The thought is a cheering one to the Christian-that one day he will be pure as the angels in heaven and live forever. Where the stars end, on the dollars, we have the suggestive words: "E Pluribus Unum, meaning union, confederation. This reminds us of the instruction and prayer as doves." Lord evermore give us this of Christ, that we may all be ONE, as he, and the Father, are one. What a fearful responsibility must rest upon those who cause divisions among us Oc one of the dollars is stamped 1879.

Thus reminding us of the fleetness of time. 1879 is forever gone. All we have thought, said, or done in that year is chronicled on God's book of remembrance. The fleetness of time; the certainty of death; the responsibilities of eternal judgment, should profit us all to

improve the future. that maketh desolate," i. e., the picture nifying the extent, swiftness, and power with you alway, even ucto the end of of that kingdom. It also reminds us of the woman (church) in Revelation unto whom were given great wings, like an eagle, that she might fly away into the wilderness. It also reminds us of the angel flying through the midst of heaveo, preaching the everlasting gospel: thus signifying the extent of Christ's kingdom. "The knowledge of the Lord

shall cover the earth as the waters cover the great deep The feet of the engle, on the dollar, rest on a picture of caroal wespons. This beautifully signifies the triumph of right over wrong; of the gospel over the Law: of our spiritual over our carnal cature. The woman in Rev. had the sun about her, and the moon—the civil powers-

Above the eagle we have the imp Above the eagle we have the impressive words "IN GOD WE TRUST."

heautiful world this would be. Every humility, who was led as a lamb to the man that has his trust in his God, tries to do right. It also implies our depen deace upon God. Unless God build th house, they labor in vain that build it. Unless he keep the city, the watchman watcheth in vaio. Some, trust in themselves; some, in others; some, in money some, in honor; some, in position; some in horses; some, in one thing, and som in another. May God enable us all to treat him

Again, the dollars you sent me are perfectly sound. This brings to our mind the uncoding love of God toward the human family. He will be with us in the sixth trouble and in the seventh he will bless no Again, the dollars were bright. This

reminds us of those virgins who had oil in their vessels; and were thus enabled In their vessing and were this enabled to keep their lamps burning brightly.

May this be our condition. A lamp without oil is worthless. The dollars were also "full dollars" to the very grain. They were not half dollars or quarter dollars, or picoyune dollars Thus ought Christians to be to the very grain, so that when they are weighed in the balagce they will not be found want. ing. God likes whole souled Christians Half Christians, or quarter Christia or picayune Christiaus he does not want: but we are to love him with all the heart mind, soul, and strength. The two dollars reminds us that happiness cannot be enoyed alone. If we were ever so favora bly circumstanced in life and were alone we would not be happy. Much of our happiness consists in telling our happiness to others; as well as seeing others enjoying happiness with us. God saw that it was "not good" for man to be alone, though in Eden. God does not want heaven alone, but wants us all

Lastly, the dollars were labled showing the country to which they be long. Thus ought every Christian to live, deal, and talk, that others could read his label afar off. "THE KING-DOM OF OUR LORD JESUS CHRIST.

Now dear brother, I have preached you a small discourse from the text-"wo Dollars. I like the text pretty well and would not object to another one of the same kind

THE POWER OF SHEENCE

Oo the other side of the dollar we have the picture of a "flying cagle."

This reminds us of the "Abomination deace of power. There are many men dence of power. There are many men so weak that they cannot hold their of so eagle on the Roman Standard, sig- tongues, or keep their mouths shut. The man who offends not in word is a perfect man, able to bridle the whole body. He who can control his tongue can control his whole cature. Hence silence is a to-ken of power, of reserved force. He who knows how to keep silence knows how to speak; and often his silence is more impressive than his speech. "Brilliant flashes of silence" is by no means a senseless expression. How often have we seen the babble of the foolish hushed by the silent glance of an earnest soul: how often the ribaled jest or scurrilous word has died apon the lips when an indignant silence was the only reply it could evoke. That man or that woman who can stand silent amil reproaches Adam sinced, we can find the garden and accusations and success and scoffs where Jesus suffered; if we cannot trace shows a degree of strength and power the borders of the earthly Eden to the which falls not to the lot of every one. mystic Eastward; we can point to Cal-We have the highest example for our vary, and the Cross; and beyond, to the We have the highest example for our large, and the Cross; and beyond, to the imitation in this respect. There was long of morntality in heaven, which lone who was set forth as the pattern of its far nearer and far better.

slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Amid the babble and the scoffing, the perjury of lying witnesses and the jeers of mocking soldiers, the ai lent sufferer wore his thorny brown and bore his bitter cross, and triumphed over all the malics of his foes.

STINSET

BY NELLIE A. MCC

PEELING somewhat dispirited, I left my home one summer afternoon seeking, I know not what, conscious of an inward longing, a seuse of unrest, which must be satisfied, when! when! Leaving the busy scenes by which I was surrounded, I wasdered on and on. notil my attention being arrested. I gazed, lost in wonder, upon one of the most beautiful pictures ever painted upon the canvas of heaven.

After a day of usefulness the sun was setting; and oh, what beauty! How can my pen describe the scene. Here and there, were small white clouds floating, each one lined and fringed with gold, looking as though each had been down where the glory of the sunset was dazzling, had dipped their white wings. and were now floating away satisfied.

Stretching away to the right was a long line of heaven's own blue; it did not require any great stretch of imagination to fancy the "wires of life," and see the little hoats come floating in, borne by an invisible head, each one moving steadily on toward where the glory of the sun was the brightest. 'As I gazed, such a sense of the solemnity of the scene alled my mind as I realized that the same hand which painted the sun set, was guiding my life; and every sun which has arisen, under whatever cir-cumstances is destined to have its set-

We have it in our power to make that scene of beauty or despair. We can not rush blindly on, seeking only our own interests; never seeking an opportunity of clearing the clouds from th pathway of others. The sun which arises and follows this path to the end, must sit in darkness; but if we seek to let our light shine, that it may illuminate the pathway of others, our sun will move steadily on, and the longing, and unrest

will be satisfied. But methinks the setting of such a suo would bear the reflection of its rays upon the hearts of our dear ones to h their inspiration to follow our footsteps Such a scene it has been my fortune witness. I saw a sun going down, in all its beauty, after a lifetime of useful

ness. The rises was only a silver stream the darkness was not revealed. The 'Sun of Righteousness' was shining up on the close of that pathway, dispelling forever the clouds. For this one me thinks I could see the pearly gates un fold, and could hear the song, which mortal ear never heard. Let us see to it that we have this sunshine in our hearts, and that we allow its rays to shine upon the pathway of those by whom we are surrounded, that no clouds of regret may arise to darken the scene, which must come to us all, even the sunset of life.

Is we cannot find the garden when

The Brethren at Work PUBLISHED WEEKLY.

ESHELMAM, - - -M M Engrops S. J. HARTISON J. W. STEIN.

CARBINAL PRINCIPLES

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s anheripties \$150 th advance. These set and \$1200, will reselve an entre copy free. Y name the spect will be billered too per ceas, at phese retain and send on the balance. Boney or Address all com

BRETHBEN AT WORK,

bANARK, 1EL., . . . MAY 11, 1880 HE serves the church best who serves God

DISTRICT No 2 of Virginia chose Jacob Thomas to serve on the Standing Committee, and Solomon Garber as delegate.

SISTER Mattie Connell has been elected Superintendent of the Sunday-school in Spring Creek church, Koscisseo Co., Indiaus.

BROTHER SLLAS DUDBEL, who had been atten sing the Brethren's school at Huntingdon, Pa. red in Lanark the 29th ult, to remain until

after Conference. THE Brethren in Deumark held their Love-fesst April 25th. Three have been haptized in that obuich quite recently, and prospects for further increase is quite encouraging.

THE Lord is still calling somers to turn to him and live. Bro. D. B. Gibson held some meetings at Allicon, Illinois, and three helicyed. him and live. confessed and were haptized; one was a minister of the M. E. Church.

Tue various religions deso rk have kindly consented that Brethren shall till their appointments on Sunday forenoon and evening prior to Conference. There will be meeting at six or eight different places in the

THE weather at this writing (May 5th) is deghtful. The fruit trees are in full bloom, the grass and grain fields are robed in green, the rees putting forth their rich foliage, and the armers are busily engaged in putting seed into

BROTHER S. Z. Sharp, informs us, that be-lies not use the "International Lesson" in the Young Disciple, but selects the lessons himself, and, by enreful comparison with the original. prepares notes and etuments. The Lord ble

A copy of The Moral Reflector published by *. C. Cripe, North Manchester, Ind., is before It is a nest monthly, and has for its object 35. It is a next monthly, and has for its object. "Whe good of the community and the gaining of a livelihood" for the publisher. Price fifty cents per annom, Success, Brother Cripe; and may many souls learn how to reflect through the

Faon the Progressite Christian we learn that the District Meeting of Western Pennsylvania met in the Glade Run congregation, April 20 H. R. Holsinger was chairman, J. W. Brer, derk and Daniel Cofford, reading clock. Bro. H. B. Halsinger was elected Delegate to A. M. and Lowis Kimmel member of Standing Com-mittee. One query sent to A. M. Meeting was brief, closing in afternoon of same day.

THE Progressive Christian, under the manegement of hrethren Holsinger and Miller, is before as. We notice a number of improvements in the paper, and are gled to see our brethren start out so hopeful.

Mn. J. E. Stubbs, editor of the Ashlaud mes, and Professor of Greek in the Ashland College, visited the B. at W. office the 30th ult. He arrived in the morning and left in the evening of the same day. We regret that his stay was so short, as we would have been sed to show him over the prairie

It to sometimes difficult to viadicate truth ithout indulging in perconalities, and when this is done, let us try to here that churity which thinketh no evil. It is very wr. og to belong to a ring, clique or party, hat quite right to belong to Jesus and all the seints. Principles, pure and clean, bring us to a happy

THE Brethren in Christ hold meetings to morrow at Goods, Pine Creek and Bruhakers and May 9, at Zooks, Sandridge and M. M

and May 9, at Zooks, Sandridge and M. M. Shirka.—Shamon Express. We presume by "Brethren in Christ" is meant "River Brethren"—the name of that religious seet which took its rice in Pennsylvania some yeers ago. They are good citizens, and wherever they settle, the country is soon

As a mark of progress we note that P. R. As mark or progress an account of an election beld for a minister, in which the members vo-ted by hallot.—Progressive Christian.

Nothing new, dear brother; for the Standing Committee has, lo, these many years, chosen its Moderator and Cierks by ballot, reading each tacket aloud while one of the members kept telly. And the Lanerk church has held elections no other way than hy hallot ever since its organization; and that method is found to be fair, honest, just, and in every way good.
And our late D. M. was organized in the same nanner. We have heard that in brother D. P. Saylor's congregation elections are held the me way.

THERE are those who become alarmed when ever a new paper appears among the Brethren for patronage. We are not emong the slarmed for parconage. We are not among one cast more How much hetter it would be for the world is every paper was under the control of good, pi-ous obedient men and women! We see no more danger to truth in the multiplicity of pa-pers than we do in the multiplicity of farmers True, some of us may have to sacrifice more brain and muscle to obtain our daily bread; but we are assigned that if we hold fast the profession of our faith without wavering the Lord will supply all our perds. Marit alone must os for each periodical; and as we are in the field with others we shall work hard to produce a good paper, knowing that se our efforts are so will our success be. "God gives all things to industry

No arrangements will be made to entertain hrethren on the A. M. grounds before Monday, May 30th. Parties who come here before that time will be cared for by hretbren from Ch Grove and Milledgeville churches. The Lar-a-k church will also do all it can to entertain those who come here prior to the Conference. Shannon, seron miles east and Mt. Cornello eight miles west of Lenark will welcome such so wish to stop with them over Sunday. We do not say that brothern and sisters shall not come here the week previous, for many wish to come, and we are prepared to welcome the many. Lanark, Cherry Grove, Shannon, Milledgeville and Arnold's Grove churches are all n close proximity to each other, and we think they can comfortably take care of one or two usand for awhile.

OBITHABLES

A S there is a minunderstanding between A of our patrons and contributors, and be tween contributors and editors about the pub lication of obituaries and memorials, we here offer a few ramarks which we home will also the matter in its proper light. Notwithsten ding we have frequently informed our readers that we cannot publish lengthy obituaries and memorials, still vast numbers come to us every week. With almost every mail comes a "intmorial." Should we publish all we get, no unfrequently would one-fourth of our paper be filled with obitesries. Now we doubt very much whether some of those very persons who fault us for not publishing their memorials or for "entting" down their obstraries, would patronize the paper if we published all that are that this has been overlooked. sent to us.

Sometimes persons tell us if we do not wish to publish their notices to inform them and they will send us the postage to return them The trouble of notifying persons would exceed the worth of the postage, consequently, destroyed regardless of the request as seen as rejected. Some time ago one of our correspon nto sent us quite a lengthy obituary notice which was cut down to a couple lines. As a so the harmoned sow if he was offended at the correspondent because he did not send more The correspondent at once told him that had been sent but the editors erased it. The blome was then transferred to the editors to whom (it to anyhody) it belonged, and where it

There is standing this week, and will be here after, at the head of obituary notices, all the points generally profitable to be published in on obituary notice. Please turn to it now and read it.

FEET-WASHING

Literal Feet-teaching is a symbol of no part of Christic Work.

Baptists are agreed that chareh ordinances ar symbols of the great facts of redemption. Bap-ists are agreed that these great facts are oxhou-tedly symbolized by haption and the Supper. I ively symbolized by haptism and the Sug s believed that but few have ever claim et-washing symbolizes any part of redemption those who have so claimed h hose who have so claimed have been able to ain their claims by only such strained inter-on of Scripture as Origen of the third car dopted. They are regarded as so few as to naity the writer in here noticing them. To net-washing into the number of claimch ordin stems to warp the christian system and degrae haptien and the Supper. It is doing what neith Christ nor hav apostles did; it is joining togeth what God buth not joined; it is "unequally" yo It matters little what Baptista agree in regard

to "courch ordinances;" the question is, what saith the Gospel. Some have agreed that bap tism does not symbolize "the great facts of re demption," do they therefore not symbolize any of the facts? Does the mere agreement or disegreement of a society relative to an unravealed matter make a thing symbolical?

The "few" who obey the Lord are making o noise about symbols, but are happy in doing the "all things." Matt. 28: 20. One thing they know, and so does Elder Jarrell, washing fee as directed in John 13 symbolizes obedience to the Lord Christ. Will he deny this? H can the Christian system be "warped" by obey-ing Christ? Ah! my friend let there be a dil igent adherence to this institution as Christ gave it, and the infidel towers will fell on every ride. This constant refusal to obey all that the Lord enjoins is turning many souls into the temple of infidelity. To speak of feet washing as degrading haptism and the Supper, is to at tribute a spirit of degradation to Christ, for he washed his disciple's feet in connection with the Supper. Christ did wesh his disciple's feet; he yoked the communion, feet-washing and the Lord's Supper together, and a mighty host of men have been trying to pull them spart for

centuries, but they are still together. onturns, but they are still together.
"If feet-washing is to be considered a literal ob-evance, the whole body ought to be washed, as a reparation for and a part of feet-washing occus use. The words of Feter and the reply of our Sn ior, found in John 1836, 10, clearly imply that, in washing their feet he was only completing who part of a washing. The first Greek red "wash," in verse 10-is LONG, wi refers to a bath, or washing the body max parts a washing. The first Greek word-indeed "wash," in wess 16- in Cook, which a ways refer to a toth, or washing the body. Site wash of twa, meaning spathing contourner the both of the control of the control of the the bath. Drawke says: They prepared these beliefs for ever festual frant at beath, ya hath, Longe, and others, make this bath a nervesar preparation for a feat. Sixter Words of Jean was refer in vene 0 and 10. Jean would not was Peter's body, not because it was not an invised Peter's body, not because it was not as indispensable as washing the feet, but because his bowas washed except this feet, werse in Do tho via washed except "his fett"—verse 10. Do the who observe fock-mashing literally first baths of their mush the feet as a compriser too offshas washed which completion was neglected? If not, it vertainly do not observe the feet-washing when the compression of the control of th WASHED-SO they also "ought to wash one most of's feet," in completing the washing, equally e-lous washing the mony - the first next of the wash observe feet washing de grong in not observin nony-washing; while his disciples then did gron in not observing pretty washing. It seems strang

John 13: 9, 10, does not refer to the manager

ty of washing the body. Verse 9 is Peter's an wer to Christ, and he was there not only will-ing to have his feet washed, hat also his hands and his head. Varse 10 is Christ's answer to Peter. "He that is washed (lelonmenos) need eth not save to wash (nipsuatus) his feet, but is clean every whit." Leloumenos from louno means to bathe the body, and refers to haptism. Our Savier reasons thus: you have been hap-tized once and that is sufficient, but you should not refuse to have your feet washed, though you are entirely clean. This "clean every whit" forever removes the plea that Jeous washed his disciple's feet because the feet were fifthy.

The worst garbling we have seen for a long time is the assertion of the Elder that "Jesus would not wash Peter's body, not because it was not indispensable as washing the feet, but because the body was washed except his Now Elder, with all your learning and ability you cannot make people believe that the administrator took Peter by the beels, and dipped his head and body holding up his feet out of the water. That is too abourd for helievere to entertain for a moment, yet that is what you virtually try to teach when you say Peter was washed except his feet.

There is not one word of testimony in favor of the assumption of the Eider that "Je have weshed Peter and the others 'all over' " in order to complete the washing. Every disciple of Christ has had his body washed before he attempted to wash his brother's feet. He has put on Christ "in beptism," and being "weahed" he needsth not except or refuse to wash his fact. for he is "clean every whit," But unless be wash feet he has no part with Christ. The idea that the hody must first be washed in the use of baptism every time prior to observing the ordinance of feetwashing only shows to what desperate means the disobedient are driven to avoid the popu ar cry against them. We are pained to see men of learning resort to such means to set aside the plain truth. Far bette were it, if these men would arrange themselvee on the side of Gospel order and simplicity, and spend their time and talent in converting the people to the whole truth.

"ONE ANOTHER "-TO R. H. MILLER.

BY NOAH LONGANECKER.

VOU say "Brown, in his Grammar, page 164, asys 'the reciprocal expression, one an-another, should not be applied to two objects."

Is Brown correct? I cannot believe it. "Jonethan end David kiesed ONE ANOTHER." I Sam-10: 41. Is the above rightly translated? You remark, "One another is always used to express an action or relation to a plural pumber of two or more." The italicizing of two is mine. You further remark, "In the Greek, one another is plurel in sense in every case except one, and it may be even in that." This I believe to be true, but what makes it so? Brown would say, because it is applied to more then two objects You say, "you practice ell the other ordine on the 'so-called single mode;' you will salute one brother only." &c. Beloved brother, if you were to salute me, but I were not to salute ye where would the plurality he? Would we be saluting one another? But suppose that you were to salute me, and I you, would there not two salute, and therefore the plurality susteined? Suppose four little girls, A, B, C and D were sitting in a row; A rises and salutes B, C and D., with a kiss. You ask a little girl

er? The answer would be, "no, A only kissed B, C and D." You and I would say, "the kinsing was not resiprocal, for to be reciprocal. it must be given as well as received." Do not our lexicographers teach so? The reciprocal one another requires me to do to you, what you do to me; and can we deviate from this principle if 500 are engaged in the same labor? When I was a hoy Brother H. Kurtz labored hard to colighten my mind on the "so called" double mode of feet-washing, but I was slow to com prehend, but if Bro. M. can bermonize the co mon use of the reciprocal one quather with the "so-called" double mode of fact-washing more fully, the object of his article will be accoun plished more fully.

8 years old, did those little girls kiss one anoth

(As Brother Langanecker is seeking light a [As Brother Le nganceste m scaling new asks just such questions as how come to the minds of others who have read Brother Miller's "Union on feet-washing," we give his queries space and hope Brother M. will give the mocessary light. Ere.]

AMONG THE BRETHREN AT WADDAM'S GROVE.

| ESIRING the fellowship of the brethre D at the above named place, I visited them the 2nd inst. The beautiful green fields, the forests just emerging from their winter bount and appearing in living green, the joyful songs of birds, and the onward movements of the little rills and rivers by the way inspired my soul with cas, and gave fresh courage to press ward in the divine calling. Our beloved Christun worker. Allen Boyer sought me out at Le ms, took me to his abode and administered t my wante. The Lord enrich him with grace Brother Boyer was one of the Brut to income rate missionary work in the Brotherhood, and did considerable some years ago in getting that subject before Annual Meeting which gave the matter considerable favor. Had the pleasure of visiting at the house of brethren Enoch Eby, Kreps, Kemper and Acker, and would have been pleased to call at all the loved homes up there had time permitted. Meeting at 10 A. M. and 3 r m. Glad to find our brethren active, energetic and alive to pure principles of Christisnity. It was joy to my heart to hear the heaven-inspiring, soul-reviving German singing. Old times and past scenes came vividly to mind when the brethren and sisters sung those grand and heaven-inspiring German It is more bleesed to observe virtues thus vices. Hence our remarks of dear brethren and sisters. Arrived home Mon-day the 3rd much refreshed and strengthened, so that work now seems more plea-ant. Health

improving some; blessed be the name of God-PREACH THE WORD

BY C M RAISBARGH

To a Young Ministering Brother:

O not mistake this caption for preaching the letter. The Word his and gives life, "The letter killeth." Jesus and the Word are synonomous. To preach oue is to preach the other. To preach Jesus you must first incarnate him. God was securifest in the fiesh he-cause it enshrined Him. The Holy Cheet must ovembadow us, brood over, quicken and enchrist us before there can be real evolution or expression of the Logos in life or preaching. A Christless minister makes a Christless ministry, There may be vast mental wealth, a rapt imagination, swelling emotion, profuse tears, captivating rheteric, and entrancing eloquence, but all this is not preaching Christ.

Do not mistake screaming for preaching is well to clevate the voice to a due pitch and throw all the ferror of the soul into our presentation of the Word, but straining until the eves are bloodshot, the face livid and the voice turned into a shrick or howl, is neither alexant nor profitable. I was once in a large assembly ere a brother rose in his sermon to the shrill, piercing monotony of a furnace whistle, handling his lists in a most violent manner, stooping down and jerking up his massive frame with an energy that lifted him clean off his feet. A little girl quite clese to me put her mouth to her mother's eer and put this startling interrogation: "Is that mon crus Christ is not recommended by such mon crazy? seemly vesiferations and sestionlations. Eve and hand and attitude can be made to preach, and add weight to the message of Christ, but the indwelling, Christ-inwearing, Christ-portraving Spirit will train us to ministerial pro-

Do not preach at random. Put your : thirty on the string, bring it to the center of the bow, draw back the Divine weapon with the strength of Emmanuel, take nim with an eve anounted with the unquest of Golgoth, and then let it fiv in the name of Jesus. Do not sun se that you must wait for the selection of your text till you are behind the table in the sag tuary and the deacon reads the chapter. Be in prayer for the illumination of the Holy Ghost so as to find Jesus in your textthe Word in the letter. Turn the universe into a thrological seminary, and let sun, muon, stars, mountains, rivers, hirds, field, forests, and all objects and events be your teachers. God made them all and has a sublime, soul-lifting lesson

Adhere as much as possible to the unity of your subject. Say what is pertinent to it, Gather illustrations from Genesis to Revelation, from heaven and earth, to elucidate and enforce

it. Be hely, be in excuset, "walk worthy of case, and are governed by cooms (nam) sup-fied," as "Jrous walked;" let not the devil of pressed or understood by the rule which cast fame darken and befoul your soul, but let your only ambition be to preach the Word at home and shroed by a life and ministry that "knows

nothing but Jesus Christ and Him crucified. DESIGN AND FORM OF CHRIS-TIAN BAPTISM.-11.

Baptism into the name of each person of the Holy Trinity.

THE question before us, then, is, does this formula require seasction in cach some, viz.: "Father," "Son" and "Holy Spirit," or one so: tion for all three names?—one action into the name of each power of the Godhead? or one action in the name not of each power or person? We maintain that Christ imperatively commanded his apcettes to baptize into the name of each of the three Divine Persons. "Each means things taken one at a time, etc. Hence, "the name of each of the three equivalent to saying the names of the Father. Son and Holy Spirit taken one at a time, immersion into the name not of each, may be called single immersion for convenience, so immersion into the name of each, may be called 'trine" or "triune immersion" for inasmuch as the Father, Son and Holy Spirit onstitute a Trinity. I think, then, that I have clearly defined our position that ell can understand it. Its correctness appears From the grammatical construction of

the baptismal formula. Prof. Wescott, of Camthe buptesman formum. I was History of the bridge, author of "The History of the bridge, author of "All in-Testament Canon," says: telligent interpretation of the Sprintures must be hased upon a strict analysis
of its idioms and words. To suppose that words and cases are convertible, that tenser have no absolute meaning, that forms of expression are accidental, is to betray the fundamentel principles upon which all intercourse between men is based. A disbelief in the exactness of language is the prelude of all philosophical skepticism. And it will proably be found that the same tendency of mind which discredits the fullest teaching of words, leads, however little we may see it, to the dispurage ment of all revolution." Introduction to the Study of the Gospels, p. 82. Agein, be says: "The laws of language, as those of criticism are absolute, and the Christian may trust in them as the certain outward expres deepest truths." Ibid, p. 66. While an examination of the applysis of the baptismal formu-In is not necessary to some, to whem it may only sppear dry and uninteresting, there a others who, nevertheless demand it. We will try and make this part as plain and interesting to all as possible. The language of the form-The language of the form ula is elliptical, Ellipsis, is a word, phrase, clause or any part of a sentence necessary to complete its construction, but which, when the meaning is otherwise sufficiently evident, may be omit ted or suppressed in order to avoid useless repetition, though it must be understood or retained in the mind, and as truly belongs to the sentence, grammatically considered, as the parts which are expressed. See Green's Analysis of Eng. Lang., p. 263; extracts from pp. 147, 192, 198. If I say. "John walks into the fields, and John walks into the lawns, and John walks into the gardens," I have used a grammatical construction but here employed more words t'an was uncessary to be understood. Hence by introducing the figure called "ellipsis I sunor of words which are necessary press a numb to the complete construction, but without alter ing the sense, say "John walks into the fields. and into the lawns, and into the gardens. if I say, "Baptize them into the name of the Father, and bantize them into the name of the Son, and haptize them into the name of the Holy Spirit," or what is equivalent, "Beptising them into the name of the l'ather, and into the ame of the Son, and into the name of the Holy Spirit," in either case the construction is grammatical but unnecessarily burdensome; bence by ellipsis we omit a number of words which belong to the construction, without af-fecting the meaning, and have the text, "Rep-tizing them into the same of the Father, and of the Son and of the Holy Spirit." The prox of the cllipsis, viz: into the name before of the Son and before of the Holy Spirit is found

pressed or understood by the rule which me one substantive govern enother in the genitive when the latter substantive limits the signification of the former, (Bullion's G. Gram. 142), corresponding here to our rule in English which governs the possessive cuts by the acon which denotes possession. Hence it is the same as if we should read it, "In the Father's and the Son's and the Holy Spirit's." Here "Son's" and" Hely Spirit's" in the possessive case, correspond with "Uhion," and "Hagion Pneumator" in the Greek genitive, and are governed by name understood. Therefore name must be supplied or they have no governing word. The same also sppears (b) From the law of English transposition. Almost every tyre in English understands that the objective case after the preposition "of" in each connec tion is equivalent to the possessive case; se, "The house of Mr. Jones," is the same as, "Mr. Jones' house;" "The name of John," is equive-leat to "John's name." So "the name of the Father" is the same as "the Father's name." and "of the Son" is the same as "the Son's," and "of the Holy Spirit" is equal to "the Holy Spir-it's." But we might ask "Sou's" what? "Holy Spirit's what? Answer-"name," for that is the only word that can answer the question and make sense. Notice the expression "of the Non" and "of the Hely Spirit" cannot be transposed into the possessive here correctly without the provide special train, otherwise they must re apostrophe (') being annexed to each, correspending with "of" in thegenitive form, "Neuns cucting a possessive relation to the same object have the sign (') annexed to the last only, as "Mason and Dixon's line;" but "nouns d noting a possessive relation to different objects have the sign (') annexed to each; as Adam's and Juckson's administration; i. e., Ads administration and Jackson's administration." Cowl's Digest of Eng. Gram. Hence it follows that the singular "name" expressed in the formula pertains only to the Father and does not denote a joint possession of the three nouns viz : Father, Son, and Holy Spirit, for we cannot say Father, Son and Holy Spirit's name because the genitive Greek ending of each us well as the laws of English transposition force the spectrophs (') to each when rendered after the corresponding possessive into English. The fact of the ellipsis here also appears (c) From the anteredent terms of the preposition "of" which occurs thrice in the formula as it stands. "Prepositions connect words and show the relation between them." Hence wherever there is one preposition there must be two terms of relation to connect, an antecedent and a subsequent term Nething can be a connective without at least fire things to connect; therefore to deny that the preposition has in any instance in the formula less than two terms of relation, is to deny that it is a preposition, to efface it virtually from the language and expange it from the commission, and thus be guilty of taking from the boly or cles. But us "Fether," "Son" and Holy Spirit" are respectively the subsequent terms of the several prepositions "of" (of the Fether, and or the Son, and of the Holy Spirit) we pause to en quire what their respective antecedent terms are Following the rule of Mr. Brown in his "In-stitutes of English Grammar," Rd. of 1863, p. 203, for finding the respective terms of relation by putting the interrogation "solof" before and after the preposition, we ask what of the Father? Answer-"name of the Father," (sathe Father's what? Answer-name.) And what of the Son? Answer-name. (As the Son's what? Answer-name.) And what of the Hely Spirit? Answer-name. (As the Holy Spirit's what?

DURING a fire at Grusbach, Moravia, malicious persons incited a mob to attack the Jews. One Jew was mortally injured, another had a band cut off, and others were saved with So and before of the Boly Spirit is found and a shade of the and other wars associated by the spirit of found and a shade of the spirit of the

name to be the antecedent term of "of" in

second and third members of the formula. And

second and taird members of the formula. And as "name" is the antecedent term of the prepo-sition "of" in every instance, so it is also the object and subsequent term of the prepo-sition into (cis) capressed in the first clause in 1

understood with name which it governs in the

second and third clauses of the formula.

RAILROAD ARRANGEMENTS

How to Get to Lanark from Chicago.

PROTHER P. Februsy will be at the depote of the Baltimors & Obic and the Pitta-burg, Pt. Wayne & Chicago reads in Chicago when the trains arrive on Friday, Saturdsy, Sunday and Monday, May 28, 29, 30, and 31, to conduct passengers to the Chicago Milwaukee & St. Paul Depot on the corner of Clinton and Carroll streets; and to the Illinois Central Depot, where those who wish to stop at Mt. Morris must take the Chicago & fows sickets to Lanark. At the i. C. depot sek for tickets to Freeport, and get a stop off tickets from the conductor if you wish to stop at Mt. Morris. Please remember that in coming over

the Chicago & Iowa road you should call for a round trip ticket—that is, in Chicago pay for coming and returning; while at the C. M. & St. P. depot you will simply pay for coming which is \$5.05; and when you are here will be returned for one-fifth reguler fore. If you wish to come through direct take the 5 r. sc. train on C., M. & St. P. road. If there are enough per-sons to fill a car on either Friday or Saturday evening, by telegraphing to me, I will order a car run through without change. If five car loads reach Chicago Monday morning I will main until 5 p. M., and then reach here 2 A. M. Tuesdey. Hro. Fahrney will assist you in every possible way to have a prosperous je ney. Can come when you please so far so ex-

cursion rates are concerned. PITTSBURG, PZ. WAYNE & CHICAGO BAILWAY.

Fare three and one-half cente per mile round trip. Send to Bro. Howard Miller, Elk Lick. Pa., for orders. Tickete good from May let to

July 8th. DALTINGSE A OHIO BAILWAY.

The following dispatch from the General Traveling Agent of the Baltimore & Ohio Railroad, explains itself:

Cricago, May 2 1889 M. M. Esheliian:

Will make same rate as the P., Ft. W. & C.
railroad from all points west of the Chio River.
W. S. KNOWLYON. Since nothing is said about orders, we presume none will be needed. Pussengers west of the Ohio River will be carried to Chicago and return for three and one-half cente per mile

ULLINOIS CENTRAL

The Illinois Central will sell excusion tickets for one and one-fifth fare from the following points to Freeport: Aurelia, Waterloo, Iowe; Vandelia, Decatur, Normal, Hudson, Minonk, Dixon, Pele, Illinois; also from Champaign to Chicago. If there are parties at other stations

desiring tickets, please notify me at once. CHICAGO & ALTON.

One and one-fifth fare round trip. Tickete at Mexice and St. Louis, Missouri; Roodhouse, Godfrey, Girard, Virden, Springfield, Luncoln, Normal, Ashland, and Jacksonville, Illinois. Tickets good from May 26th to June 10th.

Special to Western Brethren

The arragements on all the principal Western cods are that passengers con start when they please, but must present return certificate on or before June 10th. Follow instructions given in No. 13 B. av W. and you will have no trouble. Parties most return the way they came if they desire reduced rates. Ministers who pay half-fare on permits will not be re-turned at excursion rates. It is cheaper for Answer-name.) Here then we find the ellipsis. them to use their permits both ways.

UNION PACTUR AND COLORADO CENTR. Pay full fure going and take receipt of the agent at the office where the ticket is bought showing full fare was paid to Omsha. M. get certificate showing attendance. Said cartificate and agents receipt must be presented at the General Agent's office at Owsha when a ticket will be sold to return at one-fifth local

TO CORRESPONDENTS.

A. M .:- Your resolve is a neble one, and we

HOME AND FAMILY

ir parests. Futhers, provoke not your childres, the but bring them op in the nurture and nition of the Lord. Servants, be chedien to that are your masters.—PAUL.

BRINGING IN THE SHEAVES BY JAMES H FILLMORE.

Sowing in the morning, sowing seeds of kindness Sowing to the nountide and the dewy eyes; Walting for the harvest and the time of reshing shall come rejoicing bringing in the shea

Chorus -- Bringing in the dolden sheaver, bringing

Go and tell the nations now in heathen blindness. Tell them Jenus dird—now, no excuse he leaves Bid them come to Jesus, thus prepare the harvest You shall come rejoicing bringing in the sheaves Sowing in the samehine, sowing in the shadows Fearing heither clouds nor whiter's ghill

By and by the harvest and our labors on We shall come rejoicing, bringing in th Go then, even weeping, sowing for the Master, The 'the loss entained our spirits often grieve, When our weeping's er, He will bid is welcome We shall come rejoicing bringing in the shoaves

ETIQUETTE OF CONVERSATION

Dittle Manual 1

D^O not manifest impatience.
Do not engage in ergument. Do not interrupt another when spraking. Do not find fault, though you may gently

Do not talk of your private, personal and

Do not appear to notice inaccuration of speech Do not allow yourself to live temper or spen

excitedly Do not allude to unfortunate peculiarities of

y one present. Do not always commence a conversation by allusion to the weather. Do not, when parrating an incident, contin-

ually say, "you see," "you know," etc.

Do not intrude professional or other top ics that the company generally cannot take a interest in.

Do not talk very loud, A fizm, clear, dis-tinct, yet mild, gentle and musical voice has

Do not be absent-minded, requiring the speaker to repeat what has been said that you may understand Do not speak disrespectfully of personal a

pearance when any one present may have the me defects. Do not use profunity, sulgar terms, slang

Do not use, profunity, rulgar terms, shang phranes, works of double meaning, or language that will bying the blush to any one.

Do not intersperse your language with foreign worth and high-sounding terms. It shows affectation, and will draw ridicule upon you. Do not carry on conversation with another in company about matters which the general company knows nothing of. It is almost as impolite as to whisper

impoints as to whisper.

Do not allow yourself to talk ill of the absent
one if it can be avoided; the day may come
when some friend will be needed to defend you Do not speak with contempt and ridicule of

a locality where you may be visiting. Find something to truthfully praise and commend;

bondering to trustinity praise and comments; thus making yourself agreeable.

Do not make a pretense of gentility, nor parade the fact that you are a descendant of any notable family. You must pass for just

what you sre, and must stand on your o Do not contradict. In making a correction say, "I beg your perdou, but I had an impress-ion that it was so and so." Be careful in con-tradicting, as you may be wrong yourself.

transcring, as you may be wrong yourself.

Do not be unduly familiar; you will merit
contempt if you are. Neither should you be
dogmatic in your assertions, arrogating to
yourself much consequence in your opinions.

Do not be too lavish in your preise of vari-us members of your own family when speaking to strangers; the person to whom you are speaking may know some faults that you do

Do not feel it incumbent upon yourself to carry your point in conversation. Should the person with whom you are conversing feel the same your talk will lead into violent argument. Do not allow yourself to use personal abuse when speaking to another, as in sa doing you may make that person a life-long enemy. A few kind, courteous words might have made him a life-long friend

Do not discuss politics or religion in general company. You prohably would not convert your opponent, and he will not convert you out any good result.

Do not make a parade with distinguished or wealthy people, of having been to college, or of having visited foreign lands. All this is no evidence of any real gen-

nine worth on your part. Do not use the surname alone when speak

no not use one surname soons when your ing of your husband or wife to others. To say to another that "I told Jones," referring to your husband, sounds hadly. Whereas to say, "I told Mr. Jones," shows respect and good

Do not yield to bushfulness. Do not isolate yourself, sitting back in a corner, waiting for some one to come and talk with you. Step out; have something to say. Though you may not say it very well, keep on. You will gain cour-

Do not attempt to pry into the private affair of others by asking wh at their profits are, what or others by asking what their profits are, what things cost, whether Melissa ever had a beau, and why Amarette never get married? All such questions are extremely importanent, and are likely to meet with rebuke.

Do not whisper in company; do not engage in private conversation; do not speak a forcign beneates which the general company may ot understand, unless it is understood that th foreigner ie unable to speak vonr own language Do not take it upon yourself to admonish comparative strangers on religious topics; the person to whom you speak may have decided convictions of their own in opposition to yours and your over- zool may seem, to them an im-

Do not aspire to be a great story teller, ar inveterate teller of long stories becomes very westisome. To tell one or two witty, short new stories appropriate to the occasion is about all that one person should inflict on the com-

Do not indulge in satire; no doubt you are witty, and you nould say a most cutting thing that would bring the laugh of the company down upon your apponet, but you must not al-low it, unless to rebuke some impertinent falw who can be suppressed in no other way. Do not spend your time in talking scandal

on sink your own moral nature by so doing, and you bre, perhaps, doing great injustice to these short whom you talk. You probably do not understand all the circumstances. Were trey understood, you would doubtless he much more lenient:

Do not Setter; in doing so you emb those upon whom you bestow praise, as they may not wish to offend you by repelling it, and yet they realize that if they accept it they mer-it your contempt. You may, however, commend their work whenever it can truthfully be done; but do not bestow praise where it is not deserved

THOUGHTS FOR WIVES AND MOTHERS

"D EADING rests us physically and men-tally," said on overworked, careworn troman. "It does me good sometimes to forget my work for a little while. If I can put it out of my mind, I can go back to it and do twice as much as I could if I kept on when I was all

Overwork of any kind unfits us for our duties Overwork of any kind unfits us for our duties, as we know by sad experience. How wretched those days are when we get up in the morning with severy muche sching and every nerve on edge, when a child's volce asking a question irritates like a blow in the face, when we feel "as if we couldn't speak a civil mord to any." hody," all because we "overdid" house clea or sewing or preserving the day before.

work may have all been necessary. But this is only an additional reason for us to be eco-nomical of our physical strength. Now after ome such day draw up your loange, where the some sace any draw up your tomage, where the light will fall just over your shoulder, arrange your rofn pillows so that your head will be seret, while your spine and shoulders will be supported, lift up your feet on the lounge and take your book. Try reading an hour in this position, and see if the rest and change of

thought do not lighten your hurdens and make you forget your weariness.

But laying aside the thought of our own rest and comfort, let us look a little higher. For the children's sake we must make the most of ourselves. Many an unselfish mother has said "Gb, I cannot take all this time, there are so many things to do for the children." She does not realize that she may do more for them in the end by caltivating herself than if she appends all her time on clothes and cooking. A generosity which makes the resipient week or

selfish is not a blessing, but a curse. Have you not seen grown up none who snubbed their mother's opinions in the same breath with thich they called her to bring their slippers .-The meek little woman has "trotted" around to wait on them so long that they have come to to wait on them so long that they have come to think that is all who is good fir. Their sisters keep "Ma" in the berground became she "been't a bit of kyle," and is "so mentitivated," forgetting that she has always worn shably clothes that they might wear fine one; that ciones that they might wear fine ones; that her hands have become herey with hard would that their might be kept soft and white for the piano, and that she hay denied bersell hooks and leisure that they might have both And there are other children, too noble for such has ingreditude, who feel a keen though secret sense of loss as they kirs the dear withered cheek and think how much more of a wo-man "mother" might have been if she had not shut herself away from the sweet companion-

ship of books. The love event of hush be permanent and valvable must be founded on genuine respect for character. Every mother has a right to time for mental and spiritual development as really as she has a right to sun shine and sir, and to food and sleep. She can not exist physically without the one; she can not grow mentally and spiritually without the other. 'If she throws herself 'so energetically into her duties as neamstress and mirrory maid that she has no time nor strength for anything else, ought she to be disappointed if in the end es only seamstress and nursery maid wages. Work, but rest sometimes. - S

ANNOUNCEMENTS.

Notices should be beter, with written on paper separate from all other business.

The hrethren of the Thornapple Church Iona Co., Mich.; will hold their communion meeting at the South Campbell church, nine miles north, and three miles east of Hastings, ou the 19th and 20th of June, commencing at 10 A. M. J. G. Winey. 10 A. M.

We, the brethren in the Middle Creek church We, the breturen in the Middle Greek church, Mahaska Co., Iowa, intend having our com-munion, ou the 22ad of May, commencing at 10 A, M. There will be conveyance from New Sharon to place of meeting the day be-PETER PROUTZ fore

We intend to hold our Love-feast at Marsh Creek, Adams Co., Pa., on the 25th of May, commencing at 2 o'clock p. M. D. Bos-erman.

The members of the Fairview Church, Tip-

pecanoe county will hold their comp the 20th of May commencing at 4 o'clock s. Brethren coming will be met at La Fayette the 28th by notifying the undersigned or 1 the 28th by notifying the undersigned or El-der G. W. Cripe at Edney, Tippreauce county, Ind. J. B. Smyrley, Clerk.

FALLEN ASLEEP Blomed and the dead which diete the Level .- Key 14 / 11

generally proper to mention 1. Name of decision, 2, being of decision 3. Name of decision, 2, being of decision, 4. When and by Age, 8 Name of meaning

FOWELL.—April 18th, 1880. Minute Emma, daugh-ter of friend Shelby and sister Sarah Powell, aged a, months and 24 days. Funeral occasion im-proved by brother Joseph Zoek, from Matt, 10: W. W. Synden.

34. W. W. SNIDER, ERKENBERRY,—In the Squirrel Creek Church, Indiana, April 18, 1880, abter Sarah, wife of bro Solomon Eikenberry, aged 38 years, 8 months and 16 days. Services by our bome ministers from 2 Timothy, 4: 6, 7, 8

TOMBAUGH.—In the same church and same day sister Catharine, wife of friend Hesekish Tom baugh, aged 24 years, 3 months and 16 days, neral services by brother David Rechtelhel from Joh 16: 22. Journ Jon MAGOET.—Near Salem, Oregon, friend Nothan Magget, aged 25 years, 11 months and 22 days. Funeral services by the wri er from Job 14: 10.

ULREY.—In the Eel River Church, Ind., Ap. 10,1880, Alva, son of Josephland Elizabeth Ulre aged 4 years, 4 months and 17 days. Funct services by the brethran. D. C. Chrem.

r servicesby the breibran. D. C. Churr.

WLMMERT—In the Upper Deer Greek Congregation, Cast seconds, Ind. Cornellis, Insulano G.

Coldaines J. Manneret, and S. years Fourths

(Coldaines J. Manneret, and S. years Fourths

J. Hamilton from Rev. 14: 12. S. W. S. Toxrx.

KNEPPER—April 8, 1898, William Knepper,
aged 88 years, 3 months and 6 skays. Fourcal
services by Rev. Keener, of the Reformed
Church.

OUR BUDGET.

Christian.

-Be cheerful -Step grumbling -Fulfill your pro-

Live within your mean Truth is of Truth is of vast importance. Error is oft-time terribly dangerous

Keep thy heart with all diligence Policy is a poor substitute for honesty.

Heaven is not muched by a single bound. -Emperor William of Germany is 83 years

-The hope of the righteous shall be glad-Your benevolence should seek the poor be-

fore the poor seek your benevolence.

Calumny would seen starte and die of itself, if no lody took it in and gave it lodging.

—A kiss is worth a thousand kicks. A kin word is more valuable to the lost than a mix

-Germany has sixty thousand schools, and six million scholars attending them, one for ev-

ery seven inhabitants One of the most fatal temptations of the weak is a slight deviation of the truth for the

sake of apparent good. -Bs Gov. Brown, of Georgia, bas given \$50. 000 to the Southern Baptist Theological Som-inary, at Louisville, Ky., to endow a professor-

A clergyman of the Free Referenced church in Bobennia, according to a correspondent of the London News, has been fined 1,100 floring

(about \$650) for preaching the Gospel. -A Chinnesia was recently haptized in Trivity Baptist church, Nov. York. He is 2years old, sand a decorator; pf. cars; by trade.— There are about thirty youthful celestials in the Sunday-school.

-A clergyman in Beston recently aroused his sleepy audience by asserting in the most positive manner that, "notwithstanding the hard times, the wages of sin have not been out down one lots."

-A law worthy of imitation has be acted in some of the German States, forbidding acted in some of the German States, torbidding any lad under sixteen years of age to smoke, the penalty being fine or imprisonment. But a better thing still would be for their fathers to let tobucco sione too; had for son, had for

-Instead of the concessions promised to the Jews on the anniversary of the Czar's noression to the throne; the Government has indulged in more severe measures than formerly toward them. To escape expulsion from St. Petersburg, they are now obliged to represent them selves as Protestent Christians.

-A dispatch from Rangoon, Burmoh, re — A dispatch from Kangoon, Burman, re-ports that 700 men, women, hoys, girls, pricets and foreigners have been burned alive under the towers of the city walls, as a sacrifice for the restoration of the king shealth. The panis in Menfalay is frightful, and hundreds of peo-ple are leaving the city. The king's illness is said to be leprosy.

The King of Siam, who is soon to visit this country, is twenty seven years of age, and bas reigned twelve years. One of his first beta on coming to the thren, was to liberate all prisoners of State. He afterward issoid a proclamation giving absolute religious freedom to all his subjects: Another royal proclamation provided for the abolition of slavery, and the remuneration of slave-holders by a general tax

-The Chicago and Northwestern railway Company require every man entering their em Company require every man entering their em-ploy to sign the following pledge: "I hereby promise and agree that, while I am in the sar-vice of the C. and N. W. R. E. Co., I will entirely shaton from the use of intoxicating liquors of every kind, including sit, hear and wine; and that I will not frequent dram-shops, hilliard salcons, or other places where such liquors are sold.

One hundred years ago not a pound of cor a cubic foot of gas had been burned in the or a cubic foot of gas had been burned in the country. No iron stores were used, and no contrivances for economizing heat were em-ployed until Dr. Franklin had invented the iron framed fire-place, which still hears his

same. All the cooking and warming in towe as well as in the country, were done by the aid of a fire hindled on the brick hearth or in the brick ovens. Pine knots or tallow candles furnished the light of the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purpo-ses was drawn from deep wells by the creaking sweep. No form of pump was used in this country, so far as we can learn, until after the commencement of the present century.

OHR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!

This department is designed for selecting and an energy present of the department of

sart, which reads, "And then shall appear the sign of the Son of Man in heaven."-3. B. Please explain St. Mark 12; 1-10,- W. Heary

Widecome one please explain the last part of the he sth chapter of Luke heginalog at the 30th erse? I can not see what the Savior is trying to such very platinly—W. H. R.

Will some one persue explain Matt. 24: 19, 28, the trends as follows: "And were unto them that re with child and to itsee that give note in these pay." But I pray you that your slight be not in owinter, neither on the Sabbath day." Also 22rd happer latter part of 25th vense: "For you compass to make one proselyte, and when he is ke him two-fold more the child of hell

than yourselves." E. C. C.
Will, hymne dup please explaint, Lord pr. 14, which reads no follows: "Even no lasts the Lord exhain do that they which peech the gonet should live of Why was it that Movercolat note out to the properties and T. Was it because he did not do spata (Georgianisted firm to they or was it flexible the description of the description of the description of the description of the which feel of the description of the description

o always inclined to believe the latter.

D. Bosszobian D. BOSSARMAN: I should like for you to explain
John'z: 3-10 veries: Did they have drie in this beginning of the maxinge or not? 1-th verse, did he
drive them all out, or just the sheep and the over
with the scourage?

M. F. Snavelly.

EAGLES AND CARCASSES.

engles be gathered together.

WHEN the Jewe had crucified their Sav Por scharocourse the carrier is there

W their hopes were dead, God withdrew his spirit and they were left upon the same grounds that Adam was after he had eaten of the tree of knowledge. See Gen. 2:16, 17. They were considered as dead bodies or carcasses, and rithout doubt, the Rom the earles were. C HAS

THE UNPARDONABLE SIN.

Will some one please explain Matt. 12:22 which reads its follows: "And whoseever speaketh is work apparats the Sea of Mass it shall be forgiven by both whose ever speaketh against the Body Ghoss it shall not be forgiven him neither in this dworld, selvine in the world to come: "-J. R. M.

neither in the world to come."—J. R. M.

ESUS but been easting out devils by the
power of the Holy Ghost: This miracle
was plain to all. The Pharisecs, jealous of
Christ's reputation, knew that to make any attempt to persuade the people that Christ had not uctually performed on act wholly beyond the power of man; would only bring super themselves contempt and ridicule. The mir acle carried conviction, not only to the hearts of the people, but also to the hearts of the proud and haughty Phurisses. But the force of it must be evaded some way. How can that best be done? "Why," say they, "we will admit what we dare not deny. This acknowledgement what we stare not dely. This action will general mour part, of what the people all know, will give us a reputation, and inspire the people with condidence in w." Hence they dust the mirech, but subvert its purpose by pointing the people to Bestzabab as being the power by which it was done, which, instead of being an honor, to Christ seas a dishonor. Christ know-ing their thoughts turns to them and after. showing the absorbity of him casting out devils by the prince of devils, tells them that every y be forgiven except the sin against the host. That sin, was and is simply at-Holy Ghost.

EASTERN LANDS.

HANOVERIAN VILLAGE LIFE.

BY WATTER MODDSHIEF

WITHOUT exception, the methods of culti-Windows exception, the methods of culti-be thought in this country old-fashioned and inefficient. Even such simple tools as the soythe sad craidle are seldom used, almost all the grain point and bonding the country the grain being cut handful after handful w the grain swing the annulus arter analysis with a sichle, and then carefelly laid out to dry be-fore being bound into small bundles. A whole family works day after day over the grain, handling each stray at least three times, and yet shoring out rose of mental fatigue at the (to me) awful monotony of the work. I could only wonder at the temerity of a government which dares to educate a people before whom their childhood, lies nothing but the

prospect of drudgery so constant and so stupe The farmers, to economize time, generally do their threshing at night, rising for this purpose at twelve or one o'clock, and working at it until it in time for their regular day's labor

to begin.

Grans of diff-rent sorts and leguminous plants are the main crops grown around Eto which such farmer adds whatever he needs for his own use. It most cases, also, they do a little market-gardening for the neighboring city market. According to the method by which all the land belonging to the community of E—— is cultivated, the whole scalle soil of

of E:— is cultivated, the whole avalle soil of the vittage is dwarded without regard to private ownership, into three parts, called Winner, Sommer, and Bruchteld, or fatlow. In the Win-terfield are grown, those crops which are plan-ted in the fall, or early in the spring—being for E— mainly rye and wheat. The Sommerfield has the spring-sown crops, of which barley and cots are good examples. The Brachfeld is, as its name denotes, allowed to lie entirely fullow, or at most is used for pasture, or for the growth of such light crops as esparsette and the legames. Next year the Brachfeld of the former year, becomes Winterfeld; the former Winterfeld is used for Somerfeld; and so on winterned it used, for Somerfeed; and so on year after year, and century after century. A part of the commune land is used as pas-ture, and on it each person holding a village right may pusture a certain number of cattle,

right may place as certain number of catto, etherp, pigs and greese. A second part is mead-ow-land, and every twelve years this is divided into as many parte as there are holders of vil-lage rights, and each one, receives a share, of which he has the exclusive use until the redi-vision at the end of the duodecade. Still a third part of the commune-land is planted with frust trees; the produce of which is sold for the benent of the communal treasury. A fourth and largest part, is planted with forest trees, and

from it each person receives yearly a certain amount of building and fire wood. During the months when farm-work is pos

sible the peasants in E — rise between four and five, and, after a breakfast of coffee, saurage and bread, go at once to the fields. past nine or ten the whole family sit down in the field and eat black hread, washed down with a kind of a coarse brandy called schnapps Then work goes on again until twelve, wh the day is not, they return home and rest the an hour or two, making their mounday meal of bread and the remains of the coffee prepared; in the morning and kept warm on the embers, or if wood is scarce, by wranning the coffee pot in the bedelothes! After their return to work, an afternoon rosal of bread and schnapps is eaten at half-past three, and an evening meal of bread, coffee, and a warm scop, when they stop work at seven or eight. Constant toil of this sort leaves but little time for reading or salf-improvement, and only six papers are taken in E —, not more than twelve or fourteen per-

sons mall, reading them. These weeklies and a few story-books, loaned out by the pastor, are

Hamover forces the presents to study during Hamover forces the peasants to study during ten years of their lives, and during this time-little reading, writing and arithmetic is ac quirsd; but beyond this and a slight knowledge of High German they do not advance.—

Cleauliness is not a peasant virtue in this re-gion, and perhaps I had better my nothing on the subject, further than that the pig is at all times a welcome member of the highest village acciety, and generally goes into the house by the front door.

All work and no play makes the peasant a

and all works and any piar makes the present it did follow, and the little electric to be given and the fill follow, and the little electric to be given on the pian march. Many steries of their blooders are current, inciving of the fill the local Dopherics. To this sort belong the sign of the local polymers, the pian of the local polymers and which feating in a shalle in the pian of the local polymers and which feating in a shalle in the pian of the local polymers and which feating in a shall polymer in the feating of the local pian of the local fixed four marks and two days in former to receive half." Laws are so anding is isil: the informer to receive half." strict and well enforced that there are few crimes. Such as do occur in E — are mainly fights caused by liquor and family quarrely, which the paster commonly has influence

enonch nough to settle.

Owing to the smell land-holdings there is in E-- no distinct class of what we in this country call form-belp; but, when a man bas-not money enough to bire land in the ordinary way, he goes to a farmer and sake for six or eight acres of land, agreeing to pay so much rent, and giving no deposit, but binding himself to work for the farmer at rates much below those usually paid day laborers—twenty-five cents a day or thirty-five cents for cutting an acre of grain being the prices paid to such

Honse servants are employed in E---- only by the minister. They are hired at Easter, or on the 16th of November, and one year is the usual length of the term for which they engage, Housewives receive from fifteen to twenty-five illars a year, and a present of twenty yards of linen and a pair of shoes; it is also c them small money fees once or twice a year if they have done their work well .- Popu

REMARKABLE HUMAN WORKS

INEVAH was fourteen miles long, eight miles wide and forty-six miles around, ith a wall one hundred feet high, and wide ough for three chariots to on phreast Babylon was fifty miles within the walls, which was seventy five fast thick, and one hun-

dred feet high, with one hundred brazen gates. dred feet biggs, with one hundred brazen gates.

The Temple of Dians, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building.

The largest of the pyramids was four hundred

and eighty-one feet in in hight, and eight bu dred and fifty-three feet on the sides. The ba covers eleven acres. The stones are about sixty and eight. It employed 320,000 men in buil-ding the labyrinth in Egypt, and it contains

ding the labyriniti in Egypt, and is contous three hundred chumbers and twelve halls. Thebes, in Egypt, presents rains twenty-ser, en miles around—and contained, 20,000 citi-zens and 40,000 slaves. The Tempte of Delphos was so rich in dous-tions that it was plandered of \$50,000,000 and the Eliparov Nero carried away from it two

The walls of Rome were thirteen miles w

CHRISTIAN CRITICISM.

PON this subject the Bible Banner makes the following bold and vigorous express-

Holy Goot to the deal.

HINTERY is not add-depreciation: it is rather to the property of the p

THE EXAMINATION IN EDUCA-

BY WILLIAMS SECOND

DUCATION should be a training to promete I insight, power of thought, and facility in acquiring knowledge. Perception, not mem-ory, should be cultivated, and us the student ory, abound of cultivated, and as the student can advance only, by his own endeavors, he should be led through such a course of inhor and original thought that he may come out an independent thinker, as well as a thorough scholar, in such branches of education as he has inclination for. To obtain such a triaining examinations should be means, not ends. For examination should be means, not ends. For examinations should be means, not ends. For example, instead of the student in political example, instead of the student in political economy, history, philosophy, or nathemation being obliged to work, as now, with an exami-nation, perhaps of catch questions, ever in view, the examination might consist in original es-says in the hest three subjects, and the performance of a paper of great severity in the last, all being done at the student's lessure and with such assistance as he can get from books. Here is a training similar to that in actual life; the best qualities in mind are brought out, while recitations can furnish the students with pracrecutations can turns the students with pro-tice in answering questions, and the instructor with opportunity of guidang the students and correcting their extors. The same principle should be extended as far as possible in all studies, and also in preparatory schools. It has recently been tried at Harvard with signal auxcess in the examinations for second-year bonors in mathematics, while in political economy and

history there is a tendency in the same direc-tion. The adoption, also, in the Harvard Law tion. The adoption, also, in the Harrard Law School of the "case system," which is based on the principle of letting the student do his own thinking in law, has caused independent thought to be more necessary than research for aucess in recitations; has infused extraor-dinary vigor into the school, and made its recitation training unsurpassed.

It may be objected that by such a system as I

have proposed a prize would be placed on de-ception. Even if some obtain illegitimate asception. Even it some obtain illegitimate as-sistence, it is not pertinent to the real issue, which is, What is the best method for those who wish to improve? Natural shirkers will not receive much improvement by any method. not receive much improvement by any method. Forcing a man to work does not improve him, as with the removal of the pressure be will re-turn to his old, condition. What we want is not to lift young men up to a height and hold them there, but to enable them to rise by the own exertions. - May Altantic.

LITERARY NOTICES.

MOTIVES OF LIPE

This is the title of a book edited by Prof. wing, and published by Jansen McClurg &

Swing, and published by Jansen McClurg & Cay, Chicago, 142 pp. Price 8.100.

The author says, "You will find that the homa soul is drawn along by six angels of good." These he denominates, Elecation, Home, Fame, Happiness, Benevalence, Religion. The hook is accordingly divided into six parts, constituting so many lectures on the above subjects. He looks only at the outside world, and only on the bright side of that. One is very likely, after reading the book, to think that man is a great deal better than he is.

"THER! FOUNDATIONS

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Levelre of Information and Charles
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"The proper accuracy."

rec Carast of history.

"The mouse millers,"

In the title of a book of 225 pp. edited by J. P.
Muchean, and published by Robert Clarke &
Co., Cinquanti, Price 8150.

It is certainly a standard work on the anbject

one in which antiquerians will find much to interest them. The work is divided into twelve chapters as follows; Preliminary observationary Defensive enclosures; Mounda, marks of art; Mining, Advancement in the seinance; Tabletay Frandar Civilication; Antiquity; Who were than nound-builders and what become of them? Archaelogy of Butler county, Ohio.

THE bad is constantly at the door endeavoring to creep in to destroy the good.

FROM THE CHURCHES.

PENNSYLVANIA

Our District Meeting of Middle Pennsyl-mia met on the 27th of April. Twenty some churches were represented personally, and the moeting was characterized with the best of fielings. One query was sent up to A. M. for further consideration. The business commenced in the morning and closed the same day by having a night session. The weather was pleasant hence we had a very large crowd of people. This meeting being something new in our district, the outside world seemed muc interested. D. S. R. and that this year may be one of great success

VIRGINIA

Magre's Store I read the B. AT W. regularly with much l read the B. AT W. regularly with much pleasure. I have many friends in the west, and it is gratifying to read their communications. Sister Phelse A. Srantz' "correction" is not on-ly satisfactory, but also complimentary. We in the valley of Virginia are moving Our missionary enterprise is mostly on horsehack, sust and west of the valley, which is not a hard way after all, considering that our Savior went on foot. DANIEL HAYS.

On the 2nd day of Apri! the brethren and sisters of the 1st District of Virginia convened at the old brick church in Franklin Co., to into the affairs of the church. At an early honr the elders retired to the committee room and organized in their usual manner. About all organized in their usual manner. Anour au-the churches were represented by percon except the W. Va. and N. C. churches. H. P. Hylton was chosen Moderator, and B. F. Moomaw, Clerk. There were only seven queries handed in, four of which were on the same subject, viz that of a more thorough spread of the Gospel. These were submitted to a committee of five elders, which resulted in consolidation. Then there were only three queries to discuss. first was, How often, when, and where, should brethren extend the salutation? This brought many good arguments to light. The customs of the Western brethren were spoken of relative to not extending it at all times, but I supse as none of you were present you will not get offended.

At all times when brethren give

their band if precticable.

The Second was a call for an Orphan Home. The Second was a call for an Orphan Home-this was discussed considerably and decided to pastpone until next D. M. The third was the consolidated one—a call for more presching—stating that thousands were dying with-out ever bearing the Gospel in its primitive purity. The elder insthument hought is best not to keep the institute discussing as there was to have this publicly discussed, as there was some misunderstanding between some brethren present on the subject, accordingly the commit formed an answer as follows

Let the district be divided into f districts and have three of the safest brothren in each sub-district to plan and send the breth-

ren out to preach.

The meeting closed with good feelings among all the herthern and sisters. We formed many acquaintances which we shall remember with pleasure.

C. D. Hyllon. ren out to preach.

Dunkirk.

The brethren and sisters assembled in missionary convention at the Legan Church, Legan Cc, on the 23rd inst. Eider Joseph Kauffman was chosen Moderator; brother R. K. Berkeyhile Seenstery, with the writer as asistant. The object of the meeting was tasted by Ed. J. Brithart, who enthused the meeting with a crosiderable degree of excent ompting all to action in the grand or ness, prompting all to action in the grand cause of our Master, in devising greater means for the salvation of the sinner. The Secretary and Treasurer's report was read and eccepted. The amount collected for Mission work was \$191, 26. Paid out by Evengelista, \$139, 38. Balance in hands of Transacry, \$61, 91.

29. Fast out my krengeiste, \$139, 50. Balance in hands of Treasurer, \$51,91.

The report of the different evangelists was called for and listened to with great jey when it was said that sinners were made willing to follow their Master by the instrumentality of the Mission work. Ideas were advanced for the ater prosecution of the work in the future,

ed by the meeting. All the members of the A WORD FROM BRO, PERCIVAL. Mission Board were re-elected by acclamation to the satisfaction of all, as their past year's labor in executing the work, choosing the exangelists, &c., gave general satisfaction. The oded by an encouraging address

meeting concluded by an encouraging address by one of the older persent to go on in the gloricas work of spreading the Gospel of Christ to all the borders of the District. Thus ended another joyons meeting and may the blessing of Gof rest open its labors. I would say to the erungelists who may be chosen for the work for the coming year, may you be enabled by great divine, to go convant in the cause of Christ and proclaim his Gospel in all its purity and plainness, that all your hearers may be enefitted and learn the way of truth so it beneated and sears the way of truth as it is in Jesus. May you ever hold up to the world all the Bible truths in all their peculiarities as characteristic of our beloved fraternity. Pray for that grace that will make the enemy fise

in the Moster's vineyard, the work of Jesus. S. T. Bossesman.

Brooklyn. Our annual church meeting was held on the 24th of April, and passed off pleasantly. The church seemed in love and union so it was concluded to hold a communion meeting on the sixth and seventh of June. Quite a number of brethren intend emigrating to Oregon, and we would be much pleased to have others on with us. We wish to know something concerning the colony which is being organized in Illinois.

Will some one please give us the information S. C. Millarin. EUROPE

Denmark.
Dear Bro. Eshelman, greeting: I was up in Thiland the latter part of March and held fourteen meetings, and there are several there, who, according to their confession, will soon join the church. What a change in that place! The first time I was there only five or six came to meeting, and when there the second time they had the priest and schoolmester along to ensuare me in words and imprison me if possible, but they had to go of ashamed. They threatened to stone me

Now we have many warm friends time. Now we have many warm remote there who are an encouragement to our old brother and sister. They are both faithful and patient in their lonely condition. One old man who was led to the church by our Danish paper, was imptized in my absence, and I haptized two, a man and his wife, last evening. We expect several more yet this Spring, in different places. The church will have Love-feast April 25th. May the Lord help us have a good

I am broken down in health the lest few d again, and like you, have no time to rest. The barvest is ready and certainly we do not do much it we offer our life for the soul's salestion Let us work and not faint. When our earthly house goes down in the dust we have a letter we into, one that can never wear out in the Lord's service. It is good enough to say, rest! rest! but is it time to rest when people are shipwrecked and drowned on every hand? Yet what is that compared to sinking into sternal flames? Every day on ever; hand some one goes down. Shail we rest and let them go, or shall we give them our last effort—our life to save them? It all who belong to the church

would do this the number of our brotherhood would soon be doubled, but also, rest, rest, ease and money, farms and stock, children and old ege go before saving souls by many! Souls perish; ministers sterve, or die of exposure all be-cause many shie hands consider all their duty cases many shie hands consider all their duty is done by joining the church and keeping a few external rites. True Christianity is self-sacrificing, even to hate and love our own life. Happy the man who does this; he shall save his tappy the man who does thus; he shall save me life, but the one who is so unhappy as not to lose it, his hopes and expectations will be blas-ted in a moment and his soul lost. Dear hrôth-er, ron your race patiently; die with your pen

as, can your recopationity; die with your pen in hand if the Lord will, and dip it deeper and deeper in the blood of the Lamb.— Your paper does not contain much about "the one offering;" the Lamb blash hare the size of the world," "the serpent on the pole in the camp," "the serifice that taketh away wen the con-cence of sin." When shall they appears The brethren of the Brooklyn District,

oweshelk Co., Iowa. will hold their Love feast in the 5th of June, commencing at 10 A. M., three miles north-east of Brooklyn. A gen and expression from the lead clusters were to the mine section of the pleyed for that end. A few cancalization was a section of the section o

T will be remembered that in July of 1879, I asked through the B. AT W. for any infor-mation that could be given concerning the whereabouts of brother Barold A. Percival, who had formerly been a Catholic priest in Montreal. Canada, but who, after a number of changes, had met the Brathren, near Covington, Ohio, and after being baptized by them at Dayton and then recommended to the church Dayton and then recommended to the church at Huntingdon, Pa., he was sent to that place about April 1st, 1879. He arrived at Hunting-don but remained only a few days. Leaving there for the East, he was heard of at a station east of Huntingdon, but since then, nutil quite recently, his whereaboute has to the brothren, been cutirely unknown, although great anxiety was felt for him, and correspondence, both publie and private, was had, in order to bring out, if possible, his present condition and residence. By some means, brother Samuel Kiehl, of Day on, Ohio, and at whose home brother Percival lodged while in the city, was induced to write to Oberlin, Obio, from whence a raply was sent giving the address of two ladies in Nehraska, who, it was said, could give the desired informotion. To them brother Kiebl wrote, and in a short time obtained the following from one

of the party, a young lady: PAWNEE CITY, NEBRASKA, March 25th, 1880. | Mr. Kiehl, Dear Sir:—I received your letter to-day and will hasten to answer it and tell

to-day and will knoten to answer it ame our you all I know concerning Mr. Percival. On the night of October 8th, 1879, he came to our house. He said that five days before he had evenged from the Monastery at Atchison, Kansas; that he then took the train for Tuble Rock, some eight miles from here, and hearing that our folks kept Saturday, he came here and made his home for five weeks. During that made his home for five weeks. During that ti to be gave several lectures on Romanism, and then went to Mr. Grubbs, and staid there awhite. I cannot say how long he staid there as they live several unless from here, and we live in the country and we do not see each other often. In December he started for Bainbridge, Nebraska, and when at David City. (about onehalf the way from here there), wrote to Mrs. Grabb that he had found friends; and also that there were two Monks and a priest there, but that he apprehended no danger. He never arrived at Bainbridge for I wrote there to find He promised to write to several persons here every week, but none here have heard from him since he left. It is the opinion of all that he is certainly captured again, and perhaps he is certainly captured again, and pernaps killed. He was a very agreeable mau, and seemed to have no fear of the Catholics, al-though some of the priests here threatened to

shoot him if they could see him He preached for no denomination, but kept Saturday as the Sabbath while here. When he came here he had a priest's outfit in full, and said that they were just starting to take him to Duhuque, Iowa, to be tried for heresy, when he ercaped. He took his robes away with him He seemed at times partially deranged. We, a well as many others here, will be very glad to or from him, but fear we shall never more He spoke of being among the German Bap ste and esteemed them much. He attended

titte and extermed them much. He attended their meetings while hers. Hoping I have made this plain to you I will close, and if I at any future time shall hear more of him I shall inform you immediately and shall be pleased to have you do the same for me. Respectfully,

Berr Vane Upon reading this intelligent and courteons letter, hrether Kiehl and the writer wrote again to Miss. Vars, asking her consent to the publi-cation of her letter, and the following is her reply:

PAWNER CITY, NES.,) April 3rd, 1880. }

Mr. Kiehl, DEAR SIR:-I have just received your letter, and in regard to your request, I will say, take my letter and publish all the contents desired, and in such a form that it will appear to better advantage than it now does appear to better advantage than it how does; also publish my name and address if it is desi-rable. I would write a better letter if I had time, but my engagement as clerk will not now allow it. The name of the Dunkard minnow allow it. Inc name of the Dunkaru mm ister here, is William Polan, Pawner City. Neb I do not think Percival had much conversation with any of the denomination. I cannot give with any of the denomination. I cennot give the names of those in David City; Mrs. Grahl may know. If I can give you any more infor-mation as to how he was captured, and the par-ticulars of his ecope, &c.,I will cheerfully do so Please to send me a copy of the notice. I assure

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Lanark Illinois

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opis of spreches, and much other information. In size it will be nearly as large as the weekly B. ar W. It will be issued four days, commencing June 1st, and will be marled each day to subscribers. Here now is an opportunity for those who cannot attend the Conference it learn a great deal about the work that will be done. Ere your neighbors return you will have learned the greater part of the news and proceedings, and that, .too, for the small sum of

The expenses of publishing a daily are such that we cannot offer very liberal premiums. Any one sending us ten or more subscribere at twenty five cents each will receive a copy free This is the best we can do, and we hope our egents everywhere will make a thorough canvass of their territory and send the names as soon as possible. Let there be active work at

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THIS is the name of a new mosical book pre pared by Brother D. F. Eby, for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding. The work is new in the hands of Professor

Bill of Chicago, and will be published at once so as to be ready for delivery this month. In size and form it will be like "Gospel Songs, "Its ow price, good music, and convenient arrangement no doubt will commend it favorably to all towers of good singing. Orders will be received at once at the following rates: PAPER COVER.

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Vol. V.

Lanark, Ill., Tuesday, May 18, 1880.

No. 20

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THE BRETHREN AT WORK TRACT SOCIETY.

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ASSOCIATES

eon Report.

BY STEA BOWLAND

That been said that one may be known by his associates. Do we not all judge others by their company? Have we not at different times felt elated or disgusted by our associates? Association controls us to such an extent that an inspired writer was led to have the divine mind upon it expressed in the eternal records He says, "Evil communications corrupt good Without evil associates givil communications would be impossible.

The subject of associates is a very o tensive one; it widens out and encloses within its hounds our thoughts and their influence upon our characters The great difference whi exists between persons can probably he attributed to no other one source so universally as that of associates,

Good company not only improves our n ners, but also our minds. In associating with who are intelligent, pious and polite and those whom we know to pessess qualities superior to ours, we rise; while in associating with those who are ignorant, immoral and vulgar, and those who are our inferiors in every respect, we become degraded.

We are creatures of imitation, especially while young, and by the influence of our asso ciates, our tempers and babits are formed simi-The sad consequences of evil associates is ex

bibited in the history of a great many criminals They were led by bad associates into degrading associations and on in transgression and six until finally they were stopped by the gallows-There are on record a great many cases of the execution of innocent persons, and generally the cause of their calamity was evil associates A culprit upon the gallows declared that he was innocent of the murder he was about to suffer for, and that it was bad company that brought him where he then was. Had he not been accustomed to associating with that class of people he would probably not have been con-One may be ever so pure, yet be cannot as

sociate with evil companions without partaking

said, "Evil company is like tobacco smoke you cannot be long in its presence without car rying away the taunt of it." It should be the aim of all to go into good society. We do not mean the proud and fashionable, but the soci ety of the wise, the intelligent and good, from whose conversation we gain information and increase our knowledge. A writer describing good company, speaks thus: "Good company i bred persons, whose language is charte and good: whose sentiments are pure and edifying whose deportment is such as pure and well regulated education and correct morals dictate: and whose conduct is directed and restrained by the pure principles of religion." When we

have the advantage of such company it should he our sim to imitate them in their good qual-ities. If we once become accustomed to asso ciating with the intelligent and good, nothing

is more disgusting to us than to be compelled to associate for a halfday with the light-minded. sitty and vale Lanark, Ill.

GROWTH IN KNOWLEDGE

BY WM. H. CARRIER

"All Scripture is given by inspiration of God. and is profitable for doctrine, for reproof, for cor rection, for instruction in righteonimess; that the

rection, for instruction in rightconness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3; id. THIS expression refers to the Old Testament. It is not, however, in the desired It is not, however, in the doctrinal or his ital parts of the word of God only, that the young Christian is to increase his knowledge In religion there is nothing purely scientific all is practical. Every part is "a doctrine ac-cording to godliness." It is declared in the

passage just quoted, to be the design of the Bi-ble "that the man of God may be perfect, thor-oughly furnished unto all good works." Truth is but a means to an end, and that end is holiness. Every one of us ought to study our Bible with that prayer upon our lips, "sanctify me by thy truth, thy word is truth." To know merely to know, is curiosity; but a desire to know in order to do, is sanctity. There ought then to be progress in knowledge. No Christian should be satisfied with mere rudiments; and yet the great bulk seek for nothing more It is humiliating and painful to ministers to find how little in the way of imparting knowledge is affected in all of their sermons. No student seems antisfied with so little increase of ideas a those who profess to be in the school of Christ Usefulness, happiness, and true religious dignity are thus bindered, and not only so, but re ligion itself is stunted and starved, and its lustre diminished. And even they who do read and tkink, peruse only or chiefly the works of Never was there an age when Bible: were more widely circulated, and never an age when, hy many who possess them, they were

less read. Magazines, periodicals and books of all kinds have come in upon us like a flood, which in many cases has almost swept away the Bible. And after all it is Bible truth from its own source, that is the concentrated mutri ment of the divine life; and it will be found that they are usually the strongest, healthiest and most rapidly growing of the children of God, who live most upon the sincere, pare and ultersted" milk of the word of God.

The works of men are very useful in their see when they lead us to the word of God, but too many persons allow themselves to be kept sway by them from the fountains of pure truth. For the growth of the church of God generally, it needs to be led back more to the ered Scriptores. "Here I'll sit, with transport viewing

Mercy's streams in streams of blood: Precious drops my soul hedewing, Plead and claim my peace with God."

to a certain extent of their habits. It has been All this is well, good, happy, but it is no ngh. Even he, this relieved soul, is hut too apt to consider that the great transition from a state of nature to a state of grace, that the mighty house from impenitance to conversion that the wondrous translation from the power of darkness to the king tom of God's dear Son is, if not all that is required, yet all that ared make him anaious. He is so taken up with his justification through faith, and the peace with God which brings with it, that his forther obedience is too little thought of. He is ready to say of Culvary what Peter did of Tabor, is good for us to be here;" not considering how much yet remains to be done. Oh, thou blessed penitent, thou relieved anxious inquirer, thou rejoicing young believer. I would not desh the cup of consolution from thy lips, I would not affirm thy joy is premature: on the contrary I would say, "rejoice in the Lord, rejoice in the L rl a'ways." The joy of the Lord is thy strength," "go on thy way rejoicing." Yes, but then "take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. 11: 29.

"All Scripture given by inspiration of God, is profitable." See, then, the importance of immediately seeking to grow in firmness, reso-luteness. This was the first thing which the apostle enjoined next to belief, "Add to your faith virtue," or as the word signifies, age"-courage to assert and maintain your prin ciples before all observation, and sgainst all op resition, put on at once the courage of a hero and the constancy of a martyr. Prove that piety though contrary to ambition after milit m, it is self the most beroic spirit of the world. Grow in grace by obedience to the word of God, born to be wise unto salvation

THE PASSOVER

DT ISAIAH HORNESI.

TO my brethren, who love the truth. I greet you as fellow pilgrims in the fellowship of the Anointee. I humbly entreat you to hear me in a few words, and I pray that we may all abound in that "churity which thuketh no evil." That Matthew, Mark, and Luke plainly state that the time for the killing of the pass over lumb had came, when Jesus had his disci-ples prepare it, is an indisputable fact. Jesus positively said that he would eat "the parsover Mark 14: 14: Luke 22: 11: Matt. 26: 18 Wh. will dore to say their festimony is untrue? Some say that the "term" passover does not mean what it expresses. If this he true in reference to the term "the passover," it is also true of every other literal term in the Scriptures. And it is true, that this way of dealing with the su-cred Record, has carried the intellectual, so called Christian world, into a Bubylon. If we cannot rely upon expression, for the

true meaning of terms, then we can not ascer tain whether Jesus washed his disciples ham or whether it was their feet. Would not this order of interpretation but us into an una ant position, into a mystic region. But if we accept the meaning of the term, "the passover as recorded in the New and Old Testaments. It is not reasonable that there should be much disputing in reference to this subject; for there was but one "passover" in known existence, at the time Jesus ate "the passover with his di nles." The same words which is'l us that M .

we kept "the passover" are used to tell us what Jesus did in the night of his apprehension. There can be no better reason given, why I ho lieve that Jesus ate 'the passorer," than, this hecause the Scriptures emphatically teach at Read Matt. 25: 17; Mark 14: 12; Luke 22: 7 The Supper or (Lord's Supper) John records in is not the same suppor that Matthew, Mark and Luke record. The Jews' negligence of ob-serving "the passover in the foreport of the night, (John 18: 28), by no neans o Matthew 26: 17: Mark 14: 12: Lake 99: 7

CAN WE HAVESUNDAY SCHOOLS

BY JOHN W. BROOKS

HOPE that no one will take offense at what I may say on this question. I know that there are some who do not favor Sunday Schools but I have never been able to see why men op pose them where properly conducted.

Train up a child in the way he should go and when when he is old he will not deport from it." It does seem to me that the Sunday School would be a proper place for this. I know that home training is very necessary; and good home training will give the child a greater interest and aptness in the Sunday School. If we have no Sunday School, where will the orphus children, and the children of the ungodly and unconcerned get their training? If we stop because some cry popularity, will we not have to stop singing, preaching, and a great many other things which are very good? It looks very bad to see men do all they can

to oppose Sunday Schools, and then allow their children to spend the Lord's day in playing ball, pitching horse-shoes, &c., while they perhaps are spending the day is a "laid off" Sunday visit. How much better it would be if we wo take our children by the hand and lead them to the Sunday School. Show them that we are interested to their learning the way of truth and not the bad ways and words used by Sab I knew a child, the son of an infidel, who was

allowed the privilege of attending Sunday School, conducted by God fearing men, and today he has great reason to thank God for Sún day Schools and the training they received, and I am sure "be will not depart from it when h

GUARD YOUR CONVERSATION

F you say auything about a neighbor or friend, or even a stranger, say nothing ill-is a Christian and protherly charity to suppress knowledge of evil of one another, unless our higher public dat; compels us to be an ac-cusing witness; and if it be true charity to keep our knowledge of such evils to ourseleves, much more should we refuse to spread evil reports of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends.

It would be difficult to find a talketive group of either sex who could spend an hour together without evil speech of somebody. "Blessed are the peace-makers" is not the maxim by which we are chiefly governed in our treatment of personalities. Belter a thousand times sit dumb than to open our lips ever so elequently in the disparagement of others. What we should do in this, as in all human relations, is to practice the golden rule. If we do unto others as we would that others should do unto us, we shall be exceedingly careful not to volunteer ill words hout them. - Sel

A sailor, who had been a very profune my once nailed up a card on the locker in which the pots and paus were kept, on which were printed these lines of Cowper,

"It chills my blood to hear the blest Sourem appealed to on each trifling th Maintain your rank; volgarity despise; To swear is neither brave, polite nor w You would not swear upon the hed of death Refrect! your Maker now may stop your breath.

These lines were committed to memory by the 13th chapter was before the feast of the nearly all the crew, and the card rerved fro passover, verse one and twenty-nine. Hence it questly as a reminder.—Religious Herald.

PEACE BE STILL

MY LIZZIE H. DELP.

WHEN the fearful tempest rages, Waseu the mighty billows ro hen the dark waves of temptation Threaten to enguif the ro

When the storm is raping fiercely, Then amid the tempests roor, Grim despair, comes darkly whispering,

You can never reach the harbor, The haven of eternal rest, For your harque is marrly shipwrecked,

Amid the shoals of unbelief. The barque is turned and

Drifting on in doubt and darkness Now, it surely will be lost. Carest not thou that we perish? 1 the soul's despairing cry, Let not the flood o'erflow me,

Save me Jesus or I die Listen to the words of Jesus, Why are ye of little faith? Why are ye so fearful doubting, Unto the storm he saith

Peace, be still ve raging waters. And ye billows cease to roll, Peace, he still 'tis my commandment

Ye shall not overwhelm the soul Alt, the wondrous power of Jes All things bow anto his will, E'en the winds and sea obey him, At the wondrous, pence, he still.

STEIN AND RAY DEBATE

Prop. 2d, Baptist churches possess the Biale characteristics which entitle them to be regarded as churches of Jesus Christ.
D. B. Ray, Affirms.
J. W. Syrin, Denies.
D. B. Ray's 1978. APPIRMATIVE.
M.R. Stein has become excited. He has regarded as churches of Jesus Christ.

not enough grace to withdraw his

foul charges. He persistently accused Baptist churches with granting "legal license" to do evil "the works of the flesh;" he charged that The perverted passage stands: Baptist churches "hold that we may do evil, fight and kill;" he charged that

Baptist churches are guilty of the "erime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, fiendish," "unbridled, carnal losts and passions?" As a Baptist preacher he "was a sol-

dier" in a political army doing the work of war," yet he pleads that he was "not guilty" of the crimes with which he charged Baptist churches! If he is not guilty he has made "falsely slanderous charges against Baptist churches. Baptists as citizens, as well as others, may engage in such war as is necessary for the "punishment of evil doers" without committing the crimes charged. Baptist churches do not encourage, their members to commit the crimes of The insinuations are "simply false and slauderone," Mr. Stein did commit the historical fraud of quoting the Catholic liturgy of Bobbio to prove that the ancient witnessing Waldenses, were trine Where did he plainly admit it to be a "Catholic liturgy?" He now stupidly affirms that the "Waldenses were then Catholics themselves! On the same principle he might affirm that the baptists were once Methodists because so many Methodists unite with the Rentista! We have another example of Mr. Stein's daring historical fraud here he says:

I have proven that the ancient Vau dois or Waldenses were trine imm ists from their use of the Ambrosian office, which positively requires trine im-

In his eighth affirmative, Mr. Steir sid:
"Moston the historian expressly mentorical arguments. Will he try to ana-

tions 'the .: Imbrosian office which,' he wer them?

says, 'the Vaudois were reproached for 435, Lon. Ed. These were the ancient tists,' &c., which he makes the same

eating their own children. Does that prove that they were guilty? The charge that they used the Catholie "Ambios repeat that Mr. Stein cannot produce one lise of proof from any authentic Waldenses practiced trine immersion. Is it reasonable to suppose that a vast body of people should practice tripe immersion for centuries and forget to mention it in their writings? Another example of the mous fraud." Mr. Stein finds where Mr. Brown and others record the fact that the Novatians of Italy and the west were called Cathari, the pure; he then says: These are the "Cathari" (not some modern sprinklers called Puritans, Mr. Ray) of whom Robinson speaks, as his references exactly show (see foot note 3), where he says, "They haptized all that joined their assemblies by trine immersion." Rob. Eccl. Res. p. 72.

This is a fraud, for Robinson referred to the Cathari dissenters from the Greek church" that held that "Christ was only a man." These were not the Novatian or Waldensian Cathari. Mr. S. seems to adopt the doctrine "that the end same

tifies the mesns." We furnish one more example of the

pioue fraud" of Mr. Stein. He has continued to pervert the testimony of Dr. Judson, by addition and suppression "The primitive mode of haptizing was

preserved among the Waldenses and present practice of the German Baptists in the State of Pennsylvania and other parts of the United States. The eastern churches have, it is true, introduced trine immersion, and kneeling, and pouring on water before or after immersion, and anointing with oil, and other adventatious ceremonies, by which the simplicity forward posture remains unimpaired." Judson on Baptism, p. 114. In his garbled quotation, Mr. Stein

put in the word Brethren after Baptists, as adding to the words of the author Why does he do so! Also, he left outsuppressed—the testimony of Judson showing that "trine immersion," "kneeling," "anointing with oil," are "adven titious ceremonies," introduced by the astern churches. It must be a sorry ause which needs such support

When certain writers speak of the No atians and Waldenses as having practiced the same manner of baptizing as the primitive Catholics, they refer to mersion in contrast to affosion. They regarded it as the same mode whether the act was one or more. The questions, rather quibbles, about feet-washing, oaths, &c., have no hearing on the sub ject. Some of the modern Baptists wash feet in their meetings. This, does not destroy their Baptast identity. They do not, like the Tunkers, make a saving church ordinance of this custom. It will be observed that Mr. Stein is

First: The Tunkers have admitted Thousands and millions of Baptists, in howing retained after it had been abol-ble the Bible teaches bave a dmitted howing retained after it had been abol-ished elsewhere. I snael of the Alps. 1, Second: They depy that the true suc-p. 19. The 'Ambrosian office' required trine inmersion. Rob. Hist. of Bap. Rome or her branches. Third: They honestly confess that the Tunker church Vaudois, my friend's 'ancient witnessing originated in 1708. And, as there is Waldeness,' with the Novatians,' 'Doos no other church, holding immersion, that has any claim to the Bible succession ex-cept the Baptist, therefore, even the The Waldenses were charged with Tunkers themselves must admit Baptist succession, or be driven into infiedlity.

This argument with another drawn from the wilderness history of the church ian office was false and slanderous. We Mr. Stein does not dare to face. He must surrender. He admits the suc cession of the true church. Will be tell Waldensian document, that the ancient us what present denomination has that succession? Dr. Judson believed the Bible doctrine of church succession. He

It is the peculiar privilege of Baptasts to have defended, in every age, the initiatory ordinance of the christian church, and that on the simple ground that, so far as the mode is oncerned immersion. however, administered, and that alone is valid baptism." Judson on Baptism,

p. 115.

The leading Disciples of Mr. Camp bell are forced to admit that we must accept the doctrine of Baptist succession, or he forced into infidelity. The kingdom of Christ shall never he destroyed it shall have no end: the gates of hell shall not prevail against the church of Christ. The claims to be the original apostolic church must be decided between the Baptists and the Catholics. Modern man-made churches can put in no reasonable claims. Our fifth characteristic that "Baptist churches possess THE NEW TESTAMENT ORIGIN" is fully sustained. CHARACTERISTIC SIXTH. Baptist churches possess the Bible Characteristic of being peculiarly persecuted.

The Master said that "persecutions"

would be a part of the inheritance of his Albigenses also, as appears from the true followers. Mark 10: 29, 30. Jesus enid: "If they have called the Master of the house Beelxehub, how much more shall they call them of his household?" He said: "Behold, I send you forth as sheep in the midst of wolves;" "Ye shall sheep in the midst of wolves;" "Ye shall be hated of all men for my name's sake." IT will do little good to complain of the worldliness of Christians while Matt. 10: 16-22. Paul said: "Yea, and there is little to enlist their sympathies all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. of the primitive node has been marved, shall suffer persecution. 2 time the production of the primitive node has been marved, shall suffer persecution. 2 time the production in various follows and to glory tends to a participation in various follows the sufficient of the production While other denominations have their active employment, "Abundance of quarrels among themselves, they will idleness" is the source of great mischiefs make friends to persecute and oppose now, as it was in Sodom in ancient days the Baptists. The kings and princes of (Ezek. 16: 49). We have been told by the earth have combined against Baptists a prominent educator in this city that as they did against Jesus, the founder of the Baptist church. Mosheim, the his- schools of the method of celebrating the

"There were certain seets and doctors against whom the zeal, vigilance and severity of Catholics, Lutherans, and Calrinists were united, and in opposing whose settlement and progress these three communions, forgetting their own dissensions, joined their most vigorous counsels and endeavors. The objects of their common aversion were the Annbaptists, and those that denied the di-

make friends over the persecutions of Baptists. Many Baptists have been lodg- ations, such as would fully occupy hand ed in prison even in our free America for their principles. More than thirty be "increase of the body unto the edify sinners. They have been whipped at renewing of their minds, and be able to the stake for refusing to bow the knee prove and approve the will of God as in submission to the traditions of men. "good, acceptable and perfect."

the different countries of Europe, were put to death because of their Baptist principles during the dark ages. Car-dinal Hosius, a learned Catholic, says:

"If the truth of religion were to judged of by the readiness and cheerfulness which a man of any sect shows in antiering, then the opinions and persua sions of no sect can be truer or surer than those of the Anabaptists, since there have been none for these twelve han dred years past that have been more

grievously punished." Orchard p. 364. During these dark ages the Babylon ish woman was "drauken with the blood of the saints, and with the blood of the martyrs of Jesus." These martyr saints were not Catholics, they were not Tunkers, and they were not Protestants in the modern historical sense. They were Bantists.

In adition to the line of Baptist succession through the ancient Waldenses and Novatians, it is evident that true Baptist churches continued in Wales from the apostolic age. Mr. Davis, the historian of the Welsh Baptists says: "The Weish Baptists contend that

Baptist principles were maintained in the recesses of their mountainous prin capality, all along through the dark region of popery." God had a regular chain of true and faithful witnesses in this country, in every age, from the first introduction of christianity to the pres ent, who never received nor acknowledged the pope's supremacy: like the thousands and millions of the inhabitants of the vale of Peidmont, residing in the green and fruitful mendows, sur rounded by high and lofty mountains, separated from other nations, as if the all-wise Creator had made them on pur pose as places of safety for his jewels that would not bow the knee to Banl.' Hist. Welsh Baptists, pp. 16, 17. Baptists are regarded as a "sect," and

they are "everywhere spoken against."

TRANSFORMATION

The Christian Standard)

or fill their hearts in the service of the since the introduction into our public birthdays of eminent authors by the recitation of selections from their works. and easy's setting forth the leading facts in their history, there has been a sensi-ble falling off in the demand for navels at the public libraries. The love of novels is supplanted by a worthier love. And so the unworthy loves and associations of many in the church might be readily supplanted by worthier loves and associations, if there were proper system and skill in the management of vinity of Christ and a tricity of persons in the Godhead." Ch. Hist., p. 505. These hostile denominations could ment of all itamembers in suitable work and suitable social and religious associ and heart and purse. Thus there would Baptist preachers have been put in jail ing of itself in love. And in place of for preaching the gospel of salvation to being conformed to the world, by the

that staid with them the six mouths and wrath. This is putting the case in the

THE PEARL OF GREAT PRICE

BY MATTIE A LEAR

BY the ancients the pearl was considered the most precious of gems. They looked upon it as the emblem of purity; born of sorrow and affliction. And what a precious lesson we learn from this substance. They are the resolt of a diseased secretion, caused by the introduction of foreign particles. These particles consists of carbonate of lime which force their way into the shell; here they become interstratified or mixed with a substance which is identical with the living membrane of the oyster. Thus this beautiful gem is produced deep down in ocean's bed, and as the result of an abnormal condition in the naimal. So with the most precious gems that sparkle in the diadem of Jesus The process by which they have been formed has been a painful process. The bright jewels which John saw on Mount Zion were those who had come up out of great tribulation. Did we know the tory of every redeemed one, it would be a history of sufferiog, of deep mortsfication. Some had suffered in obscurity, hidden from the gaze of the world the deep sighs, the bitter tears, the bear auguish was known only to God. Some suffered in lonesome dungeons, their cames were cast out as evil, they were considered as the filth of the world, and as the offscouring of all things. But oh. this formative process is watched, close ly watched by him whose eyes are as a fame of fire. He will know when the work is complete, and so soon as the earthly, carnal, fleshly nature shall ecome thoroughly interstratified with the divigenature, these priceless gems shall be taken up from the slime and fifth of earth, to decorate the palace of God. Weary, mouraing Christian, look up

think of thy ultimate destiny; think of the glory, the honor, the majesty that awaits thee. Sometimes thy faith falters, thy courage begins to give way, and thou art ready to say, "All these things are against me." But oh! hear thy dear Savior saying to thee, "I know thy tribulation and poverty. I am acquainted with all thy troubles, and I all that was required. The Lord's Sup-deeply sympathize with thee. There is per and the holy kiss be said were all not a pain that racks thy body, there is not a pang that pierces thy heart, there are no tears that suffuse thine eyes, but he also said of washing the saint's feet, have their echo in my heart. Thou art that it was an act of humility, and dear to me as the apple of mine eye. I that if we felt humble enough that was do not willingly afflict thee; but as many all that was required. I said I could as I love, I rebuke and chasten; be zealous therefore and repent."

I cannot make thy sufferings less, if thou wilt he a bright gem in the rich mosaics that adors the temple of heaven, then thou must submit to the flery ordeal which is to purify thee. Think est thou that thy sufferings are especially severe? In this thou art mistaken. The same hitter cop from which thou art suffering, was first pressed to my lips; and every saint has drunk from the same. Rejoice rather, inasmuch as ye are partakers of my sufferings; that when my glory shall be revealed, ve may be glad also with exceeding joy. Be patient yet a little while, soon the

great work will be accomplished, then thou shalt he made an inmate of heaven "Eye hath not seen, ear bath not heard, neither bath it entered ioto the heart of man, the things which God hath prepared for them that love him." One hour in beaven will make ample amends for yet, nor do I care if I ever do. I think all thy sufferings here.

WHY I LEFT THE M E. CHURCH

RT E. P. GARMAN

I WAS 18 years old in the year 1856. I attended a Methodist protracted meeting the following winter. They had a great revival. I became convinced that I was a sinner, and that in order to be saved I must change my ways of living. I arose and went to the miqister and told him I wanted to join the shurch and serve God and requested to be haptized. Fifty-six joined the same winter. He told me to wait swhile. I went back the next night. The minister sked me if I was still in the same notion. I told him I was. He told me I would have to wait six months before I could be baptized. I thought it very strange and asked him if I could not become a member scouer. He said they could only receive me as a probationary member, and in six months, if all wa right they could haptize me and receive me ioto full fellowship. He then gave me a hook to read, called the Discipline. I took it and went home with a heavy heart. I read it through, and it came to my mind that this was not the book for me to read first, for I never had read the New Testament much, and I determined to read that before I read the book the minister gave me. I took the Testament and went in the sitting-room and commenced at the first and read about an hour, when my dear old father passed the door and saw me reading very attentively when he came is and hegan to talk with me on the stion of a distinctively christian apparel. Scriptures. I told him I would hear Baptism is not only given in its princihim if I would anybody on earth, but I ple, but in its form. would rather read and study it for myself. He then said that was right, and either. Sprinkling is no more baptism, left me. I continued to read most of than the principle of evolution is the the time for several days and a part of the nights until I read it through and reread a part of it. I found some passages that did not harmonize with the Discipline, and supposing the minister could explain it more satisfactory than my father could I went to him for an explanstion. The subject of baptism he explained to me so that I concluded that may be a few drops of water by sprinkling or pouring or single immersion was per and the holy kiss be said were al Jewish customs and not obligatory on us to practice at the present day. not understand it so; and then I turned to James two and read, commencing at the fourteenth verse, and ended with the twentieth verse. He said I did not want to see, that it was the way I was educated and that I was partial; he would not talk any more with me. was cut to the heart, went out and oth ers went out with me that joined them when I did and said that they did not know that there was such Scripture, that they could not stay with them. I was sadly disappointed; for I had great faith in the Methodist mioister, becau I thought he could explain more clearly than anybody else, I went to him before any one else, even my dear old father. a sister to be a reprobate, if it was her then to get such a reply, you can judge only and ignorant departure from the how I felt. I attended the next meet ground principle of Christianity. But to ing of the Brethren and was haptized. that extent she would be as manifestly I do feel to thank God for putting it inunchristian as in giving reign to any

to my mind to read the good Book first.

that staid with them are wax mounts were received by baptism as they called saying more for the sake of illustration is ODRER, UNIFORMITY AND

PRINCIPLE

BY C. B. BALSBAUGE. ORDER is not necessarily uniformity without variety,neither is the breaking up of uniformity necessarily progress The geous home has a general type which is invariable, and a corresponding variety which prevents any two being alike among a thousand million. This fact is worthy of coastderation. The order is sufficiently rigid to insure any one against mistaking a men for a monk ey; and sufficiently varied to preserve individual identity. The shrewd old patriarchal philosopher was not puzzled to distinguish between sheep and cattle, and just as little between speckled,ring straked and brown, among the same kind. He was not so crazy as to insist on such variety as to blend genera. A little sober reflection and genuine modesty would show our pseudoprogressives that the strict exemplification of their principles would be the triumph of sectarian philosophy, and the complete pullification of the significance of the Cross Baptismal regeneration is no plea for the rejection of Baptism. The doctrine that Feet-washing is necessarily also soul washing, affords no ground against the ordinance itself. And so an idolatrous attachment to a certain order of dress gives no allowance for the repudi-There is no room for caviling as to the Divine authority of truth of Genesis. Not so with dress. Here the principle alone is indicated. The form is left to the essential character of the christian life. While this reveals the error of some of our good old Brethren, it means infinitely prore than can find room in the new doctrine of is one among several styles that admit of the principle of self crucifixion and sep arateuess which are fundamental to re-When one style is adopted, and pose, there is nothing gained in exchangpolicy, which at the best may be rotteo to the core. To give the present order the sauction of a Divine institute would be unmitigated popery. And because there has been a tendency in this direction, a certain clique has undertaken a revolution in the name of Progress! The first is superstition; the latter is both silly and heretical. I have again and again emanded the presentation of that principle in the Cross which justifles either brother or sister to adopt the style of the world in the matter of apparel. Of course I knew in advance that no wildest progressive would venture on so futile a task. I never maintained that the wearing of a hat would necessarily prove

than can be said as a matter of fact with regard to any case that has ever come under ecclesiastical jurisdiction. The first case has yet to come under my per sonal observation in which daudyism, or conspicuous dressiness, in either sex was not the fruit of a principle which tainted the general life. It is a specta cle to angels and to men when a minis ter of the Cross fills column after colump of a confessedly progressive chris tian periodical in the vain, Heaven sad dening attempt to show that greater lib erty in dress is essential to the highest glory and usefulness to the Church! The alteration of our present order 'base uo more to do, radically and essentially. with the loftiest possible progress of the life of "God manifest in the flesh," than turning the Susquehaneah River down Lebauon valley would change its name. anture, or volume. Doffing the sheep's gray shad-helly, and donning the dorskin frock coat, where nothing deeper transpires, is progress over which the devils clap their hands. And where the deeper fact becomes experience, the out ward change is not weated. The round coat serves all the ends of christian char

acter and influence. There is not a soul

on earth, or any where else, that has ev-

er discarded a simple dress for a flashy

one as the result of closer fellowship

with God, and deeper, intimacy with the

Holy Ghost. It is not difficult to lay down a rule that applies to all cases. If we really have found the Messiah; if the Spirit of the IAM has found as, brooded over us. entered our "inward parts," and taken possession of all that is deepest and most controlling in our nature; there is no danger that our variation from the or der of the Brotherhood will be so radical as to require correction. Those who prefer head-gear and body-trappings in accordance with outside prevailing customs may ransack all history and philosophy, they will fail to find any prin ciple that will demonstrate a fashionable progression. The present order of the hat for brother or sister to mean the Brotherhood is eminently expressive of the true idea of the Cross. Not because are not in unity of principle with the it is that particular style, but because it Cross, og what ground do we expect the benefits of the Atonement? The whole trouble on hoth sides lies in missppre hension of the awful verity of regenera tion-the incoming and constant inwork half a dozen others answer the same pur- log of the Holy Ghost. The ever-impelling consciousness that we are teming one for snother, save as a matter of ples of Jehovah, under the uncessing manipulation of that silent yet Omnipotent Personality that fashioned Emman nel out of flesh and blood like our own will keep us from undue attachment to a specific style of plain dress, and at an infinite remove from any outgrowth of our self-worshipping nature in any form of demesnor or appearance. Not to admit this truism is to verify 2 Peter 1: 9. The soul that has found the life and peace of God sees too little in dress either way, to divert it from the supreme object of its affection, and the sole source of its satisfaction

> Many people offer their prayers just as poor, shipwrecked voyagers send off their messages. They never look for an an-wer. They are in great doubt whether they will ever he received. And it would seem a wonderful thing, indeed. if such prayers were answered

Truth is tough. It will not break Haveneverread their Disciplice through a postasy. Let the principle of that sin-yet, nor do I caus if I ever do. I think gle detection apread livelf over her gen-there was but eight out of the fifty-sit year life, and se is simply a child of lad it will be round and full at evening

The Brethren at Work PUBLISHED WEEKLY

M. ESTELMAM, J HAR USON -W. BTEIN,

CARDINAL PRINCIPLES

berred in the chirch:
The the Lordy Supper is a full meal, and, in connection with the
locations, should be taken in the secules, ye at the chose of the day.
Then the deleatedon of the Boly Kim, or Kine of Charity, in binding

Otherword Chairie for and Rashiddes are contrary in the spirit and solf-desping of the religious of Jean Christ. Stoc-Outbresley 50 The weeld in dress, contents, delly walk reasted in essential in time hollows and Carlegan piety.

by estimated of the order. Section is activities of their satisfication, in eather to secure insertion of their satisfication and controlled one out leadings to previouslishes and succentreous language, but their sweet "video given assessed with old." implies undescriptions \$1.65 to universee. Those settings one of \$1250,00 the covint one action copy thee. For an outside same the agent will be allowed for per cent judded a count state of the setting plant with out set out that believes. Moreous part by the property of the controlled on the contro

BRETHREN AT WORK, Louark, Carroll Co., 111.

GANARK, ILL.

Who shall see God? The pure in heart You will learn something to your advantage by reading our business items

THEE haptized and thirteen applicants dur-ng Brother O. B. Gibson's meetings at Allison,

P. J. Brown chosen on Standing Com

and Samuel Garber. Delegate from N. E. Ohio Will some one please inform us of John A. Studebuker's address? His address in 1877 was Greenfield, Opio.

der-tand that Annual Meeting will be held June 7th. This is an error. It will begin June first.

Bao. OLLES informs us that about sixty per-ons would leave Wayneshoro, Pa., the 11th tor Annual Meeting.

Bno. Godfrey Sprang, of Scott, Ind., says: "In No. 17 the notice of our communion should read the 28th of May instead of the 21st."

Excussion tickets from any station on B. & Rulway good from May 1-t, to July 8th. Send to Bro. Howard Miller, Ecklick, Pa, for or

Buo. David Brower, Salem, Oregon, informs us that two have repented and confessed Christ in haptism and, that there are three more appli-

Buotner Lapp of Shelby Co., Mo., gave us a pleasant call on the 12th. He had been visiting his mother near Freeport, and was on his way

In obituray notices in No. 14, Caroline ker should be Catharine Baker, and Peter Hoo ver's age should be 10 years and 6 months instead of 19 years.

Ospens for minutes of Annual Meeting re ceired at the following rates. One copy 10 cents. Six copies 40 cents, twelve copies 75 cents. Minutes will be sent the week after the

Ws had anticiouted a good time with the

Wg xt nd a hand of welcome to our obtoris be threet, and which them an abundance of emergency and the apportone ring does 14? But this does; be threet, and wish them an abundance of emergency and the produced standing to the aposition of the special product while with us at A. M. For all of the does time and followship, and in breaking time, we have succeeded in processing a good of hire of and in project."—Acts 2:42. And they does in which to do business. Come and bring were not applicated now smooned for it by the constitution of the processing and the property of the product of the product of the processing and the

WHEN in Chicago, if you have time go and WHEN in Chicago, if you have time go and visit the "Home of the Friendless" and l-ave something for their apport. We take pleas-ure in calling attention to hrother John K-im's article on the last page. He is a friend of the

THE Gosnel of Jeson Christ is not the Holy Ghost. As well speak of the wheat heing the field, or the tree the opple, as to teach that the Gospel is the Holy Ghost. "The law of the spirit" 's not the Spirit, but something producor given by the spirit

Is there is not enough real, gennine love an faith in a man to call out his benevolence, it were better for him to return to his wallunio rather than try to procure money for church expenses by means of fairs, festivals, shows no other worldly institutions

Wx are under the punful necessity of pub lishing another letter rel time to L wis O Bluss mer. In our reference to hom in No. 16 we did not alm to reflect upon those who as sed him. for we believe those who did so, were prompted more by sympathy than by impure motives

The Chicago Duily News of the 17th has the following: Last night's storm was very severe in the Central part of this State. At Asha a, d, O., the roof of the City Hall was lifted and curried several bundred feet over the house-tops.

The roof of the Dunkard College boarding-hall

and smaller buildings were also carried away.

An excellent article on "Sabbatarianism will appear in the next number. If the brethren want some extra papers for distribution they can be had at the rate of two cents apiece Orders should be sent at once as we will print no more extras than will be called for.

On another page, will be found an article from Isaiah Horner on the Passover. We do not accept all of the Brother's views; but since he desires to learn, we thought it good to p him to present his position so that if he is ome one will help him to the truth We shall soon publish an article on the subject

THE Illinois State Board of Agrice premiums to the public schools of Illinois, to be awarded at the Angual State Pair, which will be held at Springfield, Sept. 27-Oct. 2, 80 It seems more like common sense to give some thing to the hoys and girls as a stimulus to hard study than to "horse jockeys" for running their horses to death

Owing to a mistake on the part of publish o of the Bible School Echors, the hook will not be ready for delivery for a few weeks. Advanced sheets will be sent out soon; and we trust or Bible workers will exercise a littler turner, for we very much desire that they no this good little work. Bro. Eby has expended much time and money to produce something for the family and school that would meet their wants, and we hope all lovers of music amone the Brethren will appr eciate his labors

Public life is filled with prospective glory ols very nice to look at it from this but to look at it from the other side takes shout all the glory out of it. We used to think st was a hig thing to be an editor, and now we sure of it. It don't take more than shout six months to convince one thoroughly. - Good

Axin you have discovered it too; and "are are of it." By the way papers are multiply one would think that samehody has been look one would think that somebody has been look-ing at some side. Very well, lat experience he the teacher. Only so some good be done, no matter how pluntiful they are. But remember, tyros, the sunshine will get mightly dim at times; like resting under the "Juniner tree." 1 Kings. 19: 4

The literary and musical entertainment at the First Christian Church in this city on needer evening of bast week was quite a suc-ses. The andleance was very large, and the teresises were highly appreciated it we may dge from the rapturous applicated if we may dge from the rapturous applicate, and the re-ated encores."—The Christian.

A "literary and musical entertainment" in a "Christian Church!" "Rupturone applause and repeated encores!" Let us see how it would read in the Light. "And the twelve called the multitude of the disciples together; and the apostle: ang amusing sougs and read tragic selection and the people gave appreciation by "rapturon: pplause and repeated encores!" Does not con-tain the apostolic ring does it? But this does

THERE are only "stegment pools" in Zergong. These are the first steps that connect it with crites a Burmess missionary, R. B. Hancock, the curth. It thus becomes dependent most in The Missionary Magazine "We have no doubt," writes he "that if we had a tank of pure water in Zeegoog," there are numbers "now deterred by the absence of such a place, who array themselves on the Lord's side. Now, do any of our Baptist friends believe that ast set such store by the cleansing rite of haptism that, if he were living in Zergong, he ald require his disciples to be dipped in a filthy wallowing-place of cattle? The ordinance ras made for mun and not man for the ordi-

"He that believeth and is haptized shall be saved," is just how much "store" Christ set by baptism. The amount of "store" set by it is substance: and that ought to induce every suc-our mind to except it. Is it not a little strange that people can live in Z-egong where there is not snough pure water to beptize in? There is something wrong about this Zorgong matter, and we are inclined to think it is not so much the want of pure water as willing hearts. How is the water about New York, Mr Independent?

THE ORIGINAL BASIS

ROM the word basis we obtain the idea of foundation, and from the word origin the idea of first or primary; hence by original hasis we mean the ground-work or first principles of Christianity. The original hasis is that system of religion originated by God for the human family, and was revealed through Christ as the instrument. This basis has never been lost, never changed; but is as distinct, perfect and powerful as when revealed. Men's feelings, tastes, opinions and imaginations have hanged, but not so with the original basis Kingdoms have come and gone; cities have been huilt and destroyed; countries improved and laid waste; but the original basis stands as nent of divine authority inviolable, un changed antarnished. Forms of Christianity have appeared in great numbers in all ages, and in all climates, but Christianity itself with its unchanging form, unimpaired by the hand of time towers above all its miserable imitators. Before proceeding farther we wish to lay oun several undeniable propositions or axi-

First. There is but one, and under no cirsumstances could there be more than one, Savjor of the human family.

Second. Every act of that one Savior must be in harmony with every other act of his Third. All the acts of that one Savier are

apressive of his character. Fourth. That one Savior has given to may a system of laws for the government of his soul. Fifth. Every part of that revealed rule of

onduct is in harmony with every other part. If there is but one Savior, as enunciated in our first proposition, and if every act of that one Savior must be in harmony with every other not of that one Savior, it follows that he is a parket Sorior hopes a perfect mudel of homes nature. Every act of that one Savior must be xpressive of his character; and as he is a per feet model of human nature, it follows that his character must be the model for the Christian's haracter. This is so self evident that further observations would be superfluous. We there fore ness to our fourth and lifth exicens

If that one Savior has given man a tens of lases, and these laws are for the government of his soul, does it not follow that they slove must control the soul, since no two av tems of government can exist in one place at the same time? And if every part of that revesled rule of conduct is in harmony with every other part it follows as an absolute necessity, that there is barmony throughout the whole; and if that system is harmonious in all its parts it is an indisputable fact that the soul which is wholly controlled by that system, is in perfect second with that one Socier

Let us look about for a primary principle in that system of revealed truth which is absolutely necessary to salvation. If we can find one such there, we will have found a principle with which all other principles must agree To illustrate so as to reach the point declared

we will first look into the world of matter A mustard seed must issue from the germ of life that is in the seed. It is put into the earth, receives nutriton from the earth, bursts the thin film or covering and springs upward to receive the warmth of the sun's rays and the invigorating influences of air and mois

the carth. It thus becomes dependent the earth, air, light and moisture for its develsent and continued existence. The arms of light subrace it, the rephyre of the morning welcome it, the rain cherishes it, the gentle winds whistle through its branches to help it, and the sougs of the beautiful flowers cheer it so that it waves upon the breast of the perfect and glorious day. Thus with the innue plants that hedgek the "physical universe" it is 'taken into fellowship" and becomes a part of the great green earth. This is the inevitable law of its being, and this law is in harmony with "the laws of physical being." Now let us turn to the law of develops

as exhibited in the crucifizion of Christ. The Savior was sent into the world at that period of its history when the mind of man was prepared to receive him. By means of types, shad ows, emblems and figures, for four thousand years God was preparing the human race to accept that Being who could and would save all who will obey him. From the separating point is man's moral being, he was gradually brought up to the uniting point with God by the merans which he ordained. Abraham was called and sent as soon us the condition of the human family was prepared for him. Moses was declared a leader at a time when the propis were ready to receive him, and the prophets arose at the very time that the human race were prepared for them. John the Baptist appeared the stage of action at the precise time-not too room nor too late; and Christ, in harmony with the law of development, proclaimed the glad tidings of salvation at a period when there were minds sufficiently enlightened to believe, confers and obey him. This brings us to the great question, "Why

as it necessary that Christ should be sacrificed? Why must He, the Pure, the Holy, the Harm less One, he pierced with nails and the nortful spear? Why this? We answer, "In obedience to law!"-the law that adds particle to particle in the mustard plant, the law that expands the flower in your garden, and produces you ned sec-the law of sacrifice! The ross that blooms in your garden and exhales its delightful parfume exists through the sacrifice of air, rain, sunlight and earth. The grain of corn orns nents your garners and enriches your pures at the expense of dew, and heat, and earth-all these were sacrificed that it might be. So with Christ. In harmony with the law of sucrifice he gave up his life that we might live. Through travals, and grouns, and sacrifices we reach manhood; and it would be just as easy for God to produce corn, and wheat, and flowers with out sacrificing earth, sir, sunlight and dew, as to save man, give him eternal life without the death of that one Savior. Christ must needs have suffered, and risen again from the dead Acts 17:3. We have shown you why he "must needs have suffered," and at another time shall

point out why he must have risen from the dead That the Savior has given, in the form of words, a system of laws for the government of the soul is so thoroughly in harmony with his divine character and method that men will bardly dare dispute it, unless it can be shown that God cares less for the spiritual than the physical. Is it probable that he would create the moral powers of man so that laws would be necessary for their proper control, and then reveal no laws for them? Is it probable that he would be extremely watchful in regard to the laws necessary to our physical being, and anconcerned about those which are essential to our moral well-heing? Is it reasonable to sup pose that he would invite us to second "the stair of moral being," without telling hose greend? Is it reasonable to suppose that he would create our moral powers subject to the law of development, and then withhold the means of development? To suppose such thing a of God would be abaned in the highest decree and so insult to Delty. The hody is the temple of the mind. The physical contains the spirite The laws of the physical are not superior to the laws of the spiritual. Between the two there is accord, there is harmony. If every law of our physical being is in harmony with every

other law which governs our bodies, then it follows that if we find any other system which emanated from Deity, every law in that system must be in harmony with every other law, for a Divine Being produces perfect systems, and perfect systems cannot contain imperfect laws

CAUTION.

WE have received a circular from W. L. O'Brien of the "Paulandle" Railway gaving rates to and from Lanarkon that road, with privilege to stop off at Mt Morris. This means that he has arranged with the Chicago and Iroad; and we cention our Brethren gen who do not wish to visat Mt. Morris to be care ful how their tickets read, as the Chicago, Mal waukee, & St. Paul Radrond is the only all mil line from Chicago to this place. We state pos itively that the Chicago, Milwankee and St. Paul company has no arrangements with any other line west of Chicago: Be sure to purcha tickets via., Chreego, Milwaukre and St. Paul Railroad. If you cannot do this, then buy to Chicago, and from there you will be brought this place direct at reduced rates. If Mr. O'Brien offers you tickets to thus point over the Chicago, Milwaukee, and, St. Paul road, then sceept them, for hy so doing you can come here direct; but if you take the Chicago and Iowa, or the Chicago and North-Western, you will be com pelled to change cars at Freeport and by over se eral hours. Our opinion is that it is enfer to pur chase tickets to Chienco and thun from therhere. Agents of the C. M & St. Paul road will take special pains to a sist you in Chic Should any of the Pamenger agents of the C. M. & St. P. call on you, you can rely upon t representations.

HAVE CHURCH CONFERENCES A RIGHT TO LEGISLATE AS WELL AS ADVISE?

BY J. S. FLORY

N this age of extreme liberalism there is a growing tendency for every man or woman to act according to the distates of conscience, whether right or wrong. As a person may be conscientions in erroneous views it is by no means a safe guide to be governed by. The that church Conferences have not a sufficiency of delegated or representative power to legislate in regard to church matters is an idea calculated to engender self-will, disunistrife and ultimate ruin.

Let us look at this matter in the light of Bible authority and a course of reasoning right and to the point. "The gospel is the power of God unto salvation to them that helieve." It ing the terms of reconciliation, tull of love, grace and mercy. It is our religious constitu ordained of God, signed and scaled by the Lord of life and elory. It is a bill of rights under which all Christ's followers are free and equal. While acknowledging that the gospel is full of love, mercy and pardou, we must not for-get it asso is full of positive law, or that there are certain conditions necessary for our accep in order to be a free citizen "of the hor hold of saints:" we must be born again-except we repent we shall perish-"not all that say, Lord, Lord shall enter into the kingdom, those who are obedient. For man to change disaunul, or add an amendment to this beaven-Christ say if any he sick, let him call for the ly constitution would be a high handed six. July the powers that ordained this doctrine of salvation have a right to change it. Having no late authentic revolution of right to change the gospel plan or substitute another form of as worship, we hold that the gospel is our constitutional code and in accordance, with that every rule of church government should o. Just here is where the issue comes up. A claim is set up that every citizen of Christ's kingdom has a right to be his own judge as regards his church obligations, and oftm with much apparent real for the gospel as their criterion to go by, assume the right to disobey church discipline or government, notwithstanding said government or rules may fully harmonize with the true principles of the gos pel though not definitely or in detail mention-

What would be thought of a citizen of the United States who though a professed lover of the constitution, would assume the right to dis obey certain laws of his State, county or town-ship, simply because he could not find those laws in detail in the articles of the U.S. consti tution? He would be dealt with as an offender. and if the minor laws of which he was found a transgressor were in harmony with the spirit of the constitution his appeal to the obsence of of the gospel might thus be carried out by the of such laws in detail in the constitution would church, and true Christian character establish-

be of no avail. He would have to suffer the penalty of the laws. It never was intended that the constitution of strelf should embody all the law that was necessary for the government of the people who should live under it, but it virtually embodies the essential principles or ground work for a free government, and to ore tain hodies of men ere delegated powers to legislate, and to others the right to execute the laws. While the constitution delegates such nowers it gives no right for those hodies of men to make a law in violation of the organ principles of the constitution, but any !aw made by there fully in accordance with said constituion, devised for the government and good of the people, every citizen is duty bound spect and obey. Though it be but a petty law to township or school matters he is under the same obligation to obey it as though it were law plainly set forth in the constitution itself Just so we reason to regard to our religious onstitution which embodies in plain terms the rinciples and doctrines of salvation, and under the same hill of rights all true believers, by virtue of the same, constitute the church or

body of Christ" As regards the government of the church is very respect, and the obligations of the indi al members, the gospel does not in detail set forth every particular. God sent his Son in o the world to give to us an expression of his vill und to hum delegated the power to hold his church. He was abedient, and founded the church in accordance with his delegated power it was more particular his province to establish the destrines of the church, or we might say the framer, under God, of our glorious religion constitution. To the apostles, his chosen representatives, he delegated the power to go forth and propegate his church, to hold inviolate th doctrines thereof, and thus for them to organ sze churches (congregations) of those who be lieved, and to establish such rules and regulations for their government as was right and proper. Yes, they, the apostles made laws to govern the church. Anostolic church government, so far as we know was in harmony with the gospel, and the cause of Christ prespered the apostles passed away, and dore we say the left the church void of delegated power? No Clarist sout forth his apostles, duly commis ed as ambassadors in his stead, to preach and to be exerusers his of church and they the as tles, sent forth ministers or evangelists to preach the gospel and to the church is delegat ed the power, not to change the constitution disannul or take from, but to use every lawful cans in her power to make the gospel effective, to make rules and regulations conducive to the best interest of the church. And every rule and regulation made to this end, in harmo ny with the gospel is a law, petty though it he that every member is in duty bound to oberve, otherwise he is not a good "fellow-citien," and the penalty of the l aw is his due. is often said (for the want of better argument) "Show me the chapter and verse in the gospel

elders of the church and they shall amoint him Please tell me where it was that Christ said that if it be "a shame for a women to be shore or shaven, let her he covered," or that it is a shame for a man to pray or prophesy with his send covered. Tell us when Christ commanded as not to neglect the assembling of ourselve together, or did be ever command us to lay by in store the first day of the week? Pray tell us when Christ give the law to have all thing common. By what authority do you cast lots for a choice in the case of Matthew, or set murt seven men for a certain work? Who gave you sathority Paul, to require certain quelifica-tions and age before a widow could be "taker nto the number?" And so we might go on and show that rules and requirements of the natur by Christ, but the apostolic church used its edgment in these matters and all were the oulrowth of the general principles of the gospel They had a right to enjoin those rules and regletions, so long as they, in their judges thought them essential to the good of the church, and no principle of the gospel was sac rificed, but rather that the design and character

where I am commanded to do this or that. The

same was asked in the apostles day." When did

ed. Just so it now is with the church. The ol Meeting is made up of the represe tives of the whole church, and they have th good of the church, having in view not only the conversion of the world, but also the purit of the church, and the perpetuity of her pecul ar characteristics that God's children he indeed separate from the world; and so long as the cisions are an autorowth of the window and mature judgment of the church, in accordance with the tenor and spirit of the gospel, every member is in duty bound to observe them, as use his or her influence that they he carried

It is often said by the self-willed "the gospis my rule of life and nothing else will I obey. To this we remark that those who live u to Annual Meeting, as a class, live as close t the gospel as it is possible for those who ignore the decisions of Annual Meeting. In fact it is a question of doubt whether a man can be a good Christian who will trample der his feet the expressive features of Annual Meeting decisions. What think you of a man who will say, "as the Bible says nothing abou horse-racing, cock-fighting, eard playing, &c., I don't think it any burm to indulge in thea, i Annual Meeting decides according to the ger eral principles of the gospel it is wrong dulge in such worldly amusements, therefor the man who observes the decisions certainly lives nearer the true principles of the gospel So it is with every decision made by Meeting that indeed harmonizes with the government pel, and, who, as an individual has a right to set up his judgment against the combined wis dom of a multitude and say those decisions are not according to the gosnel? The rules and regulations of the church ar

no means a barrier to the true conversion of the world, but being in harmony with the gospel they do keep out those who want to comearts and haughty heads, those with proud h who want to recline in the cradle of the church and be rocked to sleep with the false hope that they can serve God and mammon or worship the living God while slaves to lust, or be sol diers of the cross while doing the biddings of the enemy.

We sometimes near about " human creeds," "episcopal domineering, &c., is no argument, but simply a means to so cure sympathy and uphold self-justification.

"Be of one mind" most certainly applies to more than doctrine, it as well applies to judg ment in matters of church government, and upon obedience to this injunction our future rospects depend. In no other way can we scome more of one mind in church governent, than to yield our own judgment to the decisions of Annual Meeting. Instead of findhe foult with the demands of the church are if the fault is not in our own bearts rather, and when matters are set right within we will see matters are about right with the church after

Once we give up the idea that the Annu Meeting has no power to legislate in matters of detail relative to church rules, fudement, and government, we enter upon a dangerous way. rift destruction will follow. We may exist in ame, but her real glory bave will disappeared

REPARTING REPAR THE American Baptist Flag contains the following of

lowing observation on an article by one of its contributors:

Fro. Drown suggests in his excellent article
that "the proper time to observe the Lord's Yape
to its three writing." We do not think this
per is in the eventual." We do not think the
of the ordinance. It appears that very early in
the morning of the second day of the week we
the "proper time" that Pan broke hered with
"proper time" that Pan broke hered with
"broke hered," it was between midnight an
ame together on fine first day of the week to
"broke hered," it was between midnight an
objective of the probe break. See Acts 20 ts contributors: If"it was between midnight and daybreak that the disciples "broke bread," it was onits a wave from the middle of the day, the time aptists usually break bread. If the disciple of Christ twenty-four years after the ascens and coregation of Christ, broke bread between

be evening and the morning or during th

night, they did precisely what Christ did at Je

rusalem. Luke 22: 10, 19. The Flag does not

'think" that time has ought to do with the va-

to do with it under the law of Mores; and a

lidity of an ordinance. Time had someth

so have a better law with better probines, done t not seem at least reasonable that fime is comething under the better thing? Or is God at a God of order now? He is unchanging The proper time to observe the Lord's Supper es in the evening," hecause common sense teachand not in the middle of the day as Bantists do. If Mr. Ray would be happy he must cut his supper in the evening instead of at dinner time,

TRANSFER ARRANGEMENTS IN

WE were in Chicago the 10th and arranged V for Dr. Furnney to conduct parties from one depot to the other. We suggest that you do not arrive in the city on Sunday, but be there by \$30 a. n. Monday morning. All Eustern trains arrive at that time and then about 10. A. M a specialtrain will leave on the Milwankee and St. Paul road for Lauark. There will be bout two hours for changing cars, and for refreshments. It might be well for those from the East, if they find they will reach the city on Sunday, to stop off with brethren in India na, and then take the train Sunday night in time to reach the city at 8 30 A. M. Brother Farhney or some one authorized by him will meet you ten or fifteen miles from the city on the trains, and will give you such intermation as you may need. When you arrive at the de pot do not be in a hurry but bot wait a for minutes in the depot until the crowds disperse; for there will be thousands coming in at thet time to the National Convention, and it will be well to move slowly and follow Brother Farbney's instruction. Mr. Fleming and Mr. Everest of Cnicago will also aid you by information. Brother Farbney says he will make arrangements for refreshments on Monday morning, at

BUSINESS ITEMS.

reduced rates.

TREETS on Illinois Central are good from

BRETEREN AT WORK from of A. M. to Jan. 1st, 81 only 60 cents. SEND for a copy of "True Vital Picty" or

on-conformity to the world." Price 75 cents. WHEN you are in Lanark, go to the BRETH-REN AT WORK office and examine their fine stock of religious books.

MEAL tickets will be for sale adjoining Edirs' Tent near the takernacle. D. L. Miller vill he there to supply your wants.

Call at the B. at W. office and buy one of those new tracts catified "The House we Live In," by Deniel Vaniman. 16 pages. Price five

THE only through route to Lanark is over the Chicago, Milwaukee and St. Peul Rulway. Special train will leave Chicago for Lunark Monday 31st at 10 A. M.

Onnuts for hooks, pemphlets and BRETHREN AT WORE will be received at the Editor's Tent

on the Annual Meeting ground, and at the office of the B. at W. on Broad Street. RAILBOAD certificates will be issued from the

for a certificate state on what road or roads you came, and at what station you purchased tick-PARTIES wishing to settle accounts should il at our office, corner of Broad and Franklin

Streets. When there, examine the stock of excellent religious works. We have on head a THE Cincinnesi, Lafayette and Chicago R.

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is you intend to be at the A.M. he save to family may hear what the counsellors are doing It as yourself. Price 25 cents. If you not be present then subscribe anyhow and bear

INDIANA, Bloomington and Western Hullway will carry passengers to Bloomington, Ill., and return as follows: Pay full fare going; at mest-ing procure certificate which will enable you to A. M. ground.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit your parents. Fathers, provoke not your children h but bring them up in the nurture and a tion of the Lord. Servants, be obedient that are your masters.—Paul.

LITTLE SOLDIERS

Little Soldlers of the Cro Little pligrims on the co Lock we to wone londer ... Christ

ork ye well the pearl of price; fever let the path grow dim. Jews holds to you a crown; See it glitter in the sky;-

On ble face there is no frown,-You will meet bus by-and-by By-and By we'll meet in Heaven

AM-E-THYSTS

NOT long ago a little black boy went into a Sarden in London where the wild animals are kept. While he was going around to see the many kinds of wild beasts, birds and fishes the cats would rush against the brass of their cages and seem very wild. No doubt they had been caught in countries where black pe live, and were used to eating that kind of ple. Many hundreds of people are killed and eaten by wild animals in Asia and Africa every ear. Would you like to live in a country like nat? Oh no! Well, then, how thankful you should be that you live in a country where you need not fear wild snimals, and where you can go to school, to meeting, and have eto make you happy, .. Did you ever hear the fable of the camel

and the miller? One night a miller was waked up by his camel trying to get its nose into the tent. 'I'ts very cold out here,' said the camel. I only went to put my nose in." The miller objection. After awhile the camasked to have his neck in, then his fore-feet; and so, little by little, it crowded in its who hody. This, as you may well think, was very sable to the miller, and he hitterly complained to the forth-putting heast. 'If you don't like it, you may go,' answered the camel. for me, I've got possession, and I shall stay You can't get rid of me now.' Do you know Do you know what the camel is like? Bad habits; little sins Guard against the first approaches, the most plausible excuses, only the Nozz of sin. If you pleasable excuses, only the Norr of sm. If you do not, you are in danger. If will surely edge itself slowly in, and you are over-powered before you know it. Be on your guard. Watch.

The dent-g-obous is a little round box made for the deaf and dumb to hear. It is so the waves of sound go into it, and from the hox the sound is carried to the aur-do to waves by holding the mouth-piece between the teeth. Deaf persons can thus bear; and what a blessing it is! You can try how it goes by tying a string to a pole, and taking the other ead of the string in your mouth, strike the pole lightly with comething, and you will bear the noise plainly though you hold your ears shut tightly. The sound will be carried through your teeth to the nerve of the ear which tells your fresh to the nerve of the ear which tells you of sound. There are many wonderful in-rentions, and among them many, many good ones An Euglish writer thinks this country is becoming great for inventions. He eays: "A Yankee ho will crawl out of his cradle, take A survey of it, invent an improvement, and sp-ply for a patent before he is six months old." We think he makes it too strong by ten years anyhow.

UNCLE MAYS.

GOOD SLEEP.

SLEEP is a most wonderful power, often D stronger than the will, as in the case of the sleeping soldier, and more mighty than pain, as when sick persons and tortured prisoners sleep in the midst of their suffering. torture, it is said, has been found equal to the prevention of sle ep. The amount of sleep need differs according to the constitution and much brain labor need a large amount of sleep Children need more sleep than grown peop ecause construction is more active than decay

the rest which most recuperates the system. giving brightness to the eyes and a glow to the cheek. The difference in the appearance of a person who habitually retires at ten o'clock, and that of one who sits up until twelve, is and that of one who sats up name unwave, as quite remarkable. The tone of the system, so evident in the complexion, the clearness and parkle of the eyes, and the softness of the lines of the features, is, in a person of health, kept at "unoncert jatch" by taking regular rest two hours before twelve o'clock, and then obtaining the "beauty elcep" of night. There is a hear ess of the eyes, a sallowness of the skin, and an absence of that glow in the face which renors it fresh in expression and round in appearmee which readily distinguishes the person keeps late hours.

THE NOEFOURS OF NEW GUINEA.

A MONG the islanders marriages are not made according to the inclination or by the free choice of the young people, but at the wish of their families, who consult their con-renience alone when they affiance their children,—most frequently at a very tender age.— When the arrangement is completed, the he-trothed are forbidden to associate with each The efiquette which regulates the affair is very vigorous, and presses heavily upon the little flances. They are forbidden to look at each other, and it is enjoined upon the young girl so to arrange matters that her future hus band cannot see her. When they meet each other on the road, -an accident which cannot ail to occur occasionally,-the girl, who rarely ors out alone, being warned by her companons, is bound to keep herself hidden behind a ree or hushes from the time that her future lord and master comes in sight till he has passed by. It happens often that the two are It happens often that the two are of the same company,—for instance, when they pross from one island to another in the same boot. Then the childlike and simple courtesy which gives the law in these regions demands that they turn their bucks, and look steadfastly in opposite directions. The betrothed most also avoid all contact with the members, both masculine and feminine, of the family into which they are about to enter. From the future father-in-law and the future mother-in law they must guard themselves as from the plague. One day when Mr. Von Hosselt was in his school, one of the boys suddenly threw bineself under the table, where he re es. Not knowing what to think, the frightened teacher was rushing to the child, u his comrades called him back But let us return to the betrothals. Marriage

out splendor and parade, although their weddiag ceremonies are characterized by a reserve ong ceremones are characterized by a reserve and a modesty very renavishile in a savage people of the tropies. Adorned with the most beautiful coraments, the bride is conducted through the village. One woman seizes her by the limbs, carries her on her back; while as-other binds; her arms as though she were a captive, and leads her by a rope to the home of er betrotked. It is a symbol of slavery,---a souvenir of the ancient servitude which the ar stocratic class, everywhere conservative of the traditions of the past, has preserved. Murriage: among the lower classes are differently conduc ted. In this case, the procession starts from the house of the bridegroom, who leads a crowd of relatives and friends, each one bearing a of relatives and irreman, each one pearing a present. The procession begins to murch at nightfall,—for it must be made with torches, classical emblem of the hymeneal fires. On reaching their destination, the bridegroom is presented to the bride's relatives, who lead him into her chamber. She awaits him with her back turned,—indicating that she does not desc to meet his conquering gaze. The young man approaches till within two feet of her, turns or The young man is heel, and then they are back to back, in the midst of a numerous assembly, the men on one

side, the women on the other. After the entertainment, the bride is led into her own room, still not daring to meet the ter-rible glance of her husband, and keeping her back turned to the door, seeing which the busband also turns his back upon her. The whole night is spent in this manner. They sit there motionless, having some one to brash away the flies, and without speaking a word. It is a watch on their atms. If they grow sleepy, some one of the assistants, who takes turn in doing this service, andges them with his clhow: if they keep wide awake, the hridal pair are as-wared of long life and a green old age. In the morning they separate, still without looking at each other, to refresh themselves after the fatigues of the previous night, in order to a performance the second night, and the Sleep obtained two hours before midnight, third, and even the fourth, without being per-when the negative forces are in operation, is

morning, with the first rays of the sun, the young people at last look each other full in the face. That suffices: the marriage is considered omplished, and the newly-wedded pair reseive the customery congretulations. Not till the following night do the watchers leave them, and then the husband is bound in bonor to slip away before dawn, since his bride cannot be expected yet to endure a second time in broadlight his terrible look. She will not dare

to meet his gaze until after an interval of four more days and nights. So much modesty would not be suitable for slaves. They throw themselves into each other's arms, and all is d these, Wing Ho, at the Decomber examin Elie Rectus in International Review for Man

THY late Bishop of Litchfield was once tray eling in a rail-way carriage in England, when a blustering man exclaimed, "I should like to meet the Bishop of Litchfield, I'd put a questio to him that would puzzle him." "Very well," said a voice out of another corner, "now is you time; for I am the hishop." The men was rather startled, but presently recovered and aid' "Weil, my Lord, can you tell me the way to heaven?" "Nothing easier" answered the Bishop, "you have only to turn to the right and on straight forward

ANNOUNCEMENTS.

Notices should be brief, and written on paper separat

We expect to hold our Love-feast in the Manor church, Indiana Co., Pa., June 18th, J. W. Smot commencing at 10 A. M. We, the brethren of Mt. Etns, Adams Co owa, intend holding our Love-feast on the 26th and 27th of May, commencing at 2 F. M. We would like those going to A. M. to stop with Please let us know what time you will be at Coruing and there will be conveyances to J. M. MANSFIELD. bring you out.

The members of the S. Waterloo church, it Blackhawk Co., Iowa, have decided to hold a communion meeting on the 19th and 20th of June, and extend a cordial invitation to all who wish to be with us in the fear of the Lord. The members of the Fairview Church, Tip-

cance county will hold their communion the 29th of May, commencing at 4 o'clock r. m. Brethren coming will be met at La Fayette on the 28th by notifying the undersigned or El-der G. W. Cripe at Edney, Tippecanoe county, J. B. SHIVELEY, Clerk. in Noefourian high life are not celebrated with-

The brethren of the Thornapple Church, Iona Co., Mich, will hold their communion meeting at the South Campbell church, nine miles north, and three miles east of Hastings on the 19th and 20th of June, commencing at J. G. Winey.

FALLEN ASLEEP.

BLACK .- In the Fall River Church, Wilson Co.

yeurs. Funera. Many Hiss.

CLAAR.—Near Bakers Summit, Pa., April and
1580, of heart disease, Rebecca, wife of frien
Henry Class, aged 42 years, I months und 6 days
Services by John L. Holdinger from James 4414. REPLOGLE.—In the Weedbury district, April 24th, 1850, histor Mary, wife of brother George B. Myers, to a large concentre of friends, as an analysis, to a large concentre of friends, Lowa, March Phomas.—In the Mt. Etms Church, Iowa, March Philiphiath, wife of brother A.

Mil.N.E.-In the city of Waterloo, Iowa, April 7, 1880, Patlence, wife of Alex. Milne. She was born in Rome, N. Y., and bad been a resident of the city of the campular of years. J. F. K. Below, aged 31 years, 5 months. Funced services by There is a unable twice at much type, at least it by incider-John Place. J. and N. Kooyre.

BAYM—In the Ashland Church, 0016, March b;
3-63, sinter Cath arith, wife of Javas Banna, aged years, a months and five days. Services by pounds: 8 oes, the value of which is about 1. Killbefore and D. Parker from 18th. 141:12.

No. 10 part of this purpose above, there must be 1.000,000.

Services by pounds: 8 oes, the value of which is about 1. Killbefore and D. Parker from 18th. 141:12.

OUR BUDGET.

-Never threaten -Seldon scold.

-Refuse frenk -Do not hurry -Do not worry Avoid sarea

Consent Cordialte -Seldom find fault There are five Chinese students in the Morgan school at Clinton, Conn., and one of

stood at the head of his class. The United States ship Constellation, with cargo of food and clothing for the suffering Irish people, arrived at Queenstown, April 20. A large crowd of people assembled to greet the fficers and crew, and the welcome was hearty and enthusinstic in the extreme.

—On the day of the Marshfield ternale a large-sized roof lauded in a door-pard near Lawreeceburg, Ind. Careful investigation in the neighborhood fails to disclose a building minus the covering, and the belief is gaining ground that the visitor cause from Missouri. -immense coal fields were recently discov-

ered in China, and are being developed slowly, owing to the superstition of the people. In one locality the beds of coal have been discorered lying only 100 feet below the surface, and at 1,200,000 tons of anthracite have been

rapidly in Italy. Of churches which have ser ices in a foreign tongue for foreign papule there are 50, of churches composed of Ital onverts from Catholicism there are 188, of which the Methodists have 44, the Vandois the Free Church 21, the Baptists 19, the Plynouth Brethren 15.

-The leaders of the woman suffragists of the United States have i-med a call for a "more meeting of all the women who want to vote," to be held at Farwell Hall, Chicago, June, They demand an amendment to the national constitution, giving woman the right to vote and propose to bring a pressure upon the political party national conventious to espouse their cause. On the 25th and 26th of May a nation-al Woman Suffrage Convention will be held at

Indianapolis. -The name of God is spelled with four letters in nearly all languages. In Latin it is Deus; Greek, Zeus; Hebrew, Adon; Syrian, Adad; Arabian; Alla; Persian, Syra; Tortruran, Idga; Egyptian, Aumn or Zeut; East Indian Ingi or Zeul; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Zene: Croutian, Doga; Delmatian, Rogt; Etrurian, Chur; Swedish, Codd; German, (Gott; French, Dieu mish, Dios; Peruvian, Lian; Irish, Dich

—There are 10,131 American (United States and Canada) newspapers—899 deliles, 8,425 weeklies, tri-weeklies and semi-weeklies, 804 monthlies and semi-monthlies. The total circulation of a single issue of each of these pa pers (omitting 1,920 not given) reaches the pers (conting 1,930 and given) reaches the enormous aggregate of 20,617,538 copies, diri-ded as follows: Dallies, 3,540,150; meahing, tri-weeklies and semi-weeklies, 13,511,424; mouthlies and semi-monthlies, 3,625,950. This

God in the Anglo Saxon tougue means good,

is an average of 2,041 to each paper for a single issue, and taking all issues of the whole for one year a grand total of 1,835,592 copies. Taking ordinary forty sound newspaper at its average of 5,000 sheets (solid) to the foot, issue of all these piled up would measure 5,170 feet (nearly a mile) in height, or for a whole year 459.119 feet (over eighty-seven miles high Counting them all at the average size of 27x4 inches and placed end to end, one issue would extend T0,648,255 feet (13,390 miles); for one forty seven times around the earth, and five times the distance from the earth to time moon. In a thousand ems of type there are nearly 2,000 different pieces, and in an average four-page eight column paper, set in solid brevier ty there are 148,000 cms (about 450 pounds, 296,000 types in one newspaper. To print one issue of the total 10,131 papers of this average issue of the total 10,131 papers of thm average size, there must be handled nearly 5,000,000 pounds of type, or 2,398,776,000 types. The total number of editions of all these desires, we blies and monthlies for one year would sverages are minimum rather than max

OUR BIBLE CLASS.

"The Worth of Truth no Tourne Can Tell This department is designed for usking and woring questions, drawn from the Bible. In the to purpose the Tribut, all questions should rief, and clothed as simple language. We shall not question to our contributors to unaw at this does not exclude any others writing up at this does not exclude any others writing up

Why was it that Moses could not enter the pro-ised land? Was it because he did not do what Go commanded him to do, or was it because he di that which God did not command him to do?

Bro. Esbelmun: I should like for you to explair
John v 3-10 verses, Did they have wine in the be
glaming of the marriage or not? 16th verse, dot be
drive them all out, or just the steep mult the over
with the sconage?

M. F. SNAVELV.

THE FLIGHT

Will some one plrace explain Matt. 24: 10, 26 which reads as follows: "And woo into them that are with child and to them that give nock index days. But I pray you that your light be not in the winter, neither on the Sabouth day." Also zero chapper latter part of 21th wrest: "Fee ye companie to the present the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the present of 21th wrest: "Fee ye companie to the 21th wrest: "Fee ye companie to the 21th wrest: "Fee ye companie to the 21th wrest: "Fee ye companie to 21th wrest: "Fee ye companie to

T is known that A. D. 70, Jeruralem was heseiged by Titus. The women who gave suck were in a very unfit condition to fire trans the fated city. It was certainly "wo to them." Should their flight occur on the Sabhath day then the Jews would stone them to death, and further the gates of all the crties are closed on the Sabbath, so that even should they escape from Jerusalem there was no where size that they could find shelter.

LIVING BY THE GOSPEL

Will some one please explain 1 Cor. 0: 14, which reads as follows: "Even so hath the Lord ordsings that they which preach the gospel should live o the gospel." W. S. TONEY.

the guspel."

N this chapter Paul is writing mostly about bimself. Doubtless if any of our brethren should speak of themselves as Paul does they would be regarded as "puffed up." Paul has stated about as clearly as words can express it, that those who preach the Gospel should be supported. For proof that this should be so

he says:

a support a various on the use of the reaching of who patients a various and each and of the fruit theoret's or wise to feed the slade, and of the fruit theoret's or wise to feed the law, the contract of the cont "Who goeth a warfare any time at his ov

After this he theu tells why he did not us these things. If you would know the whole story read the whole hapter.

THE SIGN

What is the sign referred to in Matt. 24: 30, then park, which reads, "And then shall appear the sign of the Son of Mun in heaven."—J. B.

"HE 29th verne is explanatory. The darkening of the sun. (the glorious Gospel); and the of the sun, (the glorious Gospel); and the moon, (the Law); the falling of the stars, (great

en in the church); for "except there comes alling away the end shall never come Please explain St. Mark 12; 1-10,-W. Hears

strongly set forth by Matt. 21:30, by the second son, who promised to work and did not. Josus asking those Jews, "Whither of the twain did the will of his father? They say unto him, the first; therefore say I unto you, the publicans and harlots go into the Kingdom of God hefore you." Hence the whole passage goes to show that the Kinedom of God would he taken from them and given to the Gentile

SINNING AGAINST THE HOLY GHDST.

Will some one please explain Matt. 12st2 which reads as follows: "And whoseover speaketh a work against the Second Man it shall be forgive being but whoseover speaketh against the Holy Ghost is beaution to Engiven him neither in this world selden in the world to comes."—J. R. M. I learn two things from this saying of Jesus. I learn two things from this saying of Jesus.

come, that did not obtain it here. Second. ly Ghost must inevitably pay the delst

Will some one please explain the last part of the

Jesus is informing the Jews that has d was not intended for a patch for the old law, but was altogether a "new and living way," and that the records must be made now man must be "renewed in the spirit of suc. and Then the Holy Ghost will be given them, and T. D. Lyon.

AMONG THE CHURCHES

WE left home on the 19th of March in order to visit the little flock in Cumberland o. These few live about five miles north or James River, and thirty miles north of Fa formed a very agreeable acquaintance with the brethren and sisters, who are holding on their way amid discouragements arising from th want of a minister among them to conduct public meetings. They intend, however, to build a place of worship this summer and will make an purce or worsing this summer and will make an effort to induce a minister to come and reside among them. If any brobler who has no set-tled home and would like to come to Eastern Va., and help to build up a people here where the Brethren are just, h let him correspond with brother David Myers Cartersville, Comberland Co., Va., and he mi receive such information as possibly may induce such a brother to remove there. There is a growing interest there in favor of the truth and some, it is thought, would unite with the church if regular worship could be maintained. We hope that some good, plain brother who is not seeking to be rich in this world, but is rich ard God, will come in among the brethren We preached seven discourses to rather small audiences; once we spoke in the Methodist house to rather a good congregation and hope to visit there again. To reach these brothrer we had to walk about forty-six miles but m do not complain. We remember that Jean was weary and foot-nore and rested near Jacob'

Bidding good-hye to the triends we come t Bonsacks, where brother B. F. Moomaw lives, to attend the District Meeting in Franklin. We found brother Moomaw engaged in holding a series of meetings in Lemoutowa, about two miles from Bonsacks station. There was much apparent interest manifested in these meetings d although only one sister was haptized, oth ers were almost persuaded, and we hope have

obeyed the Gospel ere this. We found ourselves in Franklin county on ureday evening, and on Friday morning we met at the brick church a large number of the inest brethren and sisters we ever saw. we have no fault to find with this marked plain ness of dress. We would takker see people a little extreme on the side of plainness, th near to stylishness that they evidently would be in the latest costume if no one would nsure them. But we would recom Frankliu brethren to give up one fashiou, viz the use of tobseco, which is a uscless fa Dear brethren, consider this matter and dens ourselves of all fleshly lusts which war against the soul. Think of the fine lines clean and whate with which the bride [will be arrayed when the bridegroom comes. Your hodies have when the officegroom comes. Your nodes have been washed, and also your feet, now cleanse yourselves from all filthiness of flesh and spirit. We admired the good spirit which prevailed

during the meeting. Being unacquainted with the husiness we took no port in the discussion. We had the privilege of preaching three times to large congregations. We were pleased to We had the privilege of preaching torectumes to large congregations. We were pleased to see so much union prevailing in reference to the duty of all to sid in spreading the Gospel. Some diversity prevails us to the best mode of sustaining the Gospel, but all agree that all must work in some way in the Master's vine-yard. We returned to Bottetourt and attended

eries of meetings in Troutville. We preached six times to very large congregations there and we hope that good will be done. The meeting was continued after we left and we hope to ear good results. On our return home we spent one Sunday in

Bedford county and formed a very agreeat acquaintance with the brethren there. W W. find that they are extending their borders east-ward, and our kope is that a people may be raised up down cast here who will be living epistles of Christ, known and rand of all men.

First, that some may be forgiven in the world rent. We were much pleased with our tour. and hope soon to make a more extended one is order to learn more fully the ways of the Brotherhood. We shall labor not only to lead inners to Christ, but also for the edification of the brethren, their spiritual above all to prenare a people who will not be asbamed in the presence of Jesus when comes to judge the living and the dead at his appearing and kingdom. The future is bright appearing and kingdom.

o the Christian who denies self and conquere lust, and loves truth, but dark and threat to those whose hearts are filled with earthly cores and who have no interest in heavenly things. To the children of light, a glorious future is in store, a welcome plaudit, an abundant entrance into an everlasting kingdom, fadeless glory, an undefited inheritance, presence of Jesus, the king in his beauty. May the good Lord bless you all is my pra

Lunersburg, Va.

UNIFORMITY IN APPEARANCE

JAMES BYANS

If we look upon an extensive field of wheat containing millions of states we will hard-find two that are exactly alike in height, ly hind two bast are exactly alies in height, thickness, weight and having the same number of grains, yet if the field produces well there is strong rescubtance between all the many millions of stalks, sufficiently so to distinguish them from type or chess. The name may be said of a certain kund of trees, as for example the apple, yet no two apple trees can be found exctly the same size and appearance, while the general appearance of the bark, leaves and fruit at once indicate that it is an apple tree. so it is with regard to dress in this age of the world. There is no mistaking the dress of the Indian, the Chinaman, the Arabian, &c., and in our own country there is no difficulty of distinguishing the soldier from the civilian provided each will show his true color. In precisely the same way we distinguish the devoted Chris the devotee of fashion; the inner character will omep to the surface. But what shall we say of those who profess one thing and imitate another? They can be only one of and thatese amounts to your mongrels, or we two classes—hypocrites or mengrels, or we might say hybrids. The above statements are incontrovertible but the application we will allow each one to make for I mself. If any on professes to belong to a church professing godliness, and yet have a heart craving jewelry and flummery on het or dress we will leave it to that brother or sister's conscience to t whether he or she is genuine wheat or chaff. S. Z. SHARP.

CHRONICLES.

A NO it came to pass that word came from the region of schuylkill to a disciple of Christ whose surname was Lightnigh, that the Gospel should be preached over there. And is came to pass that on the twenty first day of second month that the disciple departed from Brukart and weut through the valley of Leb anon and came to Pine Grove, where he was met and brought to the house of a disciple where they ministered to his wants. And when night came, the disciple went up to the synagogue where he met a disciple named So who is a minister among the Brethren. There they commenced to reason to the people from the Scriptures, and continued to preach Jesus for nine days, and it came to pass that not a few halieved the Gosnel and were hantined both men and women. And it came to pass that on the eighth day the disciple met a scribe by the name of Henry, of the sect of the L's, and a dispute arese about the doctrine of one named sus, but the scribe soon fled from the house So the next day that house took up with th So the next our time to preach to them that car came on the disciple went up to the synagogs for the last time to preach to them that car together and on the morrow departed for home was requested to return soon.

And so it came to pass that on the thirteenth day of the third month, the disciple again de-parted from Brukart and came through the ity of Reading, thence to a town called Auburn, and from there came over to Pine Grove where the brethren received him, and at night the disciple went to toe house of the Lord where b commenced to preach to the people. where he commenced to preach to the geople.

And on the fourth day there came down a disciple named Etter from the church at Big
Surstara, when they labored together for about
five days. It became manifest that the Lord
had people there to be saved, and a number gladly received the word and were haptized on Lord's day.

We reached home after an absence of nearly And it came to pass that on the same day a six weeks and found our family all well, for man, by trade an undertaker, whom the Lord which we thank and praise our beavenly Pa- bad also called to follow him but he declared

not early in the morning he went up to the outry to the house of his brother altorather out of sight where the disciple had there works, but lo! when evening came oo, the Lord came into that house and amote the man with sick-ness almost to death as he thought. Then he became willing to take up with Jesur, and be sout for the disciples, and the other day lie was haptized and them all was well again. What more was done by the disciples is written in the book of the Lord.

J. R. Royer, J. R. ROYER,

DO WE LOVE THE LORD?

BELOVED brethren and sisters, my soul has been prompted to setion by seeing an ar-ticle in B. at W. entitled, "Does Bro. Hope Receive a Salary?" Can it be, my brethren, hat some of us are so destitute of the love of Jesus as to envy brother Hope because he need sesistance in order to establish the truth of Jeons in an almost heathen land? Is it possible, e are so fast asleep to our best intereste in closing our eyes and ears and hearts to the cries of the worthy needy? Are we so blind and deaf that we escapt see and hear the voice of Jehovah? "Ye are not your own," is a declara-tion from above? If, then, we are not our own, w much less is that which the Lord has given to us for his use? Can it he possible that are so wedded to the perishable that our understanding and our ears are closed to the derstanding and our ears are closed to the heaven-decreed—earth appalling declaration of Matt. 24:31. O, what weeful disappoint-ments there will be at the final tribunal-would into the pittiul for us to hear the mo-ful anathenus of Matt. 24:51? Dear brothers and sisters let us awake to our duty. For us b pretend to love the Lord and close our "bowels of compassion" against his saints is a delunive idea. The Lord may have sent our brother to the Danes to try our liberality—to see how much money he has in Israel. O, how little he much money he has in Israel. O, how little he has found as yet! The love of the Lord does not only consist in haptism, feet-washing, &c. This is only the divine shell which contains shields the divine kernel,—Charity. Let us all love the Lord. Your sister in Christian for C. H.

AN ERROR CORRECTED.

In hrother Moore's pamphlet on "Trine Im-mersion," is found a warning stating that Mosheim in his first book of his above. mersion," is found a warning stating that sheim in his first book of his church histomeasurem in as a mu noon of an enacted histo-yr eays. "Baptism was administered by "an" immersion of the whole body in the haptismal fout. The little word "an" must have been put in by some other hands than Mesheim's, for Mosbeim in his eccond edition translated into English from the original Latin, printed in London year 1758 does not contain it.baptism was administered in this century with-out the public assemblies in places appointed and prepared for that purpose, and was per-formed by immersion of the whole body in the baptsenal font." Brother Moore, how old is your edition which contains that who put it there? Please lot the light in on C. Houg

OVER-TREATMENT OF VISITORS.

WE are very apt to make a mistake n one desire to confer pleasure on our visitors, and it is in this way. We assume that it is our duty to entertain [them every moment, and so we talk to them, and show them things, and arry them from Dan to Beershebs, till the eye is satisfied with seeing, and the ear heavy with hearing. It is well to take them to see the view on which the neighborhood prides itself. view on which the neighborhood prides itself, to the local park, or to hear the famous preacher, but it is equally wise and considerate to give them time to read and think and rest. Let them feel that they need not be all the while on dress parales. Throw avide that constant impression of a stern responsibility, as to their occupations and engagements. The guests should be at home, not in the least neglected, but never so realously freaded that he or she can never forget that he is the cause and occa-sion of a great deal of trouble. We in visiting ond receiving rities a little mutual letting alone is in the highest proof of sincere friendship.—

ly domb, but their singing is like the music of the stars; the angels hear it up in heaven; and noble spirits looking thither from earth, can tell how glorious such unbestd melody must

Life, is the time to serve the Lord,

New Bope. A few lines from this old, ancient church, one that our love and respect for has always been intenee as a place of worship, may be to place. Our frequent attendance at the old brick church shall never become manotonous. but shall bring new and fresh thoughts to our minds as we visit the cemetery and behold the mounds that have been begoed over some usur and dear ones. We regret to say some of our members have moved from this to other dismemners have moved from this to other dis-triets this Spring, but we are gald to see that the spirit is still striving and some are being added to the flock. May our good Elder be encouraged in his every effort by seeing a good

beld hern on the 8th and 9th, was largely at-tended, and was one of much interest. Brother Christian Cline departed this life April 29th, 1880. Funeral discourse by broth-er Levi Garber from Rev. 14:13. His age was 70 years, 6 months and 24 days. He served a good term as treasurer in the church, and was always at his post of duty in the cause of his Mester. He aided liberally in mission work, and was a faithful worker in spreading Gospel truth. He mused over the river with a bright hope of an eternal home. D. A. Gannen.

Moderator at our District Meeting, P. J. Brown; Clerk, J. Keim; Assistants, J. H. Worst and E. L. Yeder; Delegates to A. M., P. J. Brown and Samuel Garver. Meeting passed Meeting passed Brown and Samuel Garver. Alcoming passed off pleasantly. I did not reach there in time to attend all the sessions. I expect to reach Mt. Morris, Ill., May 27th, and spend several days with brother Stein. S. H. Basnon.

Assistant.

I send you money for the B. A.T. W. for the remainder of the year. We miss it so much It is now six months since it prid us the last visit, and we have been very lonely without it. Our dear old mother had departed this life, and we are very sorrowfal. What is this world without a kind, loving and affectionate mother? Sorrow has taken the place of joy; but we be lieve our loss will be dear mother's gain. Chil-drea, rimember you must part with your parents some time, therefore treat them kindly.

INDIANA

Miss. Blaze, of the Orphan Asylum in Chicago will be at the Annual Meeting to so-licit aid for the poor orphan children. I hope the Brethren will receive her cordially a cheerfully assist, for the Home needs help. an average about 110 children are there all the time, and it takes considerable to feed, clothe re for them. Whatever may be given to Mies. Blake will be properly applied. You who pass through the city, please visit the Orphan Home, or Home of the Friendless. The man-Home, or those of the Friendless. The man-agers will gladly receive you. They wish the Brethren to preach there. Miss. Bowman, who is helping there knows the Brethren. Her grandfather belongs to the church, and she wishes members to visit her. Will the Primitive Christian please notice this?

JOHN KUIN

Tiro more added by baptism since my last, Our Sunday-school is in good condition, with afficient officers and a zealous corps of teachers, with at least sixty regular scholars. This is our fourth annual S. S., with but little oppo-sition. Health pretty good; thank the Lord.

MICHIGAN.

The Almena church, Michigan, met gether April 24th, to bear the report of the annual visit. At this meeting the conduct of Solon Lane was investigated and we think it proper to give a report to the Brotherhood. He is a man that travels from place to place, tell-ing falsehoods, and circulating eval and false reports about brethren. When last heard from he was in Northern Michigan, and was not he was in Northern Mahigian, and was not open consumer. For example, the same the above charges, if $N_{\rm rec}$, if it is friends think that those charges from the same that the same charges of the same that the same that the same is the same of the same that the size sot as mostler of the shared mind more case to injust the same, but to defined the returns and makes administrate, by order of cones, and hoping it might him conviction to just the sturcts. Here there is the same that the proper can be the sturcts. If her softeness the triple is the proper can be sufficient to the sturcts.

Brethren G. W. Gish, S. R. Gish, T. C. Lyon and J. Y. Snavely met with us in church council on the first day of May, and labored in the fear of the Lord. We think the dark cloud which had been banging over us for some ti w is past and gone. Many thanks are due the dear brethren for their labor of love. Pray for us that we may go on aroin in love and unless and help build up and extend the borders of K. HeCKMAN

KANSAS

Abilepe

We met in council on the first day of May in Ottorawa county to organize a church. The organization was effected and brother Lev Fitzwater elected to the ministry, and Olly Myers to the office of dracon. We gave it the name, Saline Valley Church. It has twenty five members. John Fonnay.

BROTHER (2) PERCIVAL

RESUMING that the man is not insune I wish to call the attention of brethren, and especially of those who have troubled them-selves so much about "poor brother Percival" to the apparent inconsistencies of this man who professed at one time to be a brother. In the first place his story is gaudy or transparent; then his miraculous escapes are too much like those you have read of in novels and story books. His unwillingness to give up that riestly robe, his keeping a Subbatarian Sahbath, his not giving prompt information of his encape to brethren Quinter, Kiehl and others, who picion. Why did he not relieve their painful anxiety? If there is a William Polan a minisr among the Brethren at Pawnee City, Nob why is his name omitted from the list of min-isters as published in two Almanacs? If this Wm. Polan is not a myth and really is a brother Wm. Polan is not myth and really as a brother, why did he not have him report to the Breth-ren of his whereabouts? As a brother he has acted inconsistently. My theory is that be in a Justic of the deepest dye, and as such he has acted quite consistent, and above all was quite successful, and if he don't get a medal from the Pope it is not because he does not merit one. His hanging to that priestly robe proves that be will stick to his outh if to nothing else.— His lecturing against Romanism was quite con-sistent, that being done as a blind, and those who have studied Jesuit characters will think at I do, knowing that the popular saying that "the end justifies the means" originated with Jesuits. They are so many spice under their leader known as the Jesuit General, who, like the Pone, has his headquarters at Rome. More if necessary, but a word to the wise is sufficient.

OUR REASONS.

A GAIN it has become an unpleasant necessity to refer to our recent church council concerning the case of L. C. Hummer. In the Free Discussion, published since the council he has grossly, and we think willfully, he has grossy, and we torak whitniny, misrep-reseuted and published a falsehood. He says: "We were expelled by the congregation to which we belong for fear of exposing the sys-tem, but the brothren here said they had to act in our case for fear the A. M. would bring them to account. Elder Gish told us he was going to A. M., and would aid us in getting th to A. M., and would aid us in getting the case before the hody for consideration. The breth-ren were evidently in a strait for fear of expo-sure, and we could not help but sympathize with them." We holdly dony these false assist-tions. We did not dissown him because we feared A. M. He would have his friends be-lieve that the church here would endorse his lieve that the church here would endorse his valu assumption if we were not a set of row-ards, fearing A. M. Nay, verily, stronger rea-sons than these, which we heartly believe should now appear for the henefit of some should now appear for the hruself of some of those who seem to be deceived. Will here say Elder Gish never agreed to aid him in getting his case before A. M., unless in a pri-vate conversation. This would reflect upon Elder Gish as being against the decision of our council. Of the artful enemy has not lost his craftiness since he did his work in Eden's gar-den. Would to God his eyes could be opened den. that he could sympathize, or rather realize his own condition.

were because he manifested not the spirit him were because he manifested not the spirit.

of Christ, benee once of his. At the council he was informed by our Elder that he was charged with making threats to kill a c-rtain enemy, to which he answered, "I did say it, and I don't feel differently yet." This he said with the holders of our yet. We were made to the holdness of a warrior. We were made to exclaim in our soul, Be autonished, O, ye heavens! Is this the prophet Elijah, the man of God who is called to bring back the church to her long-neglected duties? Is this the spirit that iong pregreted duties? Is this the spirit that shall judge the church with ignorance and filth, who should call upon God to hasten the day when he will wipe from the earth this Chris-tian filt!; yes, if the church is guilty of enring and swearing, breathing out threats to shed th blood of her enemies. God will, in due time blood of her enemies. God will, in due time, wipe her oat, and if L. O. Hammer is skill pos-sessed with that spirst, may he, by the grace of God, cast it cal and get in possession of the spirit of Christ, then he will stop trying to mirrepresent his church, and perhaps will be latter prepared to present that rightens plat-form which he now proposes to do. (See Pre-Dicturation, March 1830) We presume in his vexture has will doubt sorbiditing and couring for worker has visual control of the control of the con-vexture has will doubt sorbiditing and couring for system he will admitsprinkling and pouring for valid baptism, which he was forced to admit equivalent, may, but to be preferred to imner sion if a num believes so. (See Free Discussion March 1880.) Such is the production of 'let me naire inset). Such is the production of 'let me alone inmatters of faith and private judgment,' Such is the soundness of this setter forth of this fresh constitution; we think a trap that not many wise will be caught by. This we nor many was will be caught by. This we trust will eatily every r adder of the Free Discussion that the declaien of our council was not passed through fear and against our own judgment, but upon testimony. By order of the church.

DANISH MISSION REPORT

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A Sister, Franklin Grove, Ill,...............................5.00 C. P. ROWLAND, Treasurer, Lanark, Ill., April 25th, 1880.

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Hill of Chicago, and will be published at once so as to be ready for delivery this month. In size and form it will be like "Gospel Songe. "Its low price, good music, and convenient arrangement no doubt will commend it favorably to all lovers of good singing. Orders will be received at once at the following rates:

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W. U. R. R. TIME TABLE.

reason of the above trains only Twenty trains stake the time at Western Cultur Jester's M. M. DELT Agest

Vol. V

Lanark, Ill., Tuesday, May 25, 1880

No. 21

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

S. T. Dosewace, Duchiri, Ohlo D. B. Hentor, Waynesborn, Th. Rocch Eng, Lenn, 10
D. B. Ohene, Crew Cords, M. J. S. Proyr, Longman, Coler, W. O., Twolor, Mil. Morde, H. J. Froyr, Longman, Coler, M. S. W. Miller, C. Const. March, M. Miller, C. Const. M. March, W. S. W. Sorthook, J. Robertski, M. D. Blower, Baken, Organ.

Jaha Was, J. W. Sorthook, J. Hondwickli, Yel-

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Entertra Proxy-Jill, Permylvania Wyandott,
Olno Luposte Ca, Elk Lick, Ind. Cornell, Ill.
Abdiene; Scandia, Kauras. Crescent Hill, Mo.
Deamark, Europe. City Musion Report, No
tics. Through Obicago.

CHRIST CRUCIPIED

BY D. P. SAYLOR

"But we preach Christ crucified." 1 Cor. 1: 23.
"O preach the min's crucified, I understand is to preach the whole doctrine of Christ to be the power of God unto salvation; his crucifixion, shedding his blood, and his resurrection from the dead, are its saving power. Preaching this doctrine by the apostles produced different effects. As in nature the same cause will prodace different effects upon different subj (Spane forbids illustration), so preaching the gospel will produce different effects on the difforeut minds to woich it is preached. In the case before us their différent effects were pro duced by the same text and sermon,

To the Jews a stumbling-block. To the er Jews or Greeks it was the power of God, and

the wisdom of God.

Perhans there are no people more difficult to convince of salvation through Christ emcified than the Jews. Their slowness to believe, with their fear of being deceived, made them require miracles and signs to prove saything proposed ming from God. The Jeus require a sign. The Savior declared them to be a wicked a adulterous generation, seeking after a sign. The mind of man is the creature of education and bring educated in the law and the prophets, had his mind made and trained by them; and having formed a misconception of the nature and character of the kingdom the promised Messiah should set up. And heliev ing it should be a secular kingdom, they stumbled at the preaching deliverance through a crucified Messiah. The Greeks had their mind formed and trained in the schools of the philos ophers, such as Cicero, Seneca, Plato, Aristotle c, who taught the wisdom of the world as the highest attainment; with their difficult codes and systems of morality. To their proclaiming salvation or happiness through a man crucified as a malefactor in Judea, was foolishness. To them it was contrary to reason and common sense, the matter and manner of such preaching was contrary to every notion of what they had formed of what was dignified and honora-

m, we have these words: "Your Jesus, how you can expect any good from God, who place your hope upon a man that was crucifi-ed." Where is your nuderstanding, said "the Gentiles, who worship for a God, him who was crucified?" Thus Christ crucified was to the Jews a stumbling block; and to the Greeks fool-

But unto them that are called, (hear and bethe power of God, and the windom of God. No

distinction on account of nationalities; whether Jew or Greek he that believes and is baptized shall be saved, and all will learn to know Chriscracified is both the power and wisdom of God Although eighteen bundred years have comand gone since preaching Christ crutified produced these effects, and many school and churck ises have been built and many missionarie have gone out and preached; yet preaching Though we may not preach to the national Jev or Greek, but the minds of men to whom we

preach are educated and trained in the various isms and theologies of the schools and sects, that preaching Christ crucified, which mean all the doctrine of Christ, is to many as great a stumbling block as it ever was to the Jews; while others see as much foolishness in it as did the Greeks.

In the immediate vicinity of the meeting ouse built one hundred years ego, and in which the whole doctrine of Christ has been preached both in weakness and in nower, by weak men

and by strong men, are men living who can see their family origin back to the building of the house, and have not only heard all the gospel preached, but with their eyes have seen of Christ is a stumbling block, and the ordinances of his house foolishness

Go among the sects from the Roman Cath embrace all the promises concerning him that was to come, and that that faith will condemn the disobedient, as well as the obedient; the stumbling block of the Jews, and the foolish ness of the Greeks will be at hand. Preach repentance, and hapten by trice immersion for e remusion of sins, and the Gift of the Holy Storit; and oh, how foolish that will be! And if you will preach that the Lord's Supper is a full meal to be esten in the evening, and that before eating it the members must wash expect it. one another's set; and that the bread and wine is not the Lord's Supper, but the Communion of his broken body, and his shed blood, oh, what

a foolish stumbling block that will be to the sectorum whose mind was formed by church history and not the gospel. And should you bying in the salutation of the kiss you will lay down such a stumbling block over which many have already fallen, and for aught I know have broken their religious necks. While the plain modest, unassuming dress, with a religious head covering for the female believer: that will be great foolistiness for many, and this stumbling block and foolishness is sometimes found inside he "God manifest in the flesh.

the church. It is brought there, however, by those who preach Christ, but are the enemies of his cross, of whom Paul in his day wept Phil 2-19

But to them that are called, Christthe power of God, and the wisdom of God. All who hear, believe, and obey from the heart all the truth will realize that Christ crucified is the powe and wisdom of God. The wisdom of God in the salvation of fallen humanity, was, and is he youd the conception of man. Paul says: "But we speak of the wisdom of God in a mystery, even the hidden seissloss which God ordained

Lord of glory." I Cor. 2: 1, 8. And white unre-cracified is the wisdom of God, even with the whose blessoms are prolife, and every mon-power of God. Corir being delivered for our the faller of a million so-d-; every leaf is an abstracted for our justification, and, every branch a sport, and every down the delivered and in field of them like In Justin Marter's dialogue with Trypho Lord of glory," 1 Cor. 2: 7, 8. And while Christ swarms new plants every time therefore he is able to save unto the uttermost all that come unto God by him. This power and wisdom of God none but true and obedient believen will fully know.

FOR BABES AND OCTOGENA-RIANS

MYC. B. BALSBAUGH

SUCKLINGS and giants have found my sim-D ple letter to Sester Emma Watson a nu-tritions crumb. Some would probably ascribe it to the fact that it contained neither "big caps, nor small caps, nor italics, nor occasional adjectives in roman"!! Christ buogering souls, who glory in the gains of self-crucifixion, can chalice, or out of a rusty tin cup. Those who have been taught by Him who is 'meek and lowly in heart," can eat the bread of Heaven as gratefully from a home chipped tray, as from a golden charger. But contempt and arrogance may succe at great and solemn truths by radiuling either the expositor or exposition. humdrum suits certain natures, then by all put tones that quiver with the very emotions of Emmanuel, suit other natures, then let the

truth flash out in capitals high as Heaven and red as the blood of the Godman. When persons grow fastidious and captious and insolent about the "big caps, and little caps, and italics," their relish for the fiesh and blood of Jesus must be ull. Truth is truth and for this I am glad. My soul is feasted on many a private letter, and as innecent of grammar as a hottentot, and yet as sweet as love and gratitude and into longing after holmess can make it. How I do enjoy the glowing beart utterauces of these "guerant and unlearned" saints. How amply am I paid for my pon-ministry when come fa isolated, pilgrim, or some care-worn christian, or prostrate invalid or poor sinner battling with vil habit, tells me what floods of heaven-lifting comfort, and fresh supplies of ficels-subduing strength they gather from my sorrow-kneeded, pain-baked little loaves. Send in your lovemissives by the bag full. They are like a show

show in the firsh" grash their toeth at me. But the motto of my life and my ministy is, Here you have the key to all that makes my feeble peu-scrawls so sweet and ravishing to some, and so bitter and nenscous to others. The Cross, the Cross-hearing the nail-pierced, agonizing, sin etoning Emmanuel! This is all I have to say. And in the utterance of this many-sided truth. I find no capitals large enough for my lofty aspirations and deep de-Whatever be the type, let the life ever

PAYING INTEREST

NO hlister draws sharper than interest does.
Of all industries none is comparable with that of interest. It works all day and night, in fair weather and fool. It has no sound in its footsteps, but travels fast. It guaws at a tonce with invisible teeth. It hinds industry with its film,'ns a fly is bound in a spider's web. Dehts roil a man over and over. hinding hand and foot, letting him hang upon before the world unto our glory; which none of the princes of this world know; for had they wours him. There is hat one thing on a farm known if they would not be crucified the like; it, and that is the Canada thistle, which

an armed bost. The whole plant is a terment and a vegetable curse. And yet a farmer had better make his bid of Camula thisties than at terent to be at ease on interest.

FREEMASONRY

BY ISVIAN HORNER

B ELOVED in the Christian ties, I great you vor that you may be fully equipped for the terrible "Waterloo" that is before you. Be not afmid brother, the Lord will be with you if you keep in the divine footprints. Your "boldness in the Lord" so given in BRETHREN AT WORK No. 12, by raising a cry against the giant evi (sympathy with masonry) which is wesfully corrupting the church, has given me couragto coincide in saising the cry of warning. You say that "this wicked power has so strongly fint ened itself to the church, that but few of her members in many places, are willing to aid in seeing its terrible grap." This expression may bring down the hane of some upon you Though it may be unmercifully denonneed, as radical, and you may be threatened for your zenl, what you have said is true neverthel

I am hur a youth, and cannot say that my knowledge is extensive; but this I can say, that I have found but few in the church who are willing to stand up fearless in this matter, As fas as I have learned, when Masons appl for membership in the church, ull that is demanded by the Church is non-attending the lodge, or fellowship in that way. A man :made a Christian by avowing allegiance to Christ in the order of his law. A man is made a Mason by avowing allegiance to the order Baptism is the birth-place of the Christian. The

oath is that of a Mason. Attending a Masonic Lodge does not make a man a Mason, any more than attending Christion's assemblies makes a man a Christian. A to Christ. A man becoming a Mason sweare allegiance to the Order The one covenantwith the Prince of life; the other swears life torturing to the prince of death. The one is made free in Christ, the other is bound by a tyrant more galling than Pharnoh. What an admire my productions. It would be vauity to Those who "desire to make a feir many in the church are in sympathy with the darkness. A half century ago the church could glory in her freedom from this dread enemy, but ales! to day he dare show his face, and put licly sues for his liberty. There is no possible way of becoming a Mason only through the ordeal of the soth; the oath obligates a man to keep the secret even up to theft. The cath is the rock on which Masoury is built. The cath is the yell which hides its shame, and abominstions clad in scarlet, from the public view. In short, the oath is the Alphn and Omega of the whole fabric. Those who contend for a with

drawal from Mesonry, without deno oath which makes Masons, are either in ignor ance or are woefully deluded. Oh, let us be very humble and valiant, and the Lord will re member us in the stroggle for right. Not knowing your address, I write through the paper. Let us see well to our high calling and humbly submit to trials for Jesus sake. May the grace of God he with you, and the Holy Spirit guide and comfort you

Two handred and forty thousand perin a starwing condition in Brazil, and the per-ple of the United Stotes have been appealed to for aid. Such calls should meet a generous response by all classes.

PRAY FOR THE CHILDREN

Oll know what life will bring them Of socrow and of care; on know the world has bardens The sue will off he hidden

Before the children enter The safety of the "home." But you, for sorrow sighing.

e you have no power To give them strength or shelter In the coming trial-hour, Should need remember gladly That God the Mighty One,

Can aye defend the children, Until their course is run. And though you cannot save them

From the sorrows of the You have a Mighty Helper Who hears when e'er you pray; And though the path he gloomy,

Or the torrent deep and wide, He will support the children By keeping at their side. God will protect the helpless

And he will over he The friend of those who labor, And set the cuptives free; His hand shall be upon them To strengthen and to bless He never will forsake them, Norleage them comfortless

So, if you love the children, Take them in prayer to him, Beseech his love and mercy. For days or bright or dim; And he will turn and his And he will turn see, And he will heed the cry, And this the great prayer-

hall reach them silently. Oh, do not sigh for sorrow That little you can do, For hy your prayer prevailing, There is a power in you Which still shall bless the children When you have passed away, And revermore shall leave th Till the dawning of heaven's day.

So take the children early To the gentle Master's feet, And he shall teach them ever The lessons that are meet; And he will give them shell And he will be their friend

Till the need of prayer is over, And all the troubles end.

Maryanne Parningham, Lond. S.S. Time

STRIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bicharacteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY, Affirms. J. W. STEIN, Denies. J. W. STEIN'S 12TH NEGATIVE

WAS not "a Baptist preacher" when I "was a soldier," having been put into the ministry after the war, 1865, A. D., when I was 23 years old. My op poneut seems addicted to reckless ments. Notice: (1) It is a fact that Baptists engage in carnal warfare. (2) is a fact that no member of the Baptist church can engage in war on any account without doing "variance, emulations, wrath, strife." Gal. 5: 20. This, Mr. Ray has not been able to deny. (3) It is a fact that Paul classes these things among the "works of the flesh," of which he declares, "They that do such things shall not inherit the kingdom of God Gal. 5: 19, 21. (4) It is a fact that Bap tist churches are responsible for what ever they encourage or consent to in their members, Rom. 16: 17; 2 Thess, 3: 6 14; 2, John 10: 11. This Mr. Ray has not denied. I now ask him if he can deny that the spirit of war is "rapac cruel, fiendish (" or that war "unbridles carnal lusts and passions?" Yes, or no,

Robinson was setting forth the baptismal peruliarties of the Vaudois, or ancient Waldenses in the valleys of immersion Novatians, Donatists, Wal-Piedmont, and Orchard was writing deases, Albigeness, &c.

understood the original Greek commiss. Sep. 12th, 1633; (2) they began as realoud the decirinal and denominal serla addition to the nineteen unanswer

ison (Matt. 28: 19) to require time im formers; (3) they defeeded their begin-

timents of the Waldensian churches," ed facts, given in my eighth and uinth mersion. (Bingham's Antiquities, vol when they referred to the litorgy of negatives, I submit the following for I my opponent's consideration: Bobbio requiring "trins immersion." I stated the truth. If Mr. Ray denies

this, I propose to refer it and other references which he disputes to a committee of learned gentlemen, neither Baptists oor Brethreo, to inform his readers who have not these books, the facts in Will he agree? Did Orchard mmit a "daring historical fraud, Mr. Ray, by not telling us that this wa a Catholic liturgy? (pp. 295-298.) Did I not show from both Robinson and Neander that the Waldenses were a party in the Cutholic church till Waldo's time Muston says: "The Ambrosian office which the Vaudos were reproached for having retained after it had been abolished else where (Foreign Hist. des Alpes &c. MSS. of Gap., p. 263), was not set up except in the 4th century." Israel of the Alps, vol. 1, p. 12 Notice. They were reproached "for having retained If they had not used it, why did

not Muston their historian, repel it as a false accusati n? Let Mr. Ray disprove it, if he can. Judson does make a clear, pla'n confession that "the Waldenses and Albigenses" practiced the "forward posture" in baptism. It is not to be expected that as a Baptist he would favor trine immersion, yet he gives no more proof against it than Mr. Ray in his assertions. Mr. Ray has not produced a single testimony to show that the Wal denses practiced single immersion. call upon him for such evidence. Mr. Ray says of my reference to Robiosoa's

testimony about the trine immersion of the Cathari or Novatians, "That this is a fraud, for Robinson referred the Cathari dissenters from 'the Greek church' that held that 'Christ was only a man." The reader may now see clear ly where the "fraud" is. Robinson say. of "the Pauliagists" and "the Arians, "They all thought Christ only a man. Rob. Eccl. Res., p. 721. Let Mr. Ray deay this if he can. Robinson says of the Trinity, as the Athanasians in the church did, but thinking the church to

all that joined their assemblies by trine immersion in the name of the Father Son, and Holy Ghost on their own per sonal profession of faith," Idem., p. 72, Did the doctrine of the Trinity, as taught by the Athanasians, teach that "Christ was only a man," Mr. Ray! Please answer, yes or no. I ask my opponent again: How "the Novatians haptized as the Catholics did, and after the same manger" (see Du Pia's Eccl. Hist., vol.

1, pp. 126, 339), or how "the Donatists" and "Catholics" "both agreed" "in the outward form of baptism,' and "were alike baptized," (see Biogham's Actiq uities, vol. 1, p. 476), if the Novatians and Donatists did not baptize by trine immersion? Notice: (1) These witnesses prove clearly that the Novatians and Donatists (Catheri) were trine immersionists. (2) Mr Ray says: "The same people, called Novatians in Rome and Italy, were called "Waldeases in the valleye of Peidmout' and "the Donatists

of Africa possessed the same peculiari-ties with the Novatians." Bap. Suc. pp. 145, 328 (3) Therefore, according to Mr. Ray's own testimony, the accient Waldenses were trine immersionists. Neither has be been able to offer one proof to the contrary. The persecuted Anabaptists, of whom Moshem and Cardinal Hosius speak, were the trine

(20) It is a fact that learned ecclesias tical historians inform us that trine im mersion was the general practice of "the three first ages of the church," that it "was first used," and was "undoubtedly the most primitive mauner." (Du Pin's Ecol. Hist. vol. 1, p. 589; Chamber's Cyclopedia, Art. Bap.; Rob. Eccl. Res., p. 92; Camphell and Rice's Deb., 174.)

(21) It is a fact that the most promi nent ecclesiastical scholars and writers of later ages have declared trine immersion to be the practice of the primitive ages of christmuity. Cave's Primitive Christianity, pp. 155-157; Chrystal's Hist. of the Modes of Baptism, 192, 194, 232; Bingham's Antiquities, vol. 1, p. 537; Du Pia's Eccl. Hist., vol. 1, p. 587 Whiston's Essays on Apostolical Constitutions, vol. 3, p. 400; Rob. Hist. of Bap. pp. 113, 435; Wall's Hist. of Iof. Bap. vol. 2, p. 419; Moore's Life of Wes ley, vol. 1. p. 425; Watson's Dictionary Art. Trinity: Scripture Guide to Bap. p. 73,; Real Principles of Catholics, p. 187; Campbell on p. 151; Rob. Eccl. Res. p.92).

(22) It is a fact that the early writers, whose testimony is generally sought and employed by Baptists in support of immersion, sustain nothing short of trine immersion. Orchard Hist. of Foreign Bap. pp. 44, 45; Compare Du Pin's Eccl Hist. vol. 1, pp. 222, 261, 242; Hiotoo's Hist. of Bap. p 157; Wiberg on Bap. p. 998.)

(23) It is a fact that whatever schie existed in the early church respecting questions of discipline that Catholics. Montagists, Novatians, Donatists, Arians Meletians, Macedonians, Marcionists Appolinarians, Nestorians, Severians, phali, Malabar Christians, Jacobites, of Syria and Mesoptamia, Monophyrites, Monothelites, Abysininas, Armeniaas, Chinese Christians, the early Paterines, Waldenses and others were trine immer sionists. (Read and compare Rob, Eccl. Res. pp. 72, 92, 93; Rob. Hist. of Bap. (Log Ed.), pp. 70, 71, 177, 178, 486, 488, 489, 492, 498; Hinton's Hist. of be a worldly community, they baptized Bap., p. 190; Cao. 16th of Council of Arles; Last Can. of 3d Council of Constat.; Du Pia's Eccl. Hist. vol. 1. pp. 93, 118 (note), 126, 272, 337, 338, 3 600, 617; vol. 2, pp. 318, 320, 482; vol. 3, p. 702; Can. 7th of 2d Ecumenial 8, p. 702; Can. ouncil (Constat.); Chrystal's Hist. of the Modes of Bap., pp. 94, 95; Tertuilian's Eccl. Hist., p. 437. Donatists Controversy, pp. 3, 4, 13; Augustine's Letters, vol. 1, pp. 432, 433; Bingham's Antiquities, vol. 1, p. 476).

(24) It is a fact that Baptists in their atroversies with sprinklers, appeal to the baptismal offices and practice of the Greeks as a true and faithful exhibition of the apostolic practice. Rob. Eccl. Res., p. 93; Campbell on Bap., p. 200). (25) It is a fact that the rubrics, catschisms and baptismal offices of the Greeks and Oriential churches have al ways required trice immersion. (Hiptoo's Hist. of Bap., pp. 184, 188, Rob. Hist. of Bap. pp. Eccl. Res. pp. 65, 70, 71; Rob. Eccl. Res. p. 92).

(26) It is a fact that Baptists appea to the rabrics and practice of the Greeks as a correct and reliable exposition of baptidzo. Judson on Bap.,p. 21; Graves and Ditzler's Deb. pp. 18,312; Rob, Feel. Res. pp. 91, 92; Benedict's Hist. of the Baptists (ed of 1813) p. 81; Campbell on Bap. p. 431.) (27) It is a fact that the early Greeks

1. pp. 487, 54 '; Cyprino's Writings, vol

(28) It is a fact that the Greeks Orientals, including the ancient Wal denses and Albigenses, &c., did not dip transversely or backwards as the Baptists do, but howed forward in baptism. (Rob. Hist. of Bap., pp. 545, 547, 551; Judson on Bap. pp. 112-116; Writ ings of Hippolytus, vol. 1, p. 83).

(29) It is a fact that the churches, by whose unanimous consent the books the New Testament were received and compiled into the sacred canon, have, without any account of a change in their manner of baptizing, transmitted the christian scriptures to us through the Greek, Latin, Novatian, Donatist and Waldeosian churches, which were trice immersionists. (Rob. Hist. of Bap. p. 514; Rob. Eccl. Res. pp. 72, 92, 474: Donatist Controversy, pp. 3, 4, 13; Augustine's Letters, vol. 1, pp. 432, 433; Bingham's Antiquities, vol. 1, p. 476: Du Pia's Eccl. Hist. vol. 1, p. 126). (30) It is a fact that the single imme

onists, of which we have any account in ecclesiastical history prior to the 7th century, not only denied the divinity of Christ, but did not even pretend to baptize according to Matt. 28: 19. They were regarded as strictly heretical while the general church did haptize ac cording to Matt. 28: 19, "In the name of the Father, and of the Son, and of the Holy Spirit." (Justia Martyr and Athenagoras,p. 59; Du Pin's Eccl. Hist. rol. 1, pp. 91, 213; Bingham's Antiquities, vol. 1, p. 487).

(31) It is a fact that we have no acouat of any organized body of profess ed christians ever changing from single to trine immersion, but we have to the contrary. (Rob. Hist. of Bap. pp. 315, 514, 515; Rob. Eccl. Res. p. 92.

Mr. Ray's sixth characteristic would prove just as much for Lutheraus, Presbyterians, Independents, Methodists, Quakers and other Protestants as Bap tists, for they have been persecuted, but he will not admit that they are therefore churches of Christ. So it proves too much for him.

Mr. Davis, "the historian of the Welsh Baptists," like Messrs J. Newton Brown, Orchard and Ray, has "waddled togeth er twigs of any kind." His so-called "Welsh Baptists" include the early trins immersion Catholics, Anahaptists, &c. He makes even the trine immersion Roman emperor, Constantine the Great, a most wooderful defeader of the faith." Hist. of Welsh Baptists, p. 10.

Why does Mr. Ray so persistently dodge the plain testimonies of his own church writers, adduced in my 9th and last negative, showing the real origin of his people? His church commeaced with Spilsbury, in London, Sep. 12th, 1633. A. D., by beginning their own

baptism, for which Mr. Crosby, their historian, offers a lengthy apology from Messrs. Spilsbury, Toombs and Law reace, (vol. 1, pp. 103-106), and adds: The Baptists were not a little uneasy about it at first, and the Pedohaptists thought to reader all the baptizings among them invalid, for wast of a proper administrator to begin the practi but by the excellent reasonings of these and other learned men, we see their besinning was well defeaded upon the same principle on which all other Protestants built their reformation." Crosby's Hist.

of the Baptists, vol. 1, pp. 106, that a "bistorical fraud," Mr. Ray? Notice, (1) My opponent's church hegan

ning as Protestants; (4) they defended local, special, and temporary, and for the week:" I, for one never, changed it, was, but of the free. And as base was their beginning on the same principles the Jews only; the latter was for all as Our Brethren, or the church to which I so are the children of promise. Gail, 4 on which ALL OTHER PROTESTANTS BUILT THERE REFORMATION. These are monuments of Baptist history which Mr. Ray will never overtors, yet he pretends to unbroken personal church succession from the apostles through a people of does not belong to the church of Christ. It is too had.

SABBATARIANISM

G. K. and Anna Kistler: DEAR friends, your two letters of in quiry about the Sabbath question hand, and contents noticed. will now try to answer your questions in the fear of the Lord. You say you want the truth, and nothing but the That is all I want.

Christ, when praying to the Father, says, "thy word is truth," John 17:17. And in John 14: 6, says, "I am the way, the truth and the life; no man cometl to the Father but by me;" and Paul says Heb. 12: 2, "Looking unto Jesus who is the author and finisher of our faith." Again, that "word" which Christ preached he received from the Father, and the wonn is our only rule of faith; and that worn will be our judge in the great day of accounts. John 12 57, 48, 95, 50, Deut, 18; 18, 19, There fore we must "bear Christ in all things whatsoever he shall say unto us." Ac 3: 22, 23. Now in order to be ou safe ground it is highly necessary to show the

In the New Testament you will find such expressions as "the first covenant," the second covenant," "the new cove nant," "the old covenant," "the Nev Testament," "the Old Testament," "ministration of death" and a "minist tion of the spirit;" the letter which killeth, and the spirit which giveth life; th law of sin and death; the law of th spirit of life in Christ Jesus; entangled with the yoke of bondage; and the liberty whereunto Christ liath made These expressions represent two different dispensations as opposite as language can possibly state them. Light and darkness, truth and error, life and death, are not more opposite than the idens and principles represented by the foregoing term. The one refers to the Tep Commandments and the other to the Gospel of Christ. The one was a min-istration of death written and engraven on stone; the other is a ministration of the spirit written in the fleshly table eart. The one is said to kill; theoth er is said to make alive. The one is called a yoke that neither we nor our fathers were able to bear; by the other, if ye are made free ye shall be made free indeed. The one is law; the other is grace, and truth and spuritual life. The former came by Moses, the latter came through Jesns Christ. Hence we have the Old and the New. Moses and Christ were the only two law givers that ever spoke by divine authority. Moses was the first law giver, and Christ was the last. The law by Moses was addressed to the fleshly descendants of Jacob or Israel and to them alone; while the bless ings of the gospel of Christ were intend ed for "all nations" and for every crea-Hence Moses represents the Law and Christ the Gospel. The letter which killeth always refers to the law and never to the Gospel; while the spirit that giveth life always refers to the Gospel, in less than twenty-four hours, provid

ed. The former by Moses, the latter by

dispersations are charly setforth in Heb. 8: 7-13, also in John 1: 17. The new covepant referred to in Heb. 8: 8-10, is forgiveness of sins and the righteousness

of faith in Christ as explained in Heb. 10: 16, 17. The two covenants that law givers, Moses and Christ, are not oply clearly identified, but we have the positive statement that in saying a new covenant, it indicated that the first was old, decaying and ready to vanish away Heb. 8: 13. Now, then, in regard to the old covenant or the law under the Mosaic dispossation. It is said there was a moral law and a ceremonial law; that the Ten Commandments' were the mor al law, and the balance ceremonial. Not withstanding no such distinction is ever found or even recognized within the lide of the Bible. When we come to examine the so called ceremonial law in its manity, and the symbolic teachings of hope, they are of a higher and nobler order than any moral principle found in the Ten Commandments I will again say that the blessings to humanity and to the world that are shadowed forth in the so called ceremonial part of the law are as much grander and superior as the of criminals and murderers. Wherefore and why? Because the bleeding sacri fice gave to the broken-hearted and pen itent the sacred balm of hope. Because table prayer of the children of God time the kingdom of God is preached and every man presseth into it." Luke Redeemer. Because the spotless paschal lamb pointed with hope to the Lamb of God whose blood cleansed from all sin. justified by faith." Gal. 3: 24. "But af-The ceremonial part of the law was not ter faith is come we are no longer under a law of condemnation, but a system of a school master." In Romans 10: 4, we hope and promise. In it is found, "thou have, "For Christ is the end of the law shalt love thy neighbor as thy self." for every one that believeth." Now then Lev. 19: 18: Deut. 6: 5. But what can I claim we dare not mix the law and the we say of the "law of condemnation and gospel together, from the fact that the of "sin and death written and engraven | Savior says in Matt. 9: 16, 17, "No man on stone?" In it there was no Christ, putteth a piece of new cloth unto an old no Savior, no mercy, and no pardon. For garment. Neither do men put new wine no Savior, no mercy, and no pardon. For "he that despised Moses' law, died with out mercy under two or three witnesses.

the Ten Commandments there are nine crimes that they should not do, and ov er each it holds a fearful and terrible penalty, and a speedy and certain death without mercy, and the same penalty to the Sabbath-breaker. No mercy, no Christ, no Savior, no pardon, even for kindling a fire on the Sabbath day There would be no use of a law without a penalty being attached for the viola-

Heb. 10: 28. A large portion of the

such persons as are guilty of gross crime:

such as theft, murder, adultery. Thou

shalt not kill or steal. Thus we see in

Our Seventh Day Advent friends do not keep the fourth commandment,that is do not keep the Sabhath holy because they kindle fire on the Sabbath day. And I will further say, that it they would carry out the penalty and advocate the penalty for the violation of that law as strong as they advocate the keeping of the seventh day Sabbath holy, they would all he stoned to death

tion of that law.

enth day Sabbath holy? I will answer We are commanded to "bear him io all was interrogated by the young man as recorded in Matt. 10:16, 18,in regard to the commandments which be should the Sabbath day holy. Now we be-bestowed labor upon you in vain. lieve that Christ understood his office, Also see Col. 2: 16, 17, 20, 23, bis duty; and while here on the earth speaking of the commandments, "For shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if Thou shalt love thy neighbor as thy-Not a word about keeping the Sabbath day boly. We believe firmly that Christ made all the change, and just the right change, and the change 7: 12, "For the priesthood being changed, there is made of necessity a change also of the law." Again, "The law and the prophets were until John, since that bring us unto Christ, that we might be into old bottles, else the old bottles break and the new wine runneth out and the bottles perish; but they put new Ten Commandments are addressed to wine into bottles and both are preserved, showing forth so clearly that the law. the old covenant, is the old garment or the old bottles; and that the new cove nant is the cloth, the new wine, and the

> My next argument for not mixing the law and the gospel is founded upon the language of Paul to the Galatians fourth chapter twenty first verse to the end of the chapter. Hope you will search said Scripture thoroughly. Iwillesy no more withering rebuke was ever jufficted upon wilfull ignorance and prejudice than this allegorical, unanswerable application of the sons of bondwoman and free woman. The application of this allego ry by Paul is as clear as the noonday sun. The son of the bondwoman represents Mount Sinci where the ministration of

death written and engraven on stones was given and answereth to Jernsslem: which now is in bondage with her children because they are still under the law. But those who are under the law being the children of the bondwogreef in the haves recres to the tourpes, in the source was the second of the phalmone and never to the law. The old core of they had none not to state them. You and well the phalmone not to state them. You ask, "Who changed the Subbath the freetwoman. But the followers of low and volgar for treat coremant the other. The former was from the seventh day to the first day of Christ are not difficient of the bounder-hamiliary and nonempt.

the larger only. The latter was lorg at an observation of the course, or the course to which is being a kingdom which cannot be movement of the bondwoman represents, the children of Israel, who we if you are under the Ten Command things;" and as I said already the word ments that were given on Sinai you are that he spoke is our criterion, our guide, certainly in bondage, a servant, a child and will be our judge at the great day.

And as "be is the way the troth and the with the son of the freewoman, who was life," we look upon him as "the author Isaac and through him Christ. That and finisher of our faith," and that be like the children of the bondwoman you (Christ) never commanded us to keep are observing boly days, or new moons, the Subbath day holy. When Christ or Sabbath days, and thus turning to the weak and beggsrly elements whereunto ye desire to be in bondage. Gal. 4: 9. That you are under a law of condemnakeep, our Lord and Master named some, tion, a ministration of bondage, and of just the kind he wanted to have in the sin, Paul would say to you (Gal. 4: 10, New Testament or new covenaut. But "Ye observe days, and months, and times, he never said one word about keeping and years. I am afiaid of you lest I have

> My next argument for not mixing the told what the Father's will was, but law and the gospel or blending them never once said, "keep the Sabhath day together, is from the fact that if we do boly " Again, Paul to Romans, 13: 9, we will commit spiritual adoltery. Rom. 7: 1, 4. The leading feature in this ilthis thou shalt not commit adultery, thou lustration is this: that if she he married to another while the former husband be living she is an adulteress. So the there be any other commandment it is man who has been joined to Christ and briefly comprehended in this saying, then joined himself to the Law, is a spiritual adulterer. To try to blend the Law and the Gospel together, making a greatado sboutkeeping the seventh day holy, which was commanded to be kent by the Jews, and the Jews only-not commanded to be kept before the days of Moses is not wise. Deut. 5: 2, 3 Why not keep the law of circumcision as well as the Sabbath? It was binding upon them throughout their generations for an everlasting covenant. Gen. 17:

> > Now in regard to the report that a

certain Elder of the Advent church is circulating telling the people in your country that the Adventists are getting all the Dunkard Brethren, or that the Dunkard Brethren are all coming over to his kind, and in a short tim Adventism will swallow the Dunkard Fraternity, I will say this is a grand mistake or falschood. Outside of Columbia county, W. T., there are only a few that ever did so, and only a few in your country. I have a knowledge and a better knowledge of our Fraternity over the United States than said Advent Elder has. We have between 1,500 and 2 000 ministers and I do not know of any that went over to the Adventist except Moses Hunt of your country. The more I read and study the Scriptures, the stronger I get in the doctrine of the Brothron and the less I think of the Subbatarians. Hope you will receive this in love and search the Scriptures sincerely and seek the truth as it is in Jesus. Do not bother vourselves about the Ten Commandments. Jesus is the author and finisher of our faith, not the

Ten Commandments. Neither will we be jodged by the Ten Commandments. Now, in conclusion, let me exhort you, both of you, to come back to the church of the Brethren which you can do by making satisfactory acknowledge-meots to the church. We are sorry you

When a person makes his hed among swine, should be complain if the swine root him? And when a man of refinement and colling so demeans his noble manhood as to become a frequenter of man shall not be heir with the son of low goggeries, abould he blame the the freewoman. But the followers of low and volgar for treating him with

The Brethren at Work. PURLISHED WREELY

M. M. ESTELMAM. S. J. HAR USON J. W. STEIN, -

CARRIED PRINCIPLES.

Address all o

BRETHREN AT WORK,

MAY 25, 1 LANARE BLL.

THE first number of the DAILY will contain on Annual Meeting power CHOICE selection of books at the B. AT W

thing. Call, examine, and then purchase It is reported that the tobacco group in Vir-ginia will be poor this year. What a blessing to the propie!

One of the knotty questions before the M

E conterence at Cincinnati is the ordination of women to preach.

Pray that God may prevail at Conference. If any much thinks he is too wise to err, he is deciring himself.

Tux address of Tobias Keim, formerly ivania, was asked for through the B. AT W It is Sweepess Indiana We have received an interesting article

as which s lish soon after Annual Meeting. orn Minutes of Annual Meeting now

One copy 10 cents. Six comes 40 cents. Twelve es 75 cents. Sixtern conies \$1.00 Tur debate this week took so many que

tion marks that we did not have sample to

We have printed two thousand nest calu-ogues for Mt Morris college, and are now getting out ten thousand circulars for them.

three of them students of the Mt. Morris Col-ege. The Lord bless the labors of our Brethren.

THE Gospel Preacher is in the hat business. Tis well, for that is also a good work, since 'hats' are mentioned in the Bible. Daniel 3:

Bao, Jacob Stover, of Pa., who is eighty we of age, and quite rugged, called on us the 17th He will probably remain here during the sum

We have printed the brantiful byson, cutias to paste in the Hyann Book. Price one cent

Samuel Murray held a fee age in Mexico church. One haptized, Large Brother Murcay's health is pr

Wit do not believe that may brother will are home for Annual Meeting with a deter-

SHOULD any one wish to purchase a form near Lucark, they can be forored by calling on brother Paul Wetzel at this place before and bring conference

THE brethren who left Greencastle the 11th had a pleasent journey. An agent of the Penn R. R. came through with them and gave then

Bzo. Isaac Studebaker is laboring in Pthe and Adams counties, Illinois in behalf of pre-cious souls. God blesses those who work ac-

HTHE Books, Concordences, Bibles, To

ments and other choice religious hooks for sule at the B. AT W. clice. Do not leave Annual Meeting without a good block or pumphlet. WE learn that brother D. B. Gilson is sorel ing with edecess in case assist for the "Orphie Home" in Southern Ideaes. Dorn g his oreas

The Concennati, Indianapolis, and St. Louis Railway will sell excursion tickets to Lanerk for one and one fifth fore over the C. M. and St. P. road either by way of Chicago or Rock

BERTHERS Paul Wetzel, Michael Forney and Geo D. Zollars attended meeting at this place on the evening of the 14th. Brother Wetzel ached an appreciative German sermon from

Holsinger conducted a protracted meeting at Kummel meeting-house of the Berlin congre ration last week. ration last week. Five persons were haptized on last Sunday afternoon

Do any of the readers of the B. AT W. know mation concerning him would be thankfully received by his relatives and friends. Address G. P. Marner, Sharon Centre, Ions.

Mr. Redpath. of the N. Y. Tribunc, writes con-western Ireland that there are 358,000 people there who must starve unless aid be sent them. Could not our Brotherhood do something for the starving in other countries?

THE Cincinnati, Lafovette and Chicago B ay will sell round trip tickets to Lanack for one and one-fifth fare either by way of Rock island or Chicago. See that your lickets read via. Chicago, Milwaukee and St. Paul Railway.

THE builders of the tabernacle, wherein icreace will be held, have made "the way" very narrow for the Standing Committee delegates and editors. When one stands and looks at and editors. that narrow sisle, it is suggestive of Matt. 7:14. THE Cherry Grove congregation, a few miles north of Lurark, is at this time very much time very much

in need of ministerial help, and is quite anxious that some well established ordained elder more among them. H-re is a chance for an elder who rules well and is a good example to the flock to do a good work. For further particulars address or see brother John Ross hand Longele Illinois

WE have been particular in telling passenego so as not to be obliged to lay over eight or ten hours in Freeport; and if ony one choses along" the way do not blame us. Leeve Chicago at 5 P. M., change cars at Western Union Junction, (where trains make close com-Or toke special train and come here direct at 10 A. M., May 31st.

THE Leader, published at Cedar Rapids, Iowa The Browers of Milwaukee are raising funds

to help defeat the prohibitory law in Kaneas this year. Next year they will turn their attention to lows and will scatter some of their hard earnings in this State, provided they Kunney will send over the country of the clay

A rouno man, now e good writer, says: I owe my commencement in newspaper life to you. I believe the acceptation of my first ar-ticle has made me about what I am; and if I m never able to return the great blessing, I the biest. Go on in your noble work. May you prosper, and may many souls be added to the list of the sered. Now what made the young man successful? Has good penmanship, ** of there are willing or not. Such a spirit young man successful? Has good permanship, life out accomplish nothing in the mans of life care, his power to say things well in a few words.

MISTAKES are constantly occoring, labor to prevent them as we will. Should any of the subscribers, therefore, to the daily fail to receive their papers they will please promptly notify us stating when they subscribed; also give name and address plainly.

NUMBER two of the Progressics Christian is before us in new type plans and next. It is quite newsy, and arges its distinctive plea, free restrum as emphatically as ever. Very good. The field is large. You have your method heaping up the soil around the green trees, as You have your method of pulling up stumps, and we are not called of God to object to that method. We differ from you in regard to how certain principles shall be pplied, but these differences by no means bould cause us to lose that charity which is so should enose us to lose that charity which is no thoroughly revealed through the Oracles of God. We wish our brethren success in every holy work, and hope great good may be done in the name of Jesus.

VIVY of particles is not essential to phys ical identity. Identity of person is retained even though the body undergoes many chan-ges. The body in the same at eighty as at wenty-five, although perhaps not a single particle that composed it remains. This is a fact physical and metaphysical science to the contrary notwithstanding. Can conscience tell us anything about the spiritual body within the physical body? A pellicular germ of condensed slec-tro magnetism is beyond the ken of the most astate philosophers. Let them bring a under the power of the microscope before they andertake to refut- the resurrection

BROTHER Bashor, in the Gospel Preacher avors a Brethron's clothing house where garneuts for both mule and female can be made order. He intimates that such an institution may soon become a reality at Ashland. We say amen to that, and would suggest that edi tors be not the last to patronize the house Cap't we have branches at Berlin, Huntingsion Dayton, Wayneshoro and Lanark? There is one thing in it we do not like, and that is all the tailors among the Brethren "must needs" settle down at Ashland. Perhaps all the Ta bithas and Tirshathas would willingly go there

Tuy most stalwart of all one Bantist non-THE most statuant of all our dispirat papers, perhaps, The American Baptist Flag, or the Battle-Flag, ms t is called. It is terrible on open communion, and the "Campbellites" it flags. Its Indiana editor hows right and left in the ranke of "when haptism." But it is said to learn that in his own church he has admitted member who had received baptism from these Campbellites" without recaptism. Or, to be accurate, he required the member who moved her admission to put the motion himself, and so, as he laughingly tells the joke, he escaped responsibility. But he does administer the communion to this woman who has received only alien baptism, and so is not baptized at all. Is not this open communion?-Indep

A STRANGER reading Brother Isaish Hor article on the first page might conclude that our fraternity is badly affected with "secretism" the worldly character. This is not the fact. We know of no one in the Brotherhood that belongs to a secret society. That there are some who do, and still some who do not, yet sympathize with the nefarious parties of secretism is no doubt true, for in all organizations some may be found who look wistfully into other pastures. But our people as a body are strongly opposed to secret societies because the word of God is against them. However we need to watch difigently, else the wicked thing should lay hold on us in a manner that would iltimately destroy na

anging their heads like the branches of e weeping willow" during preaching are cersinly breathing an impure religious atmo-Thry need to be invigorated by a whift the Holy Ghost fresh from the throne of God. They are back sliding or sliden, Their "armon is off and they need a new dress. A missionary bought to be appointed to visit each one of them dd inquire into the cause of their distress, and re them "a portion in due sesson." They we lost the bracing power of the "breast-plate of righteonoess," and thus their heads droop with the weight of greed of gain or love of fance. During six days of the week they are intovicated with constoneness or ambitant that when Sunday comes their physical sys tem : : so drained of vitality that a kind of death like stuper seizes them from which it would seem nothing save a flame from the furnace of

BROTHER Daniel Vaniman has organized of Bible School on his own premises. On the 9th bines School on his own premises. On the 9th inst, he announced after meeting that innemuch as Paul dwelt "two whole years in his own bired house" in Rome and received oil who came unto him, and taught them the things

concerning the Lord Jesus Christ (Acts 28:30 31), he and his wife had concluded to follow Paul's example in this, and kindly invited old and young to meet at his house at 4 P. M. of that day, and that each one should bring with him a Testament or Bible. Fifty-right persons were present; and many more, no doubt, would have attended had not rain and storm threatened. The name of the school is "Maple Grove Bible School." In addition to questions and survers, the definition of New Testament

words and their proper pronunctation is taught. This we conceive to be a good work. It is to be regretted that the Brethreu's meeting house near by could not be used. The Lord, however, was born in a stable, and his followers certainly esn study his word in a harn to his honor and glory. Brethren, do not waste your time glory. Brethren, about select to study and to teach—open your houses and barns and go to work. "Wile stand yo all the day idle?" "Go work in my vineyard,"

IN AND AROUND LANARK

A RRIVED on the 13th: Abram H. Cassel and A wife: Jones Harley and wife...... Paul Wetzel and wife arrived on the 14th, and A. H. Cassel and Jonas Harley left for Necra-ka.... .D. A. Lichty of Brown county Kunsus

visited our office the 15th, Jacob Stover of Greencastle, Pa, arrived......On the 16th Jacob D, Troatle of Md, preached in the Miledgeville church. One haptized at that place. One added to the Lanark church by baptism. About fifty brethren and friends ssembled on A. M ground on the 17th and

spent the day in erecting tents. Dining and cooking tent 168x62 feet. Council tent will sent about 2,400 person Work was resumed on the A. M. ground on the 18th, Many persons are visiting the ground to see the great preparations. We believe we are safe in soying the arrangements will be the most ouverient ever had at general Conference For once the publishers of our Brethren's periedicals will have a convenient and ple-

place in which to do business at A. M. We think they will appreciate the effort in their behalf. . . . Sisters Evans and Newcomer of Lanoaster county, Pa., arrived the 18th Prayer-meeting in the church excellent. Quite a number of members from other parts of the country present.

THE ANNUAL MEETING

BEFORE our next usus will have reached ren from various parts of the Brotherhood will have assembled at this place, to deliberate upor a variety of subjects concerning the welfare of the church. Some bave expressed grave prehensions relative to the perpetuity and har-mony of the church. We do not share in this apprehension or plartn; for we have an abiding onfidence that the Lord will lead his people safely over the troubled waters. Euch year we are informed that questions are coming up which will likely rend the Brethren church is to factions to such an extent that we can no longer he called one people. Perhaps there is too much fear and not enough heartfelt and earnest prayer. Perhaps that is a want of mature jodgment, and an undue freedom towards the sensationel. Surely there is no occasion for agitations if the proper feaching be put forth Nor should any sober, reflecting mind conclude that because a few become unruly, the church is given up to destruction. Neither is it the art of wisdom wholly to disregard the views of those who are inclined to move more slowly in applying the principles of truth. The spostles set different minds, and it pleased them to ex-

ereise patience, and advise eccording to the In their day they had polygamy, cir cameision and other distracting questions to meet and decide, and we do not hear them speaking of "going out" or leaving their brethren because all things could not be adjusted according to their views. Then let all the dear brethren and sisters be much, given to prayer and reading of the holy Scriptures. So that each may have the mind of Christ. Let the speeches be seasoned with grace, and above all let the object he truth and right, no difference

who is pleased or who is hurt. Unless truth and right principles are kept in the foreground on every question, there can be no peace And right principles embrace kindness, good ness, forbearance where we have not the mind of God revealed. But we are yet confident that the coming meeting will be one of joy rather than of grief. The Lord so help us to realize.

PEET-WASHING

ET no patiently hear the Elder recite a les-

ne tirreck word, OPHILO-rendered " rear idea of the word is not a command not to indicate any positive institution singled out amade no by command—but a morat duty, a duty growing o t of our natural condition and relation to each other. Thus, and a condition and relation

If a man were in a deep pit and mabbe to get out without the help of some one, and the El-der would pass that way ought he to help him out? Of course not, for ought is not but ad it would be more pleasant to pass by or the other side as did the Levite. Luke to 39 Or if a man should come to the Elder and ask the way of life, ought he to 'estruct him? O no, according to the E'der's definition of the other side. Come, Elder, stoop a little and he "happy." What is duty? "All duty," says Crabb, "depends upon moral obligation which subsists between man and man, or between obey the voice of God, and when he obeys, n ally and religiously, he is a better man. Weband "should" are synony ster says, "ought" mous, and that "both words imply obligations, but onyld is the stronger."

The original word ophilete is better expec

by the words "are bound" and it is so gi the Emplist Diaglott. "Ye are bound to wash one another's feet," comes from the Master's lips; and as he is the embodiment of law, it b res us to comply with his utterance whethor we understand the object or not. Certainly the end or particular design need not be revealed to us in everything is order to make us obedient. Earth does not oak for the other every time, but is satisfied with the assurance contained in the promise. "Happy are ye if ye know these things and do them." Feet-washing points to happiness, and this should quite satisfy us .-Warther it points to any fact in redemption or not, is not the question; but does it point to happiness? Will the Elder deny that it does? Must every ordinance of God symbolize any of every part of redemption? Just as if G nds were teed, and could not move fully in all directions. If he changes to institute an ordi nance pointing to happiness, does the Elder say it shall got be so? God be thanked, feetshing points that way; and these who obey it as Jesus instituted it, do realize the fact that there is happiness-there is enjoyment in the holy work. Let us take a glance at Heb. 2:1.
"Therefore we ought to give the more carnest herd to the things which we have heard, lest at any time we should let them slip." Have on, my friend, let feet-washing "slip" because the word "ought" is used to express the oblgation? If you have, then how shout Heb. 2:1. Do you think it not necessary "to give the more earnest beed to the things which we have breause the apostle makes use of the word ought? O no; but we should-we must

"these things" slip as many have don Every requirement of the Lord is right. Being right, we are made better, morally, by complying, and made worse by refusing; for every bedient act leaves a stain upon the soul

But let us beer the Elder on "good works."
"Excepting the menton of its observance by
the Savour and his desciples, feet washing as
mentioned but once in the New Testament—I
Tum. 5:10, 1, it is here mentioned, not as done
by the curves, but as done by a "widow"—may
be a descenses. 3, it is not mentioned as a
part of public worship. 3, it is not mentioned
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So feet-washing is "mentioned but once ex cepting"- Why not say, "Feet-washing is mentioned twice?" We do not wish to believe that the Rider used the form of speech he die to blind the carnal reader; but it does look little straige that he used such language. How ften must God speak before we need to her him? How often did be tell Abraham to go and offer his son Isone? Wound oncesufficient How often did he tell the children of Israel t remain all night in their dwellings in Egyp and offer the lamb as a pas-over? Only heart which have been set to go their own way will ask God to speak more than once in giving an order. Ten thousand commands would do sucl hearts no good. If Jesus had said "ye must wash one another's feet as I have given the ex mple," no doubt some would be busy ransa ug old volumes to ascertain whether the word from which the word must is translated i idatory. Others would search out a way to fix the must on the apostles only; while a third party would no doubt declare that it only means

chop wood for a poor neighbor, blacken the minister's boots when he visits you." or as the Eider says, "stoop to forgive our All these miserable excuses only ows to what extent a disobedient heart wil go; and we pray God to help all such hearts to ield obedience to his divine arrangement. We now come to the good-works part. Thank

God Elder, you admit that feet-washing is a "wood work." If it were not a good work, would it be coil? Crudeo says: "By good works are to be understood all manner of duties inward and outward, as well as thoughte, as words and actions toward God or man, which are com-manded in the law of God." If every require nt of God in which we are to perform an act is not a good work, then we better all turn our faces towards Ingersollville, eat drink and be merry. If feet-washing as recorded in John en not express obvilience when we comply what does it express when we do not comply Surely, Elder, you can see where this leads you. And because the feet washing mentioned in 1 on repard it on a revelation that somebody must wash somebody else's feet when they are dirty? Does not nature teach people to cleanse their own feet when necessary? You maintain

"That the fact of anything being RECORD
s done after baptism is no proof that it shou
e done only after it."

If this be a feet, how do you prove that all of 1 Tim 5: 10 consists of private duties? If so how about Titus 1: 8, and 2 Tim. 6: 5? Do these Scriptures refer to private duties only, or vate duties? O oo, my friend, the theory that ect-washing mentioned by Paul in I Tim. 5; 10 is to be done privately falls to pieces in the light of God's sunshine. We notice one thing more. Elder, then dismiss you with the hope hat God will grant you grace to obey him the all things.

"Caring for our pastors, the deserving poor o "Gaing for our patient, the descring poor of our channess, stoley down to carry fin weak and the poor, a victor of the weak and the poor, a victor of the weak and the poor, a victor of weak but refer. Here are the control of the co

Here the Elder makes four things stand for feet-washing as given in John 13: First, caring for the pastor. Second, caring for the poor in Third, stooping down to carry part of any worship windower, whother the work and the poor. Fourth, accritions of difficultion it would present be a critical or open of provide, was a church or for lower three for the contraction of t

here mentioned and crazers with other enters of the control of the ." How do you like your definition now, Elder? Son what comes of putting words into God's month different from his own. But we miss you, feeling that you need to go over the Lord's lesson on feet-washing with a ent spirit. Though you may be slow to learn yet we do not give up all hope. Seek to obey God in all that the true Prophet has justituted. and blessings will follow you into eternity How many are being ted away from true obedience by the labored efforts to set aside, as non-esseatial, some of the plainest truths of Deity! God will not hold him smiltless who carelessly passes by the many opportunities to be happy. If the professing Christians everywhere would say less and do more, great would be the blessing to the human family. But so long as they expend time and money to show that part of God's word need act he obeyed, so long will infidely expend time and money to show that some of it need be obeyed. And we bold that arguments that sets saids part of God's word as nonessential to true obedience, will set uside atl of it. The infidel reasons just like the spologist who wishes people to believe as he does-that the very plain words and example of Christ as recorded in John 13, are not addressed to as-that we need not do as Christ did. And then the apologist holds up hands in holy borror because infidelity is increasing so rapidly! O mighty God, how long must the truth be made "As a jewel of gold in a swine's snout! Prov. 11: 22.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM .- NIL.

Baptism into the name of each person of the

10 show the common reader the correctness of my position here, I will introduce sev-eral learned witnesses. Mr. A. Campbell says, In christian hantism as enacted by himself, i (Christ) commands all converts to be immersed, ses on the ground. not in but into (six) the name of the Father, and of the Son, and of the Holy Spirit. This is pure ly a christian institution, not of Moses or the prophets; hence the formula is a perfectly originstant and apprecidented institution. There had been washings, cleansings and purifyings among the Jows. Samaritans and Gentiles, by various authorities and cuactments; but not one like this-'INTO the some of the Father, and INTO the name of the Son, and into the name of the Holy Spirit' wherefore in the name and 1810 the none indicate two distinct and uncontroveriible acts, which no grammar nor dictionary in the civilized world can equivalence or syn onomyze." Quinter and McConnel Debate, p. 61. Meyer, a profound and critical German commentator says, "If Jesus had said the names

are there some public duties classed with pri- he would have expressed himself in a manner easily misuaderstood, though there are meant three personally different names, inasmuch as 'to onomata' (the names) might have been taken for the several names of each individual subject The singular signifies the definite name express ed in the text, of each of the three, so that 'cir to anoma' before 'utou chio' and before 'tou Hanion Preumortes' is to be added again MENTALLY as a matter of course." Notes on Matt. 28: 19. Mr. Purves says the formula "is the same, or of the same import as to say 'baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit. If this is not the sense to what does the 'name' refer? or what is meant by it? If it does not refer to, or mean the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text would in part read the very reverse of what it does; that is it should have read, 'Beptizing them into the name, not of the Father, nor of the Son, nor of the Holy Spirit, hot into the name-that denotes the unity of their essence.' I suppose

ves Attempt, p 44. I must confess, dear read er, in the language of Mr. Hasty, "If this is not the true import of the text. I do not know that my obtainty will permit me to know what it

15." Dr Conant, a distinguished Bantist writor connected with the American Bible Union, referring to the uncient practice of immer at the atterance of each name, admits that the practice would have been justifiable had the text read "in the names of" the name of the Holy Spirit." Notes on Math 28: 19. Whether such is the true import of the text let the honest, candid, intelligent, unprejudiced mind decido. It may not be impreser here to remark.

(a) That as "an e" is governed by "into" in each member of the formula, and forms its subsequent terms. So "into" whether expressed or understood, in each member, refers to the participle "buprizing" as its autocedent term. To deny this, is to deny that "into (eis) is preposition and expunge it with its dependent words from the text. In reading the expressions "and of the Son," "and of the Holy Spirit," we have "and" and "of," two connections, twice together. So when the ellipses "into the name to supplied, we have "and" and "into" two connectores again twice together, which use is only admissible in construction involving ellipses and which in the haptismal formula can only be explained by making into (ris) refer to "bur tizing" as its antecedent term. The nature of these ellipses also appears. (b) From the model proposition c

the leading member of the formula. When prop cuitions are so compendious as to obscure the meaning of dependent clauses, the difficulty nay be obviated by appealing to the leading classe, and model proposition. Are we at a loss to know what perfains to "the Son" and the "Holy Spirit," in the dependent members of the formula? Let us look at the leading member and there we read "into the name of the Fath-So then we understand that "name" pertains also to "the Son" and Holy Spirit." we at a loss to know what is to be done "into the name of the Son and Holy Spirit?" latter members? We can decide by appealing to our model proposition, and there we read "B tizing them into the name of the Father." That is what is to be done in each of the other mar Finally we urge the fact and force of the ellip-

(f) That co-ordinate conjunction, connects only similar elements and constructions. Bullions Grans. Art. 179, 176. Granue's Auslysts of Eng. Lan. R. 11. Whether uouns, or pronues, verbs, or adverbs, sentences or parts of sent phrases or cutire propositions, the parts thus connected are similar. What similar elements to the conjunctions in the baptismal formula connects? "R. H. S." a writer in the "Amerian Christian Review," vol. 21, p 218, speaking of trine immersion, says, cates of this practice claim, and justly so, that 'and' connects these names.' " (Father, Son, and Holy Spirit). This is incorrect. "Son" to "Father because "Sou" is the object of the relation of the scowed preposition "of" and is governed by it. Neither does the second "and" connect "Holy Spirit" to "Son," breause "Holy Spirit is the object of the relation denoted by the third preposition "of" and is governed by it. "And" connects the adjunctive elements, 1

"into the name of the Father." 2. "of the Son." 3. "of the Holy Spirit" together, which shows that they are similar in order to which, all are compelled to admit that the edipses "i are understood in connection with the two last elements. But "Baptizing them into the name of the Father" contains a proposition in itself. If I say to William I baptize thee in the name of the Father." I have used an assemblage of words making a complete sentence, having one object, one predicate, one complete active transitive rarb, hence expresses one complete action, with its effect. Now it I do what I say, I haptize William "in the some of Father," to which two similar qualifying elements are afterward added by "and" which means addition, each of which requires or expresses a relation of transition as complete in uself as that expressed by the first. Wherever au cetive transitive verb or participle, connect -d with its object, is modified by any number of djanet elements, each of which is introduced by a relation of transition, as into the name" &c.

HOME AND FAMILY

Hashends, love your wives. Wives, submit you

THE LAST NIGHT OF THE

Nineteen years have past and gone, My race on earth is run; I am a criminal, condenned, My time to die has come.

Young men, pray take warning, You know what I have been, And walk the path of virtue. Make Jesus Christ your friend-

And hath not God commander By the voice of holy trath; Remember thy Creater In the days of thy youth?

My weary soul is troubled, I know not what to do; Oh, shall I be forgiven In that world where I must go?

Som the grave will be my bed, Hotr swift the moments dy! Then I'll be numbered with the dead. For murder I must die.

CO-OPERATION OF PARENTS.

BY MIS. J. G. SNYDER.

THE parental relation is one of the carliest and most secred of divine institutions. The influence to be exerted by this relation is his morals, and is in sentiment and action the model for imitation. The parent must co-op-erate with the child in the house-training cate and very important home-training, the influence and the character of the parent strong the purnoses settled, the principles and object the infallible teacher of truth, the sure guide to holiness and heaven. Next to this is the clearly manifest recognition of the Sandayday school as a most efficient means of giving instruction in religious knowledge, and of painting on the soul of youth lovely truths and holy virtues. Parents should not only encoureir children to go to Sunday-school, should see that every thing is arranged for their prompt, regular attendance, but, if neces-sory, they will exercise parental suthority in self rejoice when the sacred day comes, and with it all the pleasure and benefits of the well-conducted school for feeding Christ's lamba. The pious parent will interest himself in the lessons to be prepared, the papers and the books brought home to be read. The fireside will be made more interesting to the children by talks about the lessons; some incident or illustration connected with the truths taught. The principles of the lessons, with the associations of the lives of patriarchs, prophets, apostles, or of the Master, unite with the love of the home-life, insensibly but certainly, to store the tressare-house of memory, give correct opin elevate views of future duty and action. Children must also be educated in the day-school.

The home-training has its hallowed circle, and The home-training has its hallowed circle, and nothing can supplant it. The Sunday school does its peculiar work. The day-school is dis-tinct from each of these, yet taking character from both. The same behits of nestness, orfrom both. The same babits of neatness, or-der, promptuess, study, obedience and ther-oughness, which should characterize the two former, must be present in the school-room.— How much the co-operation of the parent may benefit the pupil and aid the teacher and les en his cares and labors, it is difficult fully estimate. A child who hears his tencher spo-ken of slightingly at home, his wisdom questioned, and his authority disregarded, cannot tioned, and his authority disregarded, cannot 1 and you are his trained, but I am the teather," have much respect for that teacher, and cann and he went and fell upon the neck of his de-only be influenced by the fear of punishment spaced and described one, and said: "God blees then, my led; though all should parents be co-workers with the Christian mine joint up their hearts against thee, thy father

istry in sowing the seeds of life in the mind and heart of childhood! Proper reverence for the preacher is intimetely associated with proper regard for the Bible whose inspired truth

er, and destroy his unefulness with the whole want of respect for the pulpit to the Holy Scriptures, its light, and its power, end its glory! After a regret for a momentary jest or hucons criticism in reference to some trivial folly, connot destroy the injury done to child-hood in marring its respect for the Bible truth and God's ministers who preach it. At all tomes the parent-bird should teach the young englets to look toward the sun, and to use their wings for lofty flight in the warmth and heauty of cloudless day

LOVELINESS.

IT is not your neat drees, your expensive shawl, or your pretty fingers that sttract the attention of men of sense. They look he youd these. It is the true loveliness of you nature that wins and continues to retain the offection of the heart. Young ladies easily misit who labor to improve their outward appear ance, while they bestow not a thought on their mind. Fools may be won by gow-gaws and fushionable showy dresses; but the wise and substantial are never caught by such traps.

THE POWER OF A FATHER'S

THERE was a family in Manchester, Eugland, composed of two sons, a daughter, and their father. The poor mother had died happy in the Lord. One of the last, however, happy in the horn.

was addicted to many vices. His character was blasted, and all hopes of doing better blighted; his home was deserted by him, but

The brother and sater professed religion, and considered their dissolute brother a diagrace to them and their father's home. They tried, therefore, to induce their father to turn him out of doors. The father told them, however, his father, while they were only his brother and sister. Finding that they could not prevail upon bim, they induced a friend to go to the father, and persuade him to shat the door against the prodigal: but the old man's only reply was, "You prefeat to be his friend, but I am his father, and I can never do it; but," said the father, "we will meet on a given day, and try and bring this unpleasant business to a conclusion. We will meet there with his conclusion. We will meet there with his brother and sister and himself, and see wheth er we are to shut the door against him or not."

The day came, and they met at the father's house and had tes together. All sat around the table except the poor prodigal, whose ter is handed to him as he sat in a corner, as the rother and sister could not allow him to sit ith them. After ten the father said:

"Now we must have a conference as to what is to be done with this poor renegade." Looking at him with tears in his eyes, he turned to

"You are his brother, and I am his father an you sit by and see me turn your brother out of doors?"

Oh yes," said the pharissical brother Then turning to his denghter, the old may

"You are his sister and I am his father; can sit by and see me turn your brother

whith?"
"Ob, yes, father," said the unnatural sister, for he'll bring disgrace upon us all.'
Then he turned to their heartless friend, aying, "You profess to be his friend, do you nd can you sit by and see me turn my

Amazed at their disdainful end haughty reonses, the father turned to them all and so "You are his brother, and you are his sister, and you are his friend, but I am his father," and he went and fell upon the nack of his dewill never discoun thee nor turn thee out of

The pror led put his arms around his fath

Oo, lather, will you forgive me? Fire father forgave him, and he tound peac and pardon on his bended knees, and is now preacher of Christ and him crucified .- The

THE WOMAN SELECTS THE MAN.

THE Wagars of India are distinguished to The Walkins or links are distinguished for truthfulness, and apparently greak kind-ness to the weaker sex. A woman of the Wa-agari trihe, it is said, is not required to labor, and she possesses, moreover, the curious right, by loug-established wance, of choosing a nam for her husband. The oldrice is exercised by her in a novel manner. She sends a hairpin to the man on whom she has set her affections, with man on whom site has set her unrettons, who the request that he will pin a banderchief to to his cap. Should be reciprocate her attach-ment he is only , too pleused to carry out her wishes, and when doing so names the woman who has the pin, when he is obliged to marry

ANNOUNCEMENTS.

Notices should be brief, and written on paper separat

The Worster church, Wayne Co., Ohio, will hold its Love-feast May 25th, commencing at 10 o'clock, at brother Issac Steel's, two miles The brethren of the Monroe church, Monro

We expect to bold our Love feart in the Manor church, Indiana Co., Pa., June 18th. commencing at 10 a m. J. W. Snouse.

The members of the S. Waterleo church, is June, and extend a cordial invitation to all wh-E. S. Clerk

FALLEN ASLEEP.

PRISSWELL.—In the Deep River District, Iowa April 16th, 1840, Wm. Nathan Crisswell, aged: years, 4 months. Funeral service by the write from the 18th verse of 4th chapter of 2 Kings. S. P. Millen.

S.P. Millen, WHITEFLE.—In the Bachetor Run church, Cur roll Co, Ind. April 20th, 1880, Elizabeth Whit oth, aged 10 years, 11 mosths and 23 days. Oc carsion improved by Hiel Hamilton.

A. F. BRUBARKH,
BURKEY.—Sister Adaline Burkey was born July
2nd, 1854, died. March 264b, 1870, aged 27 years. 8
mouths an 124 days. Size was a daughter of Bro
John and slater Rangek. Fournal services by
brother G. W. Stodabaker.

S YOUNGE

(Primitive Christian please copy.)
ALBRIGHT.—In the North Manchester clurch, Ind., Isanc F. Albright. He was born July M. 1859, died December 17th, 1859, and 2 years, months.—Funeral socretes by brother David

DUPP.—In the same church. March 5th, 1850, sater Elizabeth, wife of brother Marcas Cupp, aged 50 years, 6 months and 5 days. Funeral discourse by brother Henj Neff and others from Rev. 14: 31. She was a daughter of brother John Brower of Rockinghwan Co., Vo., amigrated to Allen Co., Oblo, in the year 1844; was married Feb. 27th, 1847. In the year 1840 the family moved to Mis-sourl, and In 1873 to Indiana. She was a devo-

sount, man in 1815 to include. She was a devi-ted Christian, and her sent in the suncturry of done varant. She was anothted in the name of the Lord. She hore her sufferings with Chri-HEMMING.—In the Rome church, Olio, Feb 6th, 18-0, sister Rebecca Hemming, aged 94 years, 4 months and 24 days. Funeral services by the

botter David Roop, aged of years, 8 months and-9 days. Funeral services by the writer from Rev 22:14 to a very large concourse of people. L. H. Dirkky.

OUR BUDGET

-No man looketh on the dark side of life without finding it.

-Flattery is a false coin which has circule-tion through our vanity. -The Freewill Baptists are celebrating their

Centennial this year, and they have resolved to roise \$500,000 "for the various departments of -if we would avoid the evils of an incom-

plete faith in Christ we must so unite his person, example and teachings in our view of h that his name shall include them all.

—The true value of a teacher is determined not by what he knows, nor by his ability to impart what he knows, but by his ability to stimulate in others a desire to know.

-The plegue is reported to have appeared in the Volsk districts in Russia, and famino also prevails. Cases of starration among the peasant-ry in various parts of the country are reported. The first engine ever shipped from this country to Japan was sent the other day from

country to Japan was sent the other day from the incometive works in Allegheny country N. Y. The locometive was a narrow-guage one. It was nearly painted, and is intended for a passenger line in Japan. -A Catholic merchant in Australia died s

—A Cathous exercinar in Australia ages some time agg, levying seven thousand dollars to the church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof-shall be furnished that the soul of the dead really has been delivered. -A report to the Chicago Board of Health

Massachusetts and it was traced to a letter his children were very sick with that -Americans can learn two wholesome less

ous from the Turk. First, a Musselman never drinks whiskey; second, he krons his skin clean gion; and there is no reason why they should gion; and there is no reason why they should not be considered an essential part in any man's religion. They are really a part of genuine religion, whether mentioned in the church ereed or not. The Bibbe enjoins both as reli-gious duties. There is a terrible amount of simbing in these two directions in this country, cally to prayer. -A minister was soliciting aid to foreign mis

—A minister was soliciting aid to foreign mis-sions, and upplied to a gentleman, who refused him, with the reply, "I don't believe in foreign missions. I want what I give to benefit my neighbors." "Well," replied he, "whom do you regard as

"Why those around me."
"Do you mean those whose land joins yours,
quired the minister.

"Well," said the minister, "how much land

About five hundred scree."
How far down do you own?"

"Why I never thought of it before, but I specie I own shout half-way through

"Exactly," said the elergyman; "I suppose you do, and I want this money for the New Zeslanders—the men whose land joins yours on

-The helief has been current of late that the dreadful habit of tight lacing is out of fash-ion, but there is reason to fear that it is not so much an evil of the past as has been supposed A painful impression has lately prevailed that a young married lady, moving in very feshion-able New York acciety, whose death occurred not long since, was a victim to the pernicious practice, and those very well qualified to form an opinion aver that there are many who pur-sacit. The Lancet quite lately remarked on such the subject. Source quite latery remarked on the subject. Sourcely enough has been said as to tight lacing to make it plain that denger must attend the process. The notion of im-proving nature by forcing the feet into tight boots, and the divers other devices with which fashion beguiles the love of personal embelish ment, are sufficiently monstrous; but the anda city of attempting to compress the trunk, which contains the central organs of life, for the sake of appearances, surpasses helief. Perhaps the recent death from tight lacing, in which the heart was found to be so impeded in its action as to render life impracticable, may have some daterrent effect; but we doubt it: Fashion will

preveil, and wasp-like waiets will be cultivated

May 25

OHR BIBLE CLASS.

Will some one please give some light on the 13th hap er of Revelations? N. W. B.

Will some one please explain Revelations

A Bhormer ?
Will some brother or suter please explain the
20th werse of the 14th chapter of St. Luke
HILEY STORP,

Is there a bontism of the Holy Ghost? is there a hoptism of the Holy Ghost?
What is the testimony of Jesus Christ, and wislæs that testimony as defined in Rev. 1910.
Do we obey or display, by keeping the first day
of the week, the injunction in the fourth commun.
—the seventh day?

S. S. M. CLAIN -the seventh day? S Will brother Balsbaugh please answ

THE CHILD OF HELL

For ye compare sea and land to make

First is stated the extent to which they would go to make a proselyte. "Sea and land" includes every accessible part of the earth. Second. We are told that a proselyte is two-

fold more the child of hell than the Sembes and Pharisees whom Christ denominated hypocrites A hypocrite cannot possibly be a child of God so he must necessarily be regarded as a child of the devil. History records the fact that pros-elytes were more dessitful and bitter in their persecution of the Christians than the Jews themselves, hence the pertinence of Christ's language, "ye make him t "ye make him two-fold more the

MARRIAGE

Bro. Eshelman: I should like for you to ex-John 2.3-10 verses. Did they have wine in the be-ginning of the marriage or next? 16th verse, did he strive them all sut, or just the sheep and the oxer with the scourge? M. F. SKAYELY.

HERE were two Canas-one in Samarie and one in Galilee, hence Cans of Galilee And when they wanted ware." The "robers' s songht. Let us first look at the Jewish idea of emousal and marriage.

is sought. Let us first book at the Jorrish idea of empound and surrouses interest of feet or twelve months, and sometimes considerably to the control of th

Carast says. "Muse hour is not yet come," or "the time for me to do a great work is not yet base." The time came for him to perform a miracle, and he did it. We regard that time as being at the close of the feast—just contrary to the order of the Jews. Among these the good wine was given first, and the former last good wine was given first, and the former last We do not understand that he made two kinds, but that he waited until the close of the feast and then gave them good wine. It is probable that they had wine at the beginning of the feast; for their feast lasted several days. That which Jesus produced was at the close of the Please remember that feast and may

will now look at the Read Matt. 21:12, Mark 11:15, Luke 19:45, and learn that he cast out the changers of money and the sellers of oxen and sheep as the an mals. He hade them take those things hence and in taking them, they were compelled to go along. Oven and sheep are innocent things in man's salvation. It is only when they are bought and sold for unjust gain that they need to be driven out of our affections.

CONSISTENCY

(We have not room for all of lire Wall ride, but give the following from him on

WAS a slare to the fashion of using bacco for over (wenty-one years. I will here relate what once occurred when on a visit. A descan brother once chose me to assist h A deach protect once once me to assist and in making the annual visit, and we visited; sister in Warrensburg, Johnson Co., Mo., whose have again as a Baptist. We met them coming from the store. She had her person decorates with the vain fashions of the world. We were cordially received by both; held worship, made the visit, then admonished the sister for her vanity in dress. The husband took all upor himself; said that he was to blaze; that he lived in town, and that his wife should dress a other women did. We had a social and friendly chat with them upon the subject; in fact we eaid much, but all passed off in good humor and after supper we left them. They both fol-After we were in the yard, we both took our accustomed chow of tobacco. The dear sister aw that her time had now come, and she wise ly serred the advantage and handled us just as we deserved; told us of our own failings; point ed not how inconsistent we were and I never forget that admoustion. It coused me to see from thence-forward more and more the nesstency of the vain use of toba No brother can consistently reprove others for roomy until he cleause himself of filth, yet, dear ater this does not really weaken the truth nor should it make vanity in dress excussible If we are guilty we are no less guilty, though we are told of it by a guinty party, a matter of inconsistency upon the part of the party that is guilty of a similar offence; But we are so inclined to try to shelter our own erring selves behind the faults of others, as though it would make our own condition bet-ter in the sight of God. Then let us all labor to become more and more consistent. Let us try to cast away our own sine before we sttempt to throw too many stones. We should not neglect our own door-yards, to keep them as clean as possible. Let consistency in all things. D. L. Williams. prevail in all things.

ADDRESS TO AMERICAN PASTORS ON THE SECRET LODGE

Approxim at the Eleventh National Co. tion of the National Christian Association, me

in, Worcester, Mass. November, 1878.

"THE Lord Jesus Christ, the great Head the Church, has by his Word, his Proidence and his Spirit, led us to feel and deplore the evils arising from secret societies. We find these associations multiplying rapidly, practicing various rites, imposing various obligations, but all interfering with the administration of law and lessoning the spirituality of the church.
We learn that the members of those orders are counted by hundreds of thousands, and their funds by millions, while their temples, rivalling those of pagan untiquity, and dedicated to an unknown god, are rising in imposing grandeur on every hand. The obligations of those orders are substantially the same, though the words in which they are couched differ. They alike bind men to conceal secrets not yet revealed to them, to a so-called charity which is only a cleaked and hypocritical selfishness, and to obedience to signs and tokens which may involve them is the aid and protection of crime. fraternities are thus unfriendly to the churches of God, over which the Holy Ghost has made you ministers. Is it not notorious that the of aged men, women and children? Are not the young and middle-aged men in the secret fraternities, and not in the army of Jesus, Im-manuel? And if those young men turn their backs on the bouse of God, and give their man hood, their money, and their time to associa hood, their money, and their time to associa-tion in secret lodges, what must be the result to their own souls? These things being so, what wurning voice is lifted from the New England pulpit, and from the religious press, to save the surch from rain? Considering the direful re ilts of too long silence on the slavery question what imagination shall conceive, what tougue shall utter the fearful consequences of silence on such a theme as this? When we reflect that single institution known as Odd-fello ship spends each year more than twice as much as all North America gives for foreign a that Masonry spends each year more than four imes as much as all Christendom gives for the conversion of all heathendom; and that these

ask that you, the Christian ministers of New but rather reprove them

The sword of a secret ather-tic i sophy is roaming over the land. It is emp loophy is roaming over the band. It is emity ing our chardes, corrupting over central adviroying the souls of men. Dear breiliren God's appointed ministers, we pray you be utter the warring erg, that the blood of thors who perish be not required at your hands."

NORTH EASTERN OHIO MISSION

JUST returned from the southern part of this district (N. E. Ohio) where, at the request of brother D. N. Workman, I account panied him to attend a Love-feast and hold a: election. Last August brother Workman cam to this field. Hocking county, and found the members scattered and very much disheartened baving gone through the ordeal of committee after committee. He at once began to collecthe scattered members throughout Pairfield and Hocking counties, and by the aid of the Elder brother Stoner, and the resident ministers, as by his usual energy fifty-six were bontice ithin three weeks, and at a subsequent ing hine more were added. Last Sate morning we held a meeting when three Last Saturda received. In the evening we set down to a most enjoyable feast while the spectators show ed unusual respect and observed good order Next morning we met again for services we more came forward to be received an when we went to the water, another was adde making in all seventy-one since last August. We never were in a territory that we remem-her, where a better prospect existed for missionary work. The spirit among the members i excellent, and the management of the recent work seems to have been very skillful. The territory extends eastward to the Chio River and embraces several counties. We hope th missionary heard will continue to give this field their attention as they have done, for cannot see where they can do better at presen Brethren D. Hendricks, Noah Grimes and

Augustus Painer were installed as descons and brother Jacob Rutter sleeted to the minis try during our present visit. S. Z. SHARP.

CATITION

BE it known to all the brethren and sis D who anticipate attending our A. M., that pack-pockets are not the only class of customers to be feared on the occasion, nor by any means the most dangerous; but let me'(advise you, as one having had a little experience late-ly, to beware of confidence characters, fand es-pecially the "three card monte" farce. As rely as you touch or taste or handle, so

On my way to this place a few days had the pleasure of getting the inside track, and of discovering the trick of the latter named game; and let me tell you right here, it is gam-hling and nothing more. Be it ever so simple, you are sure to lose, and it matters not whether you call it play, or simply turn up a card, it is gambling still; and it would be a sinful and wicked shame to any brother to fall a victim to the source and glowing enticements of the evil disposed gambler. Don't forget to pray God to deliver you from the temptation, and rest assured your prayer will be answered, provided you would "all appearance of evil," and keep as much as possible out of the way of temptation.

If you are traveling in company with stran This is agreeable etiquette. Answer pleasant all civil questions; attend with fidelity to vo ness, and of those under your c by; but above all things, beware men, and especially the game of three, or an other number of cards. Read carefully the no tices stuck up in the cars, as a fresh reminder, and may the God of peace guarantee to all a safe and pleasant trip to and from the meeting D. A. Lucury.

TO BRETHREN SEEKING HOMES IN THE WEST

THERE is a class of people living in the Eastern States who own from a house enbuy land there, but would like to migrate West and do not wish to go out on the frontier with their families. They would be able to buy farms with some improvements, and would be willing to settle in a place where they could attend church avgularly, send their children to orders conduct balls, suppers and other subs-public school and Sanday-school; have coal and binnesslet, which are very costly and mappie-limber pietry at reasonable prices at sold trial in their indepence, we are constrained to jidsness critical facilities good; where they drive in constant fear of itsula in their indepence, we are constrained to jidsness critical facilities good; where

can get good water without disguns eighty or eg, &c. We recommend our country here as named conveniences. We have as good water

mand outs thenes. We have an good valet as can be found anywhere. Wells range in depth from ten to thirty feel. We have a good, suistantial merking-closes, and a fittle band of working members living here. Penching regularly, and a very interesting Sunday-school. We heartily invite brethren who are neeking such homes to give us a call, and we will at any time take them over our rich prairie proverethren, give us a call before you purchase a urge treet of unumproved land, and become and poor, and return to your native State saying you cannot make a living in the West.

S. P. MILLER.

Deep River, Powecheik Co., Iogra,

SUDDEN DEATH.

A DEAR MOTHER CALLED HOME

OF Paralysis, in the Deep River Congregation, Iowa, April 3rd, 1880, sister Susan Mo-Kee, aged 74 years, 11 months and 12 days. She was born in Washington Co., Maryland. She and her husband joined the Germun Reformed Church in 1832. She remained a member of that church until 1858, when not being satisfied with their haptism, she joined the church of the Brethren, and has been a consistent memher for over twenty-two years. She was a model of kindness, humility and plainness. Her hus-band died in 1858; and she remained a widow until her death. She was the mother of sleven children; eight living, three dead. She and four of her children had been living together for several years. She had a ranning core on one limb upwards of twenty years, but was able to attend household duties until within a few years. Since she became so disabled she was not able to attend meeting but once or twice during the summer season. The brethren held meetings in her house a number of times in the uing for her benefit. Notwithstanding she had to stay in her room a great deal of the time, she always seemed cheerful. For several wasks prior to ber death she had been feeling much better than usual, and told her children she thought she would soon he able to attend church. The day she died she stood in the door at 12 o'clock and looked at a funeral procession passing by, and before 2 o'clock she was a corpse. At half pass twelve she walked out to the dinner table and commenced eating her dinner when she received a paralytic stroke and told her children of the pain. They put her in hed and sent for a physician and her ber in bed and seat for a physician and her children, but she never spoke again. She was well cared for by her children. Nothing that she desired account too much for them to do for her. I often thought when visiting them, if

only all could receive such kind treatment at the hands of their children when they become aged and helpless. Children, your reward is in heaven. The two youngest children are mem-bers of the church. May her sudden death be bers of the church. May her sudden death be a warning to her children and all others who are out of Christ to make the needful preparaare out of Christ to make the needful preparaussisted by brother George Hopwood, fro

A GOOD MAN'S WISH

FREELY confess to you that I would rather, when I am laid down in my grave, have some one in his manhood stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he sided me in the time of need; I one what I am to him;" or the time of need; I one what I am to him; or would rather how some widow, with choking ulterance, telling her children, "there is your friend ond mine. He visited me in mine afflic-tion, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say that I would rather that such persons should stand at my grave than to have erected over it the most beautiful sculptured monuments of Parian or Italian marble. The monuments of Parism or Italian marble. The heart's broken utterances of reflection of past kinduces, and the tears of grakeful memory shed upon the grave, are more valuable in my esti-mation, than the most beautiful denotaph ever

You can no more exercise your reason if you live in constant dread of ridicule, than you can

FROM THE CHURCHES.

Ann they that he wise shall shine as rightness of the dirmament; and they that tanny to rightcourness, as the stars forever ver.—Dan. 12: 3.

To-day, May 2nd, was the regular meeting To-day, May 2nd, was the regular increases at the White Oak church which was very largely attended. Brother J. S. Newcomer addressed as from the 2 Cor, 13th chapter and a pert of the 5th verse. He was followed by a pert of the 5th verse. He was followed by tour more brethren, which I thought was out of order according to Paula's instruction. It was a very good meeting, and I thought what a joy it would be to our destitute brethren and sisters if they had only one out of the six Brethren, divide out more and feed the starving with the Bread of Life. At the close of the neeting three were added, one formerly a Cath
lie. J. R. Roysz.

onno

Wyandott Co. The brethren and sisters of the Wyandott congregation met at the Fairview church on of May to organize a Sunday-school.-About forly were present. We hope God will bless our efforts and shine upon his word and all of us become shining ornaments in his church. Jacon Heistann.

Laporte Co. Another old sister added to the fold by baptism on the 9th at Ross church, and the Lord is troubling the waters that others may step in and be made whole. May they speedily step in and be made whose, improve their opportunity.

THUMSTON MILLES,

We held an election on Saturday 15th, for a speaker in the Addison part of our congre-gation and the choice resulted in a tie, so the church consented to two. The lot fell on Jacob W., and Lewis Peck. The former was absent from the meeting on Sunday and the latter on-ly was installed. Brother Jacob will, in all probability, be installed at our next meeting. Our Love-Seast will be held June 12th, 188 commencing at 3 o'clock P. M. A general invitation is extended, and especially to the ministry.

S. C. Keim.

ILLINOIS

On the first day of May the Vermillion On the first day of May the Vermilion church met in council. Elders J. R., and G. W. Gish of Woodford, and T. D. Lyon and J. Y. Snavely were with us. They labored faithfully and settled all the trouble that existed here, hence they can no longer presperity of our blessed cause. In reply to S. C. Müler, I will say we had organized a colony for Oregon but could not carry it out as we could not get the desired number of families.

N. S. DALE.

District Meeting is past. It was a pleasant one indeed. There are now twenty two churches in this district, six having been added during the year. During the meeting eight members were added to our congregation by haptism. Two of them are from Denmark, hence you see we have a Danish Mission out here in Kunsas. we have a Danish Mission out users and God's children enjoyed themselves while together, and many tears were shed at parting. The farewell will be a long one for some.

JOBN FORNEY.

We have left our former home, Lee Co. Illinois, and have come down here to Kausa: Illinois, and have come down never to to make a new home, and are living in a community where there are but a very few members. There are only three sisters. One is my sister in the firsh, Sarah A. Daggett, the other is sister Williams, a sister to brother S. C. Bashor. Her husbend and mine are outside of the fold of Christ. O how we long to see them in the church working for the Master. Dear brethren, here is a wide field open to work in; here are some that are hungry to hear the word of God preached in its primitive purity. We hope the Lord will put it into the rity. We hope the Lord will put it into the heart of some ministering brother to come and settle in our midst; one that is a living exam-ple; one that is an every day Christian; one that will show to the world that he is a true follower of the meek and lowly Jesses. I have felt since here as I never disk before, not having shall be as a rolling stone before I can get rest the privilege of meeting with the dear brithmen and an abiding place? Our address is Freder-and sisters. O how we miss those happy see-jickshaves,

ons, but the thought impresses me that there nany souls perishing for the Bread of Lafe, and event will just come and see our beautiful country and settle among us ned preach the word in its purity. I believe there would be many saved. There are some here of most all denominations, but they have no preacher, and they say they would like to hear the Brethres Some tell me their churches do observe the ordinances as they read them in the Scriptures, and they don't see why unless it is orriptore, and they don't see may unless to pride. Last Sabhath we went to meeting to our school-house and heard a sermon read to us but not preached, but to-day we went to hear our dear young brother Brinkworth ad-

dress us. He came forty miles yesterday. We had two meetings and we felt much encouraged. We were glad to see the people come out to hear the Scripture preached in its purity; they gave good attention. My bushand thinks that there would be good prospects to start a church. He is very more than and Brothren settle among us. Dear brethren and sisters, pray for me that I may grow in grace and be a bright example to my family and all county mg. CATHARINE GOOTH. start a church. He is very anxio

Our District Meeting was one that will be long remembered, for love and union flowed like a peaceful river. Harmony prevailed during the deliberations. The aburch is much refreshed and eight were made willing to cove nant with Jesus and were baptized, two or whom were Danes. Hope the Lord will help them to prove fuithful. Four were received by hership of one hundred and thirty. At our late meeting, brother J. J. Lichty was chosen to represent our district at the Annual Meeting Our hearts were made and to give the parting hand to the dear brethren and saters, especi ally with our dear old brother, John Forney who expects to leave for Oregon and adjoining the whole council of God to us, keeping hack nothing that was profitable. interest in the prayers of the church that our little band may be preserved and stand up man fully for the came of our blessed Master.

MISSOURI.

Oversent Mill

A sad occurrence happened on the 3rd of May. A little son of John and sister Mary fish where there was a foot-log one-fourth of a male from the house. One of the girls, who was hard of hearing, west below round the ing. The boy got on the log to run. The girl told him to quit be would fall off and get drowned. He replied that he didn't care, not knowing his danger, and fell off. Randolph Street. on the los to catch him but he floated off. She the fish-hook and tried to book h out but all in vain. She ran to the house for the boy's fether. He ran down and got him out but life was gone. Boys and girls, this is varning to you to stay away from the water unless your parents are with you. He was a very sensible boy but he did not see his danger until it was too inte-E. FANSLER

On the 18th of April I was called away in the night to haptize a sick young man, and when we arrived and had read and prayed and explained the usual Scripture, his father and mother, who long have stood near, joined in and went along, so in the midnight hour we ptized them and returned thankind to God for magness uses an arecurrent manners to each row his favors to that family. On the 25th we had our Love-feast, and we had a pleasant time in-deed. Brother Nicelon was advanced to the second degree in the ministry, and as our des-con, brother J. Madsen, is going to England for a year or more, brother N. C. Nieisen from Hjorring was chosen. The same evening received a call from a sick old widow at a tance, that she wanted to be hantlead, and so the now advanced minister, a deacon and my self started to the place. We found her sound in the faith and consequently she was bap-tized by brother Nielson. He did his work tized by brother Nielson. He did his work well, and after a samon of prayer we parted. I came home late in the evening, fired and wea-ry, yat happy. I am preparing to more in a few days. I wonder how often and how long I

CITY MISSION REPORT

THE workings of the City Mission no doub-has been looked for with except anxist by a great many, and are anxious to know what has been done, &c. For the benefit of a oncerned we hereby give a brief report of the

The mission to the city of Ripon. Wis, The mirsion to the city of Ripon, Wis, under the supervision of brethren Culvert and
E-helman continued at two intervals of several
days such, and a good interest numberond. In
the city of Cumberhand, Mall, under the supervision of brother J. W. Beer, though laboring under adverse circumstances, succeeded in es-tablishing fruth and created an inquiring interest for the dectrine of the Bible on the part of Our erangelists in the field in City Mission service find this great obstacle in th way of success in building up a church, th non-assurance of regular preaching, which is great hinderance to the work. It is to be hope therefore that the Mission will take the matte into consideration that where success is a that that point he made a regular Mussion pos-until they can be under the immediate care of a resident minister, which would contribute Total amount of avvenditures as reported by

the crangelists, is \$95,30, leaving a balance it the hands of the Treasurer of \$171.67. By or der of the Mission Board. S. T. Bosserman, Sec'y.

TEROUGH CHICAGO.

SUBJECT to orders from the Committee of arrangements at Lanark, Ill., (where this year's Annual Meeting is to be held), I shall do what I can for the Brethren passing through this city. Quite a number have already come,

giving correct information, and no one need be misled for the C. M. & St. P. R. R. is the only road that runs through Launek. It is the out through line from Chiengo, without lay over It is the only road that can run special trains to Lauark on the 25th and 31st of this month if requested and is required. Buy your tickets through to Lenark, over the C. M. & St. P. R. R. If you start from a station where no coup and at the corner of Clinton and Carroll St. Au given you at the grounds over this road. My breadquarters are at the Trader's Hotel, 70 & 72

NOTICE

The Chicago and Alton Rullroad will plan

tick-to at stations for Lanurk and return German Baptist Conference June 1st at the following rates: Lincoln, 87 00; Springfield, 88.10; Auburn

Virden, \$8.85; Garard, \$9.08; Godfrey \$10.50; St. Louis, \$11.85; Ashland, \$8.60; Jack sonville, \$9.20; Roudhour, \$0.95; Mexico, \$13 40. These rates are made up on the hasis or ue and a fifth for the round trip of local rates These tickets go on the C. & A. R. R. to Normal; from Normal t.e Illinois Central to Free port: from Freeport, C. M. & St. P. to Lanark If there are other points on the C. & A. R. R. that persons wish to go from that are not named herein and will advise me I will send them tickets. JOHN BREGHLY

New Time and Hymn Book, - Helf Loster, single, p paid, \$1.25. Ferdore, by express \$1250. Mere single copy, post paid, \$1.50. Fer dozen, by expr \$14.75.

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A Treatise on Trins Immersion—Foreing from the New Testacrest, and the Established Basis and Principles of Language, that Baptism by Trine Immersion is the so-ty valid Baptism, ByLewis W. Tester, 15 sts., two copies 25 sts.

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The expenses of publishing a daily are such that we esunot offer very liberal premiums Any one sending us ten or more subscribers at This is the best we can do, and we l agents everywhere will make a thorough can-vass of their territory and send the names as

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THIS is the name of a new imisical hook pre-cared by Brother D. F. Eby, for use in the family, in Bible schools and wherever people desire to prace God by singing with the spirit with the understanding.

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Vol. V

Lanark, Ill., Tuesday, JUNE 1, 1880

No. 22

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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SIXTH PAGE-After All. Education of Du Daughters. Provoke not your Children.

on Church Extension, Close Com-

Eightu Paor.-Lynches, Virginia. Ohio. Florida, Indiana. Camanche, C Ohio. Florids, Indians.

FROM A DISCIPLE TO A DISCIPLE

DEARLY befored, we pray you be not a D lowed up in overmuch sorrow. The Lord always opened the way for those who were willing to obey him. He commanded his disciples to go and prepare the passover that we may sat. The disciples did as they were commanded, and prepared the passover. In the evening he come with the twelve apostles, sat down and did cat. Matt. Mark, and Luke. Three faithful witnesses, say the Lord sendsth his disci ples to prepare the passover, and the disciples did as they were appointed and made ready the passover, and in the evening the Lord came, and sat down and did est, and said unto them, "With desire I have desired to eat this passover with you before I suffer: For I say unto you I will not eat any more thereof until it be fulfill ed in the kingdom of God. And he took hrend and gave thanks and breek it and gave unto them, saying, this is my body which is given for you. Likewise the cup; this cup is the New Testsment in my blood which is shed for you not before the passover supper, but after, the s night in which he was hetrayed

Do not be discouraged, the Lord always pro-ides for his people. When he sent his discivides for his people. ver he told them, "say ples to prepare the passe e to the good man, the Master suith, where is the most-chamber where I shall get the ness over with my disciples. There make ready. As on as that good men heard them say, Master sayeth," all was right. He showed them all that Jesus said he would show. If the disciples would have gone without

ing sent by the Lord, there might have been considerable juring. The man might have said "John and Peter you are not the right men to kill and prepare the passover, and another thing you came too soon; it is not the right But as soon as th at good man heard them say the Master and so, we hear no dis-puting about it; all was right. It did not matter how much he changed the time from the original, or who he sent to kill and prepare the passover for him and his disciples. It was said by one man that it was imposs

ble for Christ to have had one of those passover lambs that was brought to Jerusalem for his sky, it will still remain true that He is keeping Brethreu and sisters, we who have covenant as "a head bead-center of passover supper; for they were all locked up in tryst with his Bride according to his farewell od with Almighty God to denounce the world unlice and color meanness.

the city until the appointed time. There is nothing impossible with the Lord. Jesus sent we of his disciples saying, "go into the village over against you and ye shall find an ass tied. and a colt with her; loose them and bring them anto me. And if any man say aught anto you ye shell say the Lord bath need of them; straightway he will send them." The Lord always told the disciples what to do, and what to say, and the way was always opened. There is not say thing impossible with the Lord, for all power is given unto him in heaven and in earth; and when he speaks it is done. Great and marvelous are thy works, O Lord, God Almighty. just and and true are thy ways, thou art king

A FRAGMENT OF SHEWBREAD FOR THE SAINTS IN DENMARK.

YO. H. BALSBAUDH

Beloved Brother Hope, and co-laborers, and that walk in the truth as it is in Jesus in Den

MAY you "walk in the light as He is in the M light," and be "filled with all the felness of Ged," and rejoice in hope of the revelation of Jesus Christ 1 John 1: 7. Rph. 3: 19. Rom. 5; 2. 1 Peter 1; 13. Great things hath God done for you, a solemn trust committed to you, and glorious things await you, with per cution. Ps. 126: 3. 1 Tim. 5: 21. 2 Tim. 4: 1, 2 Rev. 3: 8, 9. Mark 10: 29, 30. 1 Cor. 3: 22, 23. My whole heart and soul are in sympathy with your noble work in the rescue, of sinner from the dominion of avil, and for the glory of You have many things to make you so but many more to make you glad. That God has opened a door for the ministry of grace in Denmark is a providence that should awaken To bresk out into thunksgiving profound joy. under strines and death-threats is fellowship with the highest order of life. The planting of an apostolic church must needs partake of apos tolic experience. The Cross never means less than sacrifice—the offering up of life in order to have it more abundantly. The mestery of this fundamental leason is the pressing want of the church in America. With you it is different Primitive circumstances beget primitive trials and sufferings. You feel what witnessing for Jesus means as thousands of our members here do not. But the God who grew so great a tree Omni not of masterd seed is with you has not become weak. Infinite Love has not grown cold, the pussion of the Cross has lost none of its fervor. This is my hope for the church in Denmark. Your trust, your devotion, your zeal, your oneness with God and each other, your proclamation of the truth as the utterance of the indwelling God-this will "lay

your foundations with sapphires, and you stones with fair colors," Is. 54: 11. We know not what great purpose of God is to be served, what great mystery of grace to be revealed, and what transports will yet be awak eued in Hearen and on earth, by the seed of cternal life you are sowing in Denmark. You may plant with many tears and harrowing beart wrenches, and others may follow and water the fruit of your toil with deep soul-lacorating ug onies, the faithful and mighty God of Israel is pledged for the increase, and it will be given coording to unerring principles too far-reaching and comprehensive for the grasp of our finite capacity. But we "know in whom have believed." In the Divine Kingdom "know in whom we many things are dovetailed into the unity of Sovereign Windom that we must learn to wait and hope. Whether the Bridegroom "stand behind the wall showing Himself through the lattice" or blare forth in full splender and

promise in Matt 28: 20. Oh, dear, sweet, hopinspiring, soul-susteining Presence! "Lo, I am You know the p with you alway. of this promise. It has often refreshed you like a rill from the Chrystal River. The best, the most thrilling, the most elevating, the most quickening, and Heaven-infusing words that I on think of as complemental of this great and

glorious promise, are these: "He is faithful these are the true savings of Heb. 10: 23. Rev. 19: 9. Do we believe it? Yes, dear trans-atlantic sounts, the Jesus of eighteen centuries ago is the Savior of to-day: The Europanuel of Palestine is the soul-drawing. in-subduing, devil conquering Godman Denmack. The Divine human "Lo," has lost none of its entrancing, soul girding pathos and ower. You have an Omnipotent Advocate on high, and an Omnipotent Paraclete in your midst, and the "more sure words of prophecy" as your guide, and the promise of a slow if not dden Pentecost. Walk worthy of God." and let your "high calling" nerve you to sub lime endurance and mighty achievements through the power of faith and the inworking

of the Holy Ghost. The "little strength" Philadelphia coupled with the "All-Power" of normste Delty, will open the sluices of Heavon and turn the "pure river of water of life" in to Denmark Be not affirighted at scourges and feiters and prisons. Recall the early triumphs of the "lit tle flock." When your enemies utter excessive ionsense, and indulge in rash, coarse, unchristian denunciations, and stigmatice your work

as "satanic and hell-hegotten," look back and look up with anointed eyes to the great Prochet, Priest, and King, and content yourself with his shame and glory, and rest with confidence in the succession of the Spirit which inheres in the "Man Christ Jesus" alone. Episcopal succession does not concern us. We have a Divine-human Head and Brother on the Three 'm whom dwelleth all the fulness of the Godhead bedily " whose resources, omnipressuce and sympathy are open, constant, and fresh for very soul in every age and country.

The world may despise and reject, and perscite, and many of the brothren may treat you coldly, giving neither means nor prayers, sympathy, loving money and ease and carnal ndulgence more than Christ and souls; but the flume eyed, many crowned, blood-roked Rider of the White Horse, who leads the armies in France, and marshalls the God-realed on earth, is "called FAITHFUL AND TRUE." Rev. 19: 11-14. "Look unto Jesus," the Cap-tain of your selvation." Let 1 Cor. 15: 58, be a gold-faced, blood-written phylactery on your brow and heart. Oh what words are these for a sorrow-hardened, Christ-trusting ambassador May the Holy Ghost emphasize them fresh for

PIETY

WHEN we notice the affinity that exists be tween the various characters of humanity, we need not conjecture as to that sa neither about the idea, that aning is the theory, That no individual is a unit in originating thought is an axiom, as well as that opaque hodies receive their light. Therefore we know that our influence is going out daily, yes hourly, either for good or for had. Knowing that e minds we are dealing with are immortal shaoing for future usefulness and a coming et rnity, how cautious we should be in sowing good seed, that it be not the seed of a tarnished name and sternal shame, that will continue to spring up in generations bence, after which we here joined the pale nations of the dead, and beauty like the sun at noontide in a cloudless have long since been forgotten. Brethren and sisters, we who have covenant-

and Satan with all his permisions live faithful until death, let us see that when weighed in the balance we may not be found wanting. Moreover let us not decrive ourselves in that, that we bear the name "Christian" and after we have preached to others he ourselves a castaway.

We regrot that we are under the pure ty of saying that the cuse sometimes is that those in whom we think is no guile, and in whose funily circle all seems light and sunshme, that absenting ourselves, scarce have we crossed the threshold of the door, until we hear clashing jarring and strife. All this is an index to the heart, as Paul says, "out of the abandance of the heart the mouth speaketh." He also says Ross. 13: 9, If the spirit of Christ is not in us we are none of his. If so be that we are his (though having the name has no bearing on it) those who are of the most sensitive nature will in a collective capacity, scarcely know of our presence. The dog and est must recog change in our manner of speaking from a lorely tone to a soft accent. There is something in a Christian's manners in his disposition that not run counter to quiet. Unless our life is hid with Christ in God we shall never be permitted to enjoy his glorious presence. Col. 3:3, 4. We are conscious that if we cultivate pi

thoughts, it will prompt us to divine action Whereas to cultivate impious thoughts will inesse our weakness and gradually indulge in sin. And more than this may it be deeply impressed upon our minds that inconsistency in religion begets infidelity. Let us as parents and teachers live consistent in our families and in the world. Never atter an impious thought, which we know falls upon the young heart, like a careless spray of water thrown on polished steel, which will cause a rost that no after anouring can ever efface. Since we are imitative beings can occupy no neutral group but are either gathering or scattering abroad makes life's work a very solenu work, and as a monitor the great luminary of the day stands in the western horizon to remind us of its carsesterss, its solemnity, and indicates one day less to serve in this tenement of rlay, a day's

White Springs, Pa

TREEK is at the present day, a decided tenmey to liberalism in religion; but it is born of a desire to secure the advantages without the sacrifices of beety. It is a sort of Christian laxiness, if there could be such a thing. We suppose that this is nothing new, only in the form of the thing. L-beralism always borders upon license at the other side, and it is a true Chris tian grace to he liberal, without giving counter nance to license; the former is a virtue, the lat ter o grave vice. Thus it is always true that there is but a step from good to evil, as from the sublime to the ridiculous. It is only by being keeply alart and on our guard, that we can ever be free from error of the one kind or other. It is no more true that, "sternal vigi-lance is the price of liberty," than, that noless the Christian watch constantly, he will fall into temptation and a snare. This being the case, and the devil being very wily, if a man loses from his soul that consuming zeal and intense activity which leaves no room for suggestions of personal case or pleasure, he is very apt to fall into this most popular snare of the ene my of souls. When once he is taken, when per-

hill work to get away from his self-l. ve and in to that humility which comports with real Tur National Schools of tactics are nounced by the leading papers of the country as "a head head-center of snobbery, race prej-

onal ease has acquired any hold upon hou,

then it is like running down hill to glide auto

liberal (alias easy) Christianity, while it is up-

Christian efficiency.

AHITHOPHEL

BY JAS. Y. SECKLES.

A HITHOPHEL great was a man of resown: A In the days of king David he stood by the

Until he turned traitor, betraying his trust And doing such things as were wrong and unjust

A nanular man of political note e modern Gamaliels, their cause to y Advising and pleading some matters of state, Was ancient Abithophel, mighty and great. He sat by the king and ste at his board,

He dressed in soft raiment and lived like a lord For he had been chosen as counsellor wise Of evils arising the king to apprize. In government matters, of kingdom and cr

Abithophel courted applause and renown: He gave advice to the king and his lords, With plaudits of honor and wisdom of wo He spake as the oracles spake in those days. irably sloquent, winning his ways,

Deceiving his hearers with flattering words Like fabulous songs of the chattering birds lake the voice of a God was Ahithophel's word His counsel accepted, however absurd Until his ambition and treachery led The king and his servants his conusel to dread.

For Ab-alom formed a conspiracy-ring Aspiring himself to be Israel's king Instead of his father. And Absolom To his conclave assembly Ahithophel too But David succeeded with prayer to the Lord, To turn into foolisharss Abithophel's word, By Hushni the Archite, whose counsel

And he, when he saw that his counsel was Accepted for good, in his treacherous plot But hastened away to commit suicide. Ilow many ambitions and trencherous me-

But ever since Cain in his jealousy ster

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches pos ble characteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY, Affirms.

J. W. STEIN, Denie

D. B. RAY'S 13TH APPRINCIPLE THE principle is precisely the same

whether Mr. Stein did "the work of war" as a preacher or Baptist member. He persistently accuses Baptist churches with granting "legal license" to do "the works of the flesh;" he charge ed that Baptist churches 'hold that we may do evil, fight and kill;" he charg ed that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, fiendish," "unbridled, carnal lusts and passions."

Though he was a Baptist soldier, do-ing "the work of war," he pleads not guilty of the above crimes, which he charged upon Baptist churches, because Baptist members have done the "work of war." If he is "not guilty," then the churches are "not guilty." But if he was guilty "of perjury" as a Bap-tist, his word as a Tunker is not worth much. We repeat that Baptists, as citizens, may eugage in such war as is nec essary for the"punishment of evil doors, without six on that account. His pretended facts on this subject are not true. We make no defense of unjust warfare. Baptist churches have nothing to do with war, therefore his questions are not pertinent.

When Rebiuson and Orchard referred to the liturgy of Bobbio in connection with the history of the Waldenses, they

historical nerversion by quoting this liturgy as though it was a Waldensian cument

Mr. Stein did not speak truly on this point. It needs no reference to learned He deliberately quoted Catholic documents as though they were Waldensing documents, it seems, to deceive his readers. This is as bad as doing the

works of war." The witnessing Waldenses were to in the Catholic church, except such as left the Catholics and jouned the Wal-

Concerning the reference to Robin son's Researches, p. 72, in our last, applied the clause, "yet they all thought Christ only a man," to the Cathari as well as the Paulianists. We overlooked the grammatical construction of the pas sage. But this does not relieve Mr. S from his fearful blunder in confusing the Novatians of the west with the Cathari dissenters from the "Greek church," Mr Stein found where Mr. Brown and oth ers denominated the Nevatians of Italy and the west the Cathari he then says: These are 'the Cathari' (not some mod ere sprinklers called Puritans, Mr. Ray of whom Robinson speaks, as his refer ences exactly show (see foot note 3)

on. ' " Rob. Eccl. Res., p. 72. Mr.Robinson referred to the Cathari disserters from the "Greek church".

not to the Novetiens As to his 90th fact we admit that the three first ages" of the established Greek State church is marked by "trine immersion" churches have advocated their own practice, and others have recorded these facts. But what has this to do with the question? His fact 23d, yes. Baptists quote from all parties showing the general practice of immersion, but this does not prove that the au cient Waldenses were trine immersion

is not a fact. Baptists quote others, only endorsing them as far as they testify truly. His 25th fact; it is true that the established Greek church in all its branches and rituals requires "trine immersion." But what has this to do with Baptist churches? Fact 26, yes. Baptists quote Pedoes against themselves but without endorsing the additions to the "one haptism." As to his fact 27 we agree that the early Greek and Re man Catholic creeds demand "true immersion." But no hantist confession of faith, whether Novatian or Waldensian, ever demanded more than the "one haptism" of the Bible. His 28, 29, 30, and 31st facts are assumptions and misrepre-sentations. It is evident that the ancient Novetiers and Waldensian Bantists did not practice "trine immersion. Because they adhered rigidly to the New Testament, which makes no mention of trine immersion, but demands only "one Lord, one faith, one immer-Second. The ancient Novatian and Waldensian Baptista did not practice
"trine immersion," from the fact that they earnestly opposed all the "traditions" established by the Greek and Roman Catholies, among which traditions "trice immersion" occupies a prominent place. They did not adopt this tradi-tion. Third. These ancient witnesses

did not practice trine immersion, becs in all their authentic confessions of faith and summaries of doctrine, there is no mention of trine immersion. It is out of plainly showed by their extended quo-tations that it was a Catholic document. ple forgot to record "trine immersion" tations that it was a Catholic document. ple forgot to record "trice immersion." This charch as a local congregation be no reasonable doubt that Bapt But Mr. Stein is guilty of an enormous in their confession, if they observed any began in 1633, but it received its hap churches are churches of Jesus Christ.

such enstors Tring immersion is prominently stated in the creeds and confe ons of all trine immersion churche The ancient Waldenses have published numerons confessions of their faith, without a hint of time immersion. Therefore they did not hold and practice this tradition. Can a Tunker confession be found without trine immersion? Fourth. These ancient witnesses did not practice "trice immersion," because in all their mistake. writings, setting forth their faith and practice, there is no mention of trine im-It is utterly absurd, not to say foolish, to suppose that in all the writings of the Waldenses, for hundreds of years, that no one should mention trine immersion as their practice, provided they were trine immersionists. With all his quibbles and perversions.

in favor of trine immersion. Mr. Stein has become so reckless that

His (Ray's) church commenced with Spilsbury in London, September 12 1633, A. D., by beginning their own baptism, for which Mr. Crosby, their historian offers a lengthy apology from Messrs. Spilsbury, Toombs and Lawrence (vol. 1, pp. 103-1:6), and adds: "The where he says, 'They baptize all that Baptists were not a little uneasy about inined their assemblies by trine immerit at first, and the Pedobaptists thought to reader all the baptizings among them invalid, for want of a proper administra tor to begin the practice; but by the excellent reasonings of these and other learned men, we see their beginning was well defended upon the same principle on which all other Protestants by ailt their reformation. Crosby's Hist, of the Bap tists, vol. 1, pp. 106, 107. Is that a his torical fraud, Mr. Ray? Yes, this is an outrageous "historical

fraud." Mr. S. has covered up the facts. Why did he conceal the fact that this "beginning" did not refer to the begin ists. His 23d fact is an engraous not ning of the present Baptist denomination true. Let him prove it. His 24th fact but to the "beginning" of baptism with this particular Baptist church in the city of London? Why did he quote only enough to leave the impression that this church started without a "proper admin istrator" of baptism? Why did he con ceal the fact that this church received baptism by succession from an "ancient congregation of foreign Baptists in the low countries"? The facts in the case are as follows: 1st. Quite a number of pious Pedobaptists about London, fron reading the Scriptures, embraced Bap-tist sentiments. 2ud. As they were not acquainted with the few persecuted and scattered Baptists of England, they were troubled concerning the proper admin istrator to begin haptism.

3d. "But hearing that some in the Netherland's practiced it | the ancient form of baptism |, they agreed to send over one Mr. Richard Blount, who understood the Dutch language. That he went accordingly, carrying letters of ecommendation with him, and was kindly received both by the church there, and Mr. John Batte, their teacher. That upon his return, he haptized Mr. Samuel ucklock, a minister, and these two bap tized the rest of the company, who ames are in the manuscript, to the num

So those who followed this scheme did oot derive their haptism from the aforesaid Mr. Smith, or his congregation at Amsterdam, it being an anciest congregation of foreign Baptists in the Low Countries to whom they sent." Crosby's Hist. of Eogli-b Baptists, pp. 102, 103

ber of fifty-three.

tism by succession from the authority of an ancient congregation of foreign Baptists. Mr Stein had just as well quote s part of the records of the organization of the first Baptist church in LaGrange Mo., and then triumphantly affirm that the Baptist church began then and there! We are sorry to be compelled to expose such unmitigated fraud. He could be excused if there were a probability of

Our sixth characteristic, that Baptist churches possess the characteristic of having been peculiarly persecuted, (in connection with our other characteris-tics), goes to establish Baptist church claims. Churches that have not been the object of sore persecution through the centuries past are destitute of Bible characteristic of the true churches Mr. Stein dares not attempt to produce We do not propose to establish our claims s single genuine Waldensian document from any one characteristic alone. While denominations mentioned by Mr. S. have been bitterly persecuted, they have retaliated by persecuting their oppress to the extent of their power. ton's Cyclopedia, of Baptists truly says: "Persecuted themselves, it is their glary never to have persecuted others."

Mr. Stein has committed several oth er blunders, in which the facts are per verted. Why does he persistently dodge our historical argument? He dares not face our Bible argument, based on the wilderness history of the church. Also we call his attention again to the follow

First: the Tunbers have admitted that the Bible teaches church succession Second: They deny that the true succession is with any Pedobaptist church-Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And as there is no other church, holding immersion that has any claim to the Bible succession except the Baptists, therefore, even the Tunkers themselves must admit Baptist

succession, or be driven into infidelity. Our leading arguments remain unn d. They are supported by the truth which emanates from the "Rock of Ages." Our proposition affirms that

Baptist churches possess the Bible characteristics which entitle them to he regarded as churches of Jesus Christ." Outide the Romish church our proposition is denied by very few. The vast impertance of the church question will not be denied by any lover of the truth. The church of Christ is the pitlar and sup-port of the truth, the selt of the earth, and the light of the world. Mr. Stein, in denying our preposition, from his standpoint, demes the salvation of any Baptist. As he, with his church, believes that no one can be saved without scriptnral church membership, if he is sincere in his denish, he must believe that all Baptists are lost. But, on the contrary, according to his views, when our prop-asition is sustained, Mr. Stein can enter tain no hope of salvation.

Therefore, with him the eternal destiny of every accountable soul is involved in the church question. While the Tunkers stand along side the Roman Catholics in maintaining that church-membership is essential to salvation, Baptists contend that salvation, in the sense of pardon, is essential to haptism and church-fellowship. We freely grant that many of God's children are wholly destitute of scriptoral church member

In view of the six Bible characteistics established, we may safely conclude that our proposition is sustained. There can be no reasonable doubt that Baptist

THE KINGDOM OF GOD.

BY S. T. BOSSERMAN.

"For the kingdom of God is not mest and drink, but righteoneness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

THE reasons assigned for this declaration are obvious. Many were wont to condemn the other for things indifferent as though the kingdom consisted in meat and drink, and this idea the great preacher desired to obliterate from the minds of the people. Paul wanted the strong to bear with the weak. And if one chose to eat herbs he should not be condemned by him that enteth not, or by him that eateth meat. For that manner of living is not the manner of God's kingdom, but the reverse, rights-

ounness, peace and joy in the Holy Ghost. The idea of a kingdom is set before us. In a kingdom we must have a kinglaws, subjects and territory; and we recognize in this Jesus as our King, the word of God the law, the followers of Christ the subjects, and the world the territory. To become subjects of a kingdom may be two fold, by birth and by naturalization. One may become a citizen of the United States by birth, a foreigner by becoming naturalized. That is by complying with the laws of our country he will be recognized as one of its citizens and be recognized as such.

In Christ's kingdom many thousands are citizens by birth. "For of such is the kingdom of God" is the language of the King bimself. The little child knows nothing about the plan of, salvation, the blood of Christ, nor the sin of Adam. Cannot exercise faith, for it knows nothing shout the stonement. Cannot repent. for there is no sin to repent of: needs no bantism, for that sacred rite is for the remission of sip. Acts 2: 38. Then those little innocents are subjects of the kingdom by birth.

Aliens or foreigners may become subjects by naturalization or adoption; by complying with the laws of the king which summarily is faith, repentance, and baptism. By this he becomes a cit izen of the kingdom and must be governed by its faws to be an obedient subject.

The anostle in introducing our subject gives us both sides of the question negatively and positively. It is not meat and drink. There are many things engaged in by the Christian which may be gospel yet discarded by others, hence the forbearance urged. By our meat (manner of living) we may destroy our brother, hence self-denial is solicited. and much charity must be observed And the opposite party should not be so easily offended; "him that eateth not has no right to judge him that eateth. Rom. 14: 3. This then should discard the idea that all must see alike in most things in which we have no "thus saith the Lord" for it. If all when once in the kingdom, would live strictly to the law of their King and ever exercise that "charity which thinketh no evil" happiness and holy enjoyment might be the result, whereas now "madness, rules the

Positively considered the kingdom righteousness, peace, &c. To do right would be the watchward of every Chris tian, and nothing should be engaged in unless "right" be indellifily stamped in the mind prompting us to labor with a conscience void of offence towards God or man. This kingdom is a peaceful one. No strife or envy. "My kingdom is not of this world lest would my servants fight. Then no fears of any harm from our brethren, all of one mind, all Mt. Morris College. You will find things

peace in the Holy Ghost. In compliance with the laws of our King the gift of the Holy Ghost is ours. B-ing qualdfor and entering through the door by the holy waters of regeneration we get into possession of this joy which is unspeakable and full of glory. Oh for more of this joy in the hearts of the children of

May the sinner feel his alienation and strive to enter the kingdom that the righteousness, joy and peace of the Christian may be his to enjoy in life and in

THIRTY VEARS IN PURGATORY

BY T. C. MYESS.

A SISTER of a Catholic institution was telling the children the difference between hell and purgatory. In hell there is fire and all the torments the lusts of the world that you have loved while here will be your torments in hell. In purgatory there is only fire A man while on earth was suffering a great deal. He prayed that he might be taken away. An angel come to him and asked him which be preferred, three months here or five minutes in purgatory He said purgatory by all means. He was taken to purgatory and was there only two minutes, when he called to the an gel and said, you promised me that you would not keep me here more than five minutes and I have been here for years You see. my dear children, that the more sin you commit here the severer you will be punished. She went to the altar to pray as she was in the habit of While there she saw a vision of a sister that had been dead for many years. She had come to tell her that she had been in purgatory thirty years, and that through her prayers she was released, and was now on her way to

MT MORRIS COLLEGE

BY BENRY DOMER

EVER since I beard of the organizabrother J. W. Stein as president, I have been anxious to learn of its progress and success. But not until I have taken special pains to examine the advantages afforded by this institution and have seen considerable of its workings, having made this my headquarters now nearly five weeks, do I write this unso licited article, would say, that I am par ticularly pleased to see the present et couraging, healthy and prosperous con tion of this college. Since laboring in the capacity of teacher, a period o nearly ten years, I have visited many schools, but nowhere have I met a mor kind, respectable, and considerate clasof students than here. Their general deportment is certainly commendable: and so far as I have been able to learn. all the officers and teachers con the entire respect of all the students. In this connection I desire to state

that, if any one feature pleases me more. it is the moral influence of this institu tion. Many of the brethren are, doubtless anxious to learn about the plainne of dress of students here. In this would simply say, that the members of the church, are in the order of the Brethren: that the students, not members of the church of the brethren, dress plainly. In conclusion, I desire to say to those who contemplate attending college, be-

fore would not be disappointed. Many of the brethren feel to aid, in some way and may God's blessing rest upon this institution of learning, is my ardent de-

STEADFASTNESS

"Therefore, he ye steadfast, unmovable, al-ways abounding in the work of the Lord, forsmuch as we know that your labor is not in STEADFASTNESS is a constant firm

ness of mind and conduct; that which is permanent and unvarying. How very important that the Christian be in possession of this principle; for we are partakers of Christ, if we hold the eginning of our confidence unto the end knowing that the Lord liveth; and exalted be the God of the Rock of our sal-

"Be strong in the Lord and in the po r of his might; for he that wavereth is like the wave of the sea driven with the wind and tossed." "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Comfort your hearts, and stablish you in every good word and work," for "Behold, I quickly; hold that fast which thou hast that no man take thy crown." Let up strive to labor for the approval of Christ, that we may strew the beautiful flowers of Scripture in the paths of those who bave wasdered, and lure them back to God.

Let us cherish a feeling of dependence on the Holy Spirit, because we cannot of ourselves accomplish any good with out the aid of the Supreme Ruler. Human strength is weak and imperfect when compared with the might and per fection of the Infinite One. Therefore be ye steadfast, unmovable, alway abounding in the work of the Lord."

ROOTS AND LIMBS

BY J. I EMERSOLE.

READER, if you were passing through the woods and were to find a hick ory limb lying upon the ground, what would be your conclusion? Could you for a moment entertain the idea that it was a part of a tree, the trunk of which was beech, the bark elm, and the roots maple! Certainly not. Your judgment would teach you that the trunk, bark, roots, &c., were like the limb. Well, it is just so in language, we have what are called roots or words from which other words are formed by the addition of suffixes and prefixes, or both words thus formed are called derivatives. For example, turn to Matt. 26: 23, the Savior in answer to the inquiry who should betray him, said be that dippeth his hand with mine in the dish, &c. He here medanse of the word embansas to convey the idea which is both compound and derivative derived from eu a Greel word signifying in and bapt to dip. In short, en bapt. But the letter "n" cun-not stand before the babial "b," but is converted into the letter "m" and using the proper termination with regard to tense in the word Bast we have embay-

Now then for the application.

speak the same thing, and all is joy and bere as therein represented, and there- one will argue for a moment that he meant "he that sprinkleth or poureth his his haud with mise in the dish," for that would be an absordity every one will readily admit that the translation is correct in this case. Therefore having the derivative embapsas which we will call the limb, it needs but an application of the same reasoning as in case of the tree to remove all doubtand when you reason down to the root you will find that it means to dip. Upon examination of other limbs (derivatives) and baptizo and behaptica, they mean the same. To assume that they also can be interpreted to convey the idea of sprinkling or pouring is about as rea sonable as to argue that a limb may be both bickory and maple.

Just as soon as we can be convinced that such limbs grow from the saute root we are willing to believe that a man may be baptized by having a little wa ter sprinkled upon him. Further, with regard to the word baptizo it is sufficient to know that all translators virtually admit that it is a frequentative verb (). e., calling for repeated action) when they render it with the termination ing in the English language. "When ing is the termination of a participle it signifles continuing." Wrights orthrography.

ANGIENT NINEVAH.

CHIEF Justice Daly, of New York, in his annual address before the American Geographical Society dwelt on the geographical statements which show that there are not as many covelties in human society at present as we are inclin-ed to imagine; that many appliances and processes which we commiserate the an-cients for being deprived of were very familiar to them, a For example, addi tional discoveries at the rums of Ninevah reveal the fact that the Assyrians were acquainted with the phenomenon of sus spots about which so great modern astronomical interest centers. But sun spots caunot be discovered without tele scope: "therefore," says Judge Daly, the Assyrians must have had telescopes to aid them in their study of the heav enly bodies." In fact, Mr. Layard ac tually found a chrystaline lens in the ruins of the great city. So, then, Galilee was not the first maker of a telescope The contemporaries of the prophet Jo nah used the instrument more than 2,000 years before. The writings on the bricks ound in theruins showed also that house and lands were sold, leased and mortgaged much in the same way as they are now; that money was loaned at interest, and market gardeners "worked on the shares;" that plowman while driving their oxen sang songs, two of which has been preserved. These bricks, with cuneiform inscriptions on their smooth sur faces, constituted Assyrian libraries, quite as lasting, it would appear, as the rinted books which make up modern libraries. One has been found containing a plain, business like notice requesting visitors to give to the librarian number of book, or brick they desired to consult, and he would get it for them In fact, the imperisbable brick records bring before us almost startling pictores of daily life in the great Assyrian cap-ital three thousand years ago, and show that life was not muterially different from what is to be seen in one of the over cities of the present day.

None will have such a dreadful parting with the Lord at the last day a those who went half way with him and

The Brethren at Work PUBLISHED WEEKLY

CARDINAL PRINCIPLES.

BRETHREN AT WOL Lansrk, Carroll Co., Ill.

LET us have sunstime beauts every hou

DISTRIBUTE is still prevailing at Wayneshore

THE poor man's all is just as precious to him

ELD Andrew Miller, of Upper Codorus con

gregation, Pa., in serious it.

Bao. Issue Proce was postmaster for fitty years at Schwylkill, Pa. He has resigned.

Bno D. Heckman's address is Cornell, Ill., to Ashland, Cuss Co., Ill.

Iy you wish to pull down the bridge or which you must pass, just refuse to forgive an

Bro. P. R. Wrightsman's address is changed from South Bend, Ind., to Enterprise, Dickenson county Kansta.

Bao. John Formey has gone to Orrgon. Was expecting him at Conference. Let us near from on frequently, brother John.

THE decision of chief Justice Waits is that lotteries are demoralizing in their effects and to be treated like other nuisances.

Da P. Fabruey will render you assistance to Chicago if needed. Headquarters, Trader's Hotel, 70k72 East Bandolph St.

THE M.E. Conference at Cincinnati, Ohio, has and E. O. Haven to the bishopric

QUINTER and Brumbuagh Bros. will publish and report of Annual Meeting. Price 25 cts. or \$2.50 per dozen. Orders received at this

On Sunday May 16th, Prof. L. Huber of Ash College was haptized. He had been a her of the Lutheran Church from his

Will the brother who sent us enough sub-tembers to entitle him to "Dick's Sideriel Heav s,' please give us his address again as wo

THE interest our brethren are taking in the giving it special attention we hope to make it still more interesting.

d ansversal salvation be true, then the Bible

192 pages by Landon this office. Price 50 cents. See notice on sev-

WE go to press earlier than usual on according the way for the DARLY. This account for the puncity of church news. Hope we may have an shundance of good news from the congressions of the Lord for our next and

TRAINS will leave Savanna and Free; anark, stopping at Hickory Grove, Mt. Carroll, Shannon and Florence, and return in the evening. Aspecial will leave Fulton on Mor day 31st inst., at 4 A M. to accommodate Br-three in Las county.

Supercy Sutton was in the city a few day ago, and he thought it would be well for the people in the country where the A. M. is to be held to see that their houses are fortified against the third and robber. It would be well perhaps, to remember this advice, and see that money and other valuables are not left at home Do your part and trust to the Lord for

In our issue of May 11th, reference is made by brother Hylton in his report of 1st Dustrict of Virginia conference, concerning the customs of the Brethren in the West relative to the salutation. Some are desirous of knowing wherein the Brethren in the West differ from those of any other section. One brother write that he has visited nearly all parts of the Brotherbood, and never saw any differen always found brethron solute each other where practicable. Some of us may be a little fastidious and apostolical and insist, as some de verywhere, on saluting only such as have not tobacco stained lips. This, however, is not a custom incidental to may section of the c try. Perhaps some of our good, kind friends Virginia can enlighten us on their mea

A sastga who resides in Illinois writes as fol

lows from Kansas where she is visiting: "An I came to this place my attention was resited by the newshoys on the different roads with their reading-matter and their untiries rts to have it read. I stopped one to exam ine the titles There were Ingersoll, and Grant Moody's Anecdotes and Harper's Workly. An other had Harper's Monthly, calling out 'Cheapest reading in the world; only twenty-ive cents a copy. Every story finished." A: I sat musing, the thought cause to me, why do not the Christians try so hard to have the story of the cross offered to the reading public? and I resolved to send in a mits to help in some way to put reading-matter before the public. I wonder why we could not have some of our mphlets put on the cars for sale? I submit

TWISTS

THERE are some ugly twists in the last issue The ability of our compositors to guess in the old "scrawl" rut and have become so fixed in it that we almost despair ever getting out. We have olten tried to write but invariably facied. On page four column four, line twentythree from bottom read there for "that." page five, column two, line twenty from top read careless reader in place of "carnal reader Over on page eight Elk Lick is set down as heing in Indiana. It should be accredited to Pa Litz should be Litiz.

FRAGMENTS

An excellent feast at Waddam's Grove on the night of the 20th. Brother John Spanogle of Hill Valley, Pa, officiated.......Josish Berkley and wife from Somerset county, Pa. arrived the 22nd.... The fire-plarm was sounded about 10 A M on the 22nd, but before the firemen reached the place the flames were extin guished. Bro. L. A. Plate's house had taken ... Brother L.J. Rosenborger of Gilbon. Ohio preached in the Brethren's house in this city morning and evening, 23rd. They spent two nights with "ye" editors, and went away seming none the worse Bro. John

Murray and wife from Marsballtown, lowa arrived on the 24th and went across the country to Mt. Morris the next flay. We enjoyed a pleasant evening with our dear old brother, who

"Close Communion," a nest little book of John Harshbarger and Samuel Larkens of Va. Davis Younce wife and daughter, and Lowis Montz end wife of Ind., who arrived on the 25th.....The Dally is meeting with splen-

PUBLIC PREACHING THE following is the arrangement for

log in the different churches in Lanark May 30, 1880:

Eld. R. H. Miller, at 10:30, A. M. John Harsbharger, at 7-45 in the evening NETHODIST CHURCH. Rtd. James Quinter at 10:30, A. M.

Rld. S. Z. Sharp at 7:45 in the evening Eld. John Wise at 10:30 A. M

H. R. Holsinger at 7:45 in the eve Eid, S. Z. Sharp at 11 A. M Eld. Davis Younce at 7:45 in the evening

D. N. Workman at 10 A. M. Eld. R. H. Miller at 7:30 in the evening. BETHEL, -German preaching. Paul Wetzel at 10:30 A. M.

AT \$40 ANTERNO Rid. Jesse Calvert will preach in the tent on the Annual Meeting ground.

There will also be preaching at the Abrahamic Church at 10:30 A. M.

THE COVERING: 1 COR 11: 3-15

J. H. MOORE, Sec'v.

PAUL teaches that a woman praying o prophesying with her head uncovered dis wth her head, 1 Cor. 11: 5. This he stated so clearly, definitely and positively that no one, so far as we know, has enough to deay it. If possible however the diwine teaching, must be evaded; yet in such a way as not to appear to be done in defiance. The most convenient and popular way of doing this is to assume that "long hair" is the covering Paul says, "If the woman be not covered, let her be shorn: but if it be a shame for a woman te be shorn or shaven let her he covered." I Cor. 11: 6. If the hair be the covering and the woman he not covered then we must understand she has no hair. If she have no hair, how could she he shorn or shaven? How can we take off of a woman's head what is not on it? The utter nonsense which we must make of se apostle's language in order to justify the idea that "long hair" is woman's only required covering, ought to be sufficient in itself to convince any one that such is not his meaning. In the 7th verse we read, "a man indeed sucht not to cover his head." We believe all

theologians agree that the very thing the wo man should use as a covering the man should not. If we can show then that reference here is not made to the hair in the case of the covering of the man,it must be evident that reference t made to it in the case of the woman. This we think can be done. Paul speaks of the covering of the manin such away as to convey the idea that it can be adjusted in a moment, as wholly within mun's power to change in an instant If the covering were bair he could not at will be covered or uncovered as the language implies, for it requires a long time for b grow. The inevitable conclusion then is that the covering here mentioned in reference to the man is not the natural bair of the head. There fore the covering for the woman mentioned bere is not the hair of the head.

Paul commands the woman to be cover when she prays or prophesses. Long buir as said before cannot be produced at will, conse quently if that were the covering to which be refers, is it likely he would mention special occasions when it would be a disgrace if she were not covered? If it had been his idea that "long beir" should be women's only covering in time of worship, what is the propriety of mentioning these special occasions? Would not the instruction to wear "long beir" have heen sufficient? How could a woman have her head covered at any time with "long har" and not when praying or prophesying?

In the Greek the term of of as found in this chapter is expressed by two different words; one meaning weil; the other, bair. If "long bair" be the only covering to which reference is here made, why these two terms? We regard these two terms in the Greek as an irrefutable argument that mention is here made of

It is objected, however, that an artifical covring is necessary because Paul says, "It a woin this verse that if a woman have "long hair an artifical covering is unnecessary, then be contradicts himself. Does he do it? Does be say in the 15th verse if a woman have long hair she needs no other covering while praying or prophesying? Now, be consistent. Do not put words into Paul's mouth and make him say what he does not. He does not say if a woman have "long bair" that that is sufficient and she peeds no other covering when praying or proph

Paul first enjoins upon mon the duty of having his head upcovered and of women having ers covered when praying or prophesying Finishing the subject of the artificial covering during worship he proceeds to give instruc-tion on the natural covering or bair. Here is scientific teaching. The apostle does not blum der along with a confusion of ideas, but takes up one thing at a time and finishes that before he begins another. Step by step he advances from one question to another. Is it any more unreasonable to say that the 34th and 15th verses refer to the same thing than that the 15th

If we were to keep the fact before our minds that Paul did not repeat again and again the same subject to the same persons; but that after he had said what there was to say and what should be said on a subject, that he dismissed it and took up something else, we would have no difficulty in getting his meaning in the 15th The whole difficulty lies in underrating Paul's ability as an instructor. We lower bim to the level of those teachers who repeat the same thoughts to the same congregation from week to week, year to year, generation to gen-eration. When Paul had finished a subject, he let it go and passed on to something else. When we get started on a subject sometimes we con tinue to harp on it whenever and wherever an opportunity is presented. Christianity was not all Baptism, Feet-washing, Plain clothes, or Having the fact fixed in our minds then that

the covering mentioned in the 4, 5, 6, and 7 verses is an artifical one for a special relig purpose, while that mentioned in the 15th verse is for a special natural purpose, we see no contradiction, but find the teaching barmonious throughout and so clear and sample that way faring men though fools could not err therein

Having settled the question that christian men are required to wear an artificial cover ing, the next inquiry is

WHAT CONSTITUTES THE ARTIFICIAL COVERING? As a fraternity we are almost, if not entirely, united in the belief thus far expressed in this essay: but some difference of oppnion exists in regard to what that artifical should be. Some sintain that it may be "any thing," while others coptend that it must be some "special covering Those who hold to the onincen that "abs

overing" will do, say that Paul does not specify what it shall be and if some particular ering were required he would have stated just what it should be. This reason is made to appear all the more plausible by adding that of faith and practice is just what the New Testament enterns upon us; no more no less; and that Christ is the author and finisher of our faith However, when we study the helief and praction of the neonle whom Paul addressed, we learn that the women there were special coverings if they were any at all. The reason ther he did not specify any particular covering is not because he considered "any covering" as necessary to teach them on that point. He was zee wise and good a man to take up time and weary their patience in teaching them what We have an example of this same kind of

reaching in reference to haptism. Peter says, 'Repent and he haptized.' He does not mention any mode of haptiving, but none of us ever supposed for a minute that it made no difference about the mode-that say mode would do Still it would be no less reasonable to contend that can made in hantism would do than it is to contend that "any covering" will do. gave the disciples a form by which baptism should be administered. This form we have no reason to believe was in practice before he taught it. But after he taught it, being auity on the sul j-ct, if baptism was practiced at all, it was done just as Christ had taught is should be. Hence the disciples in regard to m simply taught the people that they should be haptix-d. They never spent any time telling them how the haptism should be performed, for that the people were supposed

So we record the subject of the cor-The Coriuthians knew that if they wors any covering whatever, just what it should be. Had they not known this then we might expect the anostle to have described it to them. But since the only point on which he instructs them is in regard to baving on any covering at all, and since if they had any covering at all it was a special one, is it reasonable he should say any thing about the kind of covering they should wear, although a special one were required? If not, he has said just what we should reasonably expect from him although he should require a

special covering. As the covering is for the we evident that it is for a sign. This covering has no other use. It is no more an essential part of woman's dress for physical comfort and protection than the badge worn by the military officer, indicating his rank, is con-utist to his dress for comfort or convenience. A bulgworn is not to inform the individual wearing it that he is such and such an officer-He know that without the hudge-knows at before he dons the bulge. So it is in regard to the cov ering of the woman; she knows her retation ship to man and Christ before she done the acknowledgement of it to others can only b mown by a badge which is understood to signify that thing. If the virtue were in the covering then evidently any thing would do, but as it is in what the covering indicates, it then is just a important that that covering be worn which is own to have that significance as it is that any covering he morn. In other words, any cover ing which is not known to be for the purpos expressing this relationship which Pau teaches the woman should acknowledge is no better than none at all. Hate and bonnets are not understood as signs to express this relation ship and therefore cannot be eccepted as the covering required of Christian women. RECAPITULATION.

- Paul teaches that woman should wear ar artifical covering while praying or prophesying He teaches that it is a clory to a wome to have long hair.
- This artificial covering is for a sign 4. In order to be a sign the covering must be something of which the significance is un-
- Hale and housets are understood as heing worm for comfort/convenience or orn ation, therefore they do not answer the divine requirements.

The sister's cap is the only covering which is understood by anybody as being worn for a religious purpose, and therefore the only ering which answers the divine reqments as set forth by the apostle Paul in his first letter to the Corinthians. (11: 3-10).

BRO. LONGANECKER'S CRIT-TOTSM

N No. 19, brother Noah Longanecker maker some criticisms on our article on Feet washing, in No. 10. We think all his reasond questioning fail to reach the point w mande in our phylological arguments, on the point made in Brown's Grammar, Let us see first what the point in our argument is, then the points he offers to meet it. First, the expression one another is a reciprocal, pronoun inal adjective. Brown says it is used where the or relation has a plural indefinite num ber of more than two, that is two or more objects. Be says it should not be used when two only are in the relation. Brother Nosh says ing in brother Noah would be to get some author on Grammar to contradict Mr.

and learned men criticising philological questions should not presume to make an arguby saying "I cannot believe it." He asks if I Sam. 10:41, where Jonathan and David kissed "one another" is correctly translated. Certain ly not. In the New Testament there are more than a hundred cases where one another is translated from alterior and not one in the ense of two only. In the Old Testament there are as many that give the exception as one to two hundred. Certainly it is no argument

to have a position on this exception. But the philology of these expressions prothat we are right. Each other, one the othe and one another cannot all have the same mean ing. They are made up different, to express different ideas. Let us explain them. "Eac. other" embraces two only in the reciprocal action; "They love each other," that is, each one loves the other and that is nominative to love; other is in the objective case governed by lore and nothing is plainer than the fact that the nominative and objective are singular and definite. The sense of "one the other" is the same expression formed so as to apply to some thing more extended, but always definite, be cause the definite article the is put into the

expression to make it definite; as the ox, the men. To specify some definite object is the office of this article "the," and nothing more reasonable than the philological make-up But not so with the article av; it is indefinite, and when put into this pronominal adjective it makes the adjective indefinite, as "love our an sition with ye, and nominative to love. Anoth is in the objective plural indefinite adjective including all. This is the basis of our arms ment and of the truth, that the difference be tween the definite article the, and the indefinit article on, makes one of these pronominal adjectives definite in number and the other indefinite and plural in object. But brother North in his criticism scens to

pay no regard to these rules in Brown's Gram mar or any other. He seems to be determined to hold certain notions whether any rules of erammar sustain him. Please turn to No. 1: and read his article carefully. I read nearly half the article before I found an idea offered in criticism against me. The first is a question "If you were to sainte me, and I not you, where would the plurality lie?" Certainly there would be aque; but how this question can touch the indefinite article in one quether is more than we can see. But he reveals it and asks, "Woul se be saluting one another?" Certainly not but how can such a question affect the point we made that one another was only to be applied to an indefinite plural number of objects? He then makes a second by doubling the first, and

says, "But suppose you salute me, and I you, would there not two salute, and therefore the plurality sustained?" Yes, my brother, there would two sainte; but no, my brother, there would be no plurality in either. The nominstive, the salute, the objective in all are singular and definite, hence it would be wrong, ang matical, to use the indefinite orticle, ravide we saluted one another. But use the definite arti cle, say we saluted one the other, and its abrevi ation such other

The four little girls supposed to illustrat this matter, A, B, C, and D, is complete if explained, but your question does not embrace a progominal adjective, or any reciprocity; ence is not an explanation of either. us explain, so we understand what we say. salutes B, and B salutes A. That is one f or principle of reciprocity and given by the epression "each other." A and B saluted such other, the shortest form of reciprocity, and is one the other, abbreviated to its lowest definite umber But let A salute B, and B salute C and C salute D and D salute A . Here is reciprocity in another form. But it is definite as the other. Each nominative has one action and one object only. This reciprocity is ex-pressed by adding the definite article the and say they saluted one the other. In Greek it is is a settled rule in Greek and in English. But now let A salute B. C. and D. and then B Brown. It is not reasoning at all to simply salute C, D and A, we have a singular nomi-

other three. Now there is another form of we consider this matter, it seems to us that in reciprocity that has the objective case pl and indefinite, which is expressed by adding the indefinite article on, and say, "salute on on other;" "pray for one on other;" "love an other," from the Greek alleelan one hundre and four times in the Gospel without any exception, that we can find, This is a rule in both Greek and English

Brother Noah may say, "I cannot believe it." it until he can find some respectable author that brings proof against it, we consider than unbelief only; his failure to weigh orguments

quires me to do to you what you do to me." This the simplest form of reciprcity. He says one another expresses it, assuming the very thing we deny, when there are a hundred and four cases in the Gospel against his assertions and not one for it. But more; the very action he speaks of in doing to me just what I do to him which it is a contradiction, yet be ignores this definite lauguage, though its use is sustained by a hundred cases in the Gospel where helfros occurred. If he will persist inusing this expression one another against two hundred Gossel witnesses, and against our best authors on gram nar, I have no hope of convincing him, and no pleasure in trying. After saying, "The re-ciprocal one another requires me to do to you what you do to me," he adds "and can we day; ate from this principle if five hundred are enexceed in the labor?" Here his ideas are as impracticable as his language is indefinite. ays, "Can we deviate from this principle?" What principle? Hear it: that "I do to you what you do to mu?" This principle of reciprocity makes me wash his feet; then he washes my fe He says we must not deviate from this princi ple, if there are five hundred. Then we divide them into two hundred and fifty couples; and let each one wash the feet of the person v washed his fret. This is the principle which Bro. Noah says we must not deviate from, and it is the reciprocity he says "one another requires. We think he is mistoken in both for want of making the subject, one of thoughtful study. Bro Nonh concludes by complimenthimself that when he was a boy he was slow to comprehend the double mode. Hoveve scatituitous this may be, it shows how strong his preconceived opinions attach to him even in the face of plain facts. And it shows we have one great advantage of him. While he has an old not notion that must be sustained regardless of the best authors on gram-We h mar in the English and Greek old net notion to sustain, but take the science of the Greek and English Isnguage with the best authors to accept the true meaning whatever it may be; and when we have mor than two hundred cases in the gospel to sustain our use of these expressions and nonagainst us, we feel entirely satisfied that we are R. H. MILLER

OPPOSITION FROM WITHIN.

ESUS was delivered into the hands of his enemies by one of his disciples. Oppo-sition from those in whom we have placed our confidence gives the heart a far more terrible sting of pain than opposition from open an avowed enemies. That "most unkindest out, always comes from bosom friends. Who among our dear readers have not suffered for the sine of a false friend? Who have not been evil spo ken of by the very persons they have added their influence to give a reputation? Who have not cast their pearls before swine and been eent for it? What parent has not wet his nillow with tears of sorrow and disgrace brought upon him by a sqn or daughter whom he doted over and reared at the expense of sleepless nights and toilsome days? Who has not fed the serpent that has atterwards coiled round him and tried to choke out the very strength that had nourished it? An Achan in the camp could do more harm than all the hosts of Ai he cannot believe Brown. That is putting his heterox, occurring a hundred thuse in the Go. So on retter movin (7) in the clause is often indignest on equality with Mr. Brown. Pair pel without an exception, that we can find to boundless forests. So one wolf in the fold with syst C annot believe in the ready of the rea

say be seen the wisdom of God. It weakness to meline more to the worship of the creature than the Creator. Man soon reduced the purpose of the brazen serpent to an idol, and thus God's mercy and kindness was met on the part of man with adolatry. The result of this terrible sin trus the destruction of -the bracen serpent. So it is when we idolize men. We, however, are under the delusion that we are worshipping God. are or not can be seen when God exposes their corruption. When God opens to view the inner character where is found all manner of uncleanness-"dead men's hones"-and we discover that he who had long been regarded as a "pillar and post" in the sacred temple, was only n "whited sepulcher," then can be seen whether it is God whom we have worshipped and shored or whether it was man. In this then, we have the opportunity of ascertaining whether we really have built upon the reel Christ Jesus, or whether we have made flesh our arm. If we have built on the true foundstion then our faith abides unshaken, but if a have made firsh our arm and that arm be found powerless, then we are like a ship without pilot, anchor or radder in the midst of a heisterous

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From what we said at the beginning of our snay it may be inferred that we think the fa of the true child of God may be destroyed by the fall of a rotten "post." But this is not our When some great (?) watchman on Zion's wall fulls, there is no commotion in the true fersel camp. Should there he any great falling away because of the discovery of some Judgs in the flock it cannot be regarded as any real loss to the true church of God for all who compose it are built, upon the Rock, while those whofall away because some popular mag or woman did were really not built on it, never did compose a part of the real family of God their relation was not spiritual but only temporel, and consequently when they leave church, it is simply the church cleansed of that

We have digressed from the purpose we had in the beginning of this essay by saying so much about hypocrisy. We now return to the question of bow from within the work of the church may be retarded, and how it may finally lose its purity and true spirituality. Should we sever from the body those who have "the one faith" and a desire to obey the Law in all things, on the simple ground of a difference of opinion in matters of expediency? Whether Sunday-schools, Missionary con-

entions are absolutely necessary in carrying

out the design of the Gospel: whether money shall be raised by taxation or donation; er a church record should be kept; whether e meetingshouse is needed, if so where shall it be located, its size and arrangement, how much it should cost,-whether we shall have good hymns or only psalms, tuning forks, note hooks, &c., are all matters of expediency upon which every man has a perfect right to opinion. Evidently nothing more of any one should be required as a test of Christian character than faith in Christ and a strict obedience to the commandments of God. We trust our backboon and rictors are too well nexted in God's law to be led away by any ambitious, selfwilled, self-righteous schismatical schemers upon any matter of mere expediency, and that they feel it their daty to "mark them that cause dissensions and stamblings" contrary to the doctrine of the apostles, and avoid them.

We have now mentioned one of the convecof opposition from within and now offer another whose work is equally fatel to the We refer to those who are led by the spirit of the world so as to adopt in the church hatever will make it popular in the world .-Meetings and Sunday-schools must be conducted in such a way as to please the world. When large crowds are not attracted thither, a more popular method is sought. Numbers may increase physical power but pever can spiritual Those who serve God only because it is popular are not born of the spirit. When any measure seems sure to be accepted, just stand back and see the multitudes rush. At one time they ske Christ by force and make him king, but at the next moment when the tide of his popularity is receding the same persons unite their

HOME AND FAMILY.

Husbands, love your wives. Wives, submit; saives anto your own hosbands. Children, your garents. Fathers, provoke not your children wrath but bring them up in the nutrains and menition of the Lord. Servants, be obediet them that are your masters.—PAUL.

AFTER ALL

After the long, cold winter, Then the Spring with its showers. After the snow and tempest, Then the brenth of the flowers.

After the gloom and darkness Then the long golden days, Feet that idled and faltered,

After death and the dving.

After the storm and shadows,

After the rain and gloom, Then the daisies and roses Blooming about the tomb After this weary living, iden silence and re

Health Reforme

EDUCATION OF OUR DAUGHTERS

BY MUST BIG WHITE.

N the Word of God we find a beautiful de scription of a happy home and the woman no presides over it: "Her children rise up and call her blessed; her bushand also, and he prais What greater commendation can be desired by the mistress of a home, than that is here expressed. The apostle recog nizes the importance of the family relations, and the powerful influence of the home. In his epistle he enjoins certain rules upon families. He says of the children, "Let them learn first to show

picty at home, and to requitatheir perents; for that is good and acceptable before Children can be educated to be helpful. They are naturally active and inclined to be busy; and this activity is susceptible of being

trained and directed in the proper channel.— Children may be taught, when young, to lift delly their light burdens, each child having some particular task for the accomplishment ch he is responsible, his parents or guar-They will thus learn to hear the voke of duty while young; and the performance of their little tasks will become a pleasure, bringing them a happiness that is only gained by welldoing. They will become accustomed to work and responsibility, and will reliab employmentnarceiving that life holds for them more imusiness than that of amusing them-

In the fulfillment of their apportioned tasks strength of memory and a right balance of mind may be gained, as well as stability of character and dispatch. The day with its round of little duties, calls for thought, calculation, and a plan of action. As the children become older, still more can be required of them. It should not be exhaustive labor, nor should their work he so protracted as to fatigue and discourage them; but it should be judiciously selected with reference to the physical development most desirable, and the proper cultion of the mind and character

solves.

Work is good for children; they are happier to be usefully employed a large share of time; their innocent amusements are enjoyed with a keener zest after the successful comp tion of their tasks. Labor strengthens both the muscles and the mind. Mothers may make the muscles and the mind. Mothers may muse precious little helpers of their children; and while teaching them to be useful, they may themselves gain knowledge of human nature, and how to deal with these fresh, young beings, and keep their hearts warm and youthful by contact with the little ones. And as their abilcontact with the little ones. And as their chil-dren look to them in confidence and love, so may they look to the dear Savier for help and

re properly trained, as they advance in years, learn to love that labor which makes the hurdens of their friends lighter.— This daily employment closes the door to many ions to which the indolent are exposed It is to be deeply regretted that the children of the wealthy are not, as a class, educated to use ful physical labor. Riches may be considered a misfortune if they lead their possessor to upon labor as undignified and degrading. sessor to look

The world at full of young men and women who wide themselves upon their ignorance of

meipled. Such characters are a blot upon ciety, and a disgrace to their parents. They fill no place in the world but are on incubat

Many who consider it necessary for a sen t trained with reference to his own futu maintenance seem to consider it entirely or with herself, whether or not their d ter is adocated to be independent and self-sur ing. She usually learns little of school which can be put to practical use in earning her daily bread; and receiving no instruction et home in the mysteries of the kitchen and domestic life, she grows up uttarly useless, a hurden upon her i

She spends her time in visiting, gossiping and in other unprofitable ways, having no aim or object in life, but to get as much pleasure out of it as possible. But let fortune change let riches take wings and 3v away, and she find herself without resources, with no means of supporting herself, no knowledge that she can turn to any account. She has never learned even to wait upon herself, and is wholly unfit for the stern realities of life.

A woman who has been taught to take care of herself, is also fitted to take care of others. She will never be a drug in the family or in When fortune frowns there will be a place for her somewhere, a place where she can ber some and assist those was bee. Woman should be traindependent upon her. Woman should be trained to some business wherehy she can gain a livelihood if necessary. Passing over other hon-orable employments, every girl should learn to take charge of the domestic affairs of home, should be a cook, a housekeeper, a seamst She should understand all those things which this necessary that the mistress of a house should know, whether her family are rich or poor. Then, if reverses come, she is prepared

for any emergency; she is, in a manner, inde-The feshionable waste of time encouraged or

lerated in children, and especially in daugh tolerated to children, and expectally in daugh-ters, lays the foundation for corrupt morals, and an enfechled body. Fathers and mothers how are your children coming forth from un-der your hand? Are you training your daughters aright, laying for them the foundation virtuous characters, and teaching them that life is not what it is represented to be in novels but a reality, claiming carnest thought and

Girls should be taught that the true of womanliness is not alone in beauty of form feature, not in the possession of accomplishments; but in a meek and quiet spirit, in pa tience, generosity, kindness, and a willingness to do and suffer for others. They should be taught to work, to study to some purpose, to

live for some object, to trust in God and few him, and to respect their parents. Then, as they advance in years, they will grow more pure-minded, self-reliant, and beloved. It will be impossible to degrade such a woman. She will escape the temptations and trials that have en the ruin of so many.

A serious error has at the foundation of the

shionable education of girls; it is the idea that they have no individuality of character. nd therefore no need of any special train ing such as is given to boys in order to prepare them for the battle of life. Many are taught from babylood that it is ladylike to be helpless. and that it is almost a disgrace to engage in household labor. But, when the tenderly eared daughter of wealthy parents meets with misfortune, and is left without means or friends nd unacquainted with any labor that might seep starvation from her door, then it is that she wakes up, when it is too late, to the terri his mistake of her early life, and the criminal

blindness of her overfond parents. Hundreds and thousands of delicately reared women are to-day struggling with poverty and want, who might be independent and happy if they had sen tought usefulness and inde It is an examplial for our daughters to learn It is as essential for our daughters to learn the proper use of time as it is for our sons, and they are equally accountable to God for the manner in which they occupy it. Life is given us for wise improvement of the talents we pos-

sess. The greater our opportunities, the great-er is our responsibility to the Giver of all good er is one responsionity to the curver of an good gifts. We are God's property, and must render an account of our actions to him. How poor will our lives appear in his sight if they ad-destitute of noble, unselfish actions; if they have been spent in idleness, pleasure-seeking,

Adam was placed in glorious Eden as the king of the whole earth; yet there was given him a work to do; the Creator required him to dress and take care of the garden. Thus divine any useful labor: and they are, almost invari-obly, frivilous, vain, fond of display, unhappy, employment; how much more necessary, then,

unsatisfied, and too often dissipated and un- is it for the fallen race to occupy their time with useful labor, thus shotting the d against many temptations, and guarding the eucroachments of the erri one.

Those who have nothing to do are the most niserable of mortels. It is an unsatisfying ble that is guided only by inclination and love of pleasure, in which we look in vain for some generous deed, some earnest, active work, that has blessed the world. In looking over the rec-In looking over the rec ord of each day, we should be able to find a belauce to our account above selfish gratification; something accomplished that elevates ourselves, benefits our fellow-orestures, and is acceptable to God.

PROVOKE NOT YOUR CHILDREN.

THE divine wisdom forbids ignorant and pas-"Fethers, provoke not your children, lest they be discouraged." Ou this prohibitory precept Mr. Barnes aptly says: "He who always finds fault with a child, who is pever satisfied with what he does, who scolds and frets, and con plains, let him do as he will, breaks his spirit. and soon destroys, in the delicate texture soul, all desire of doing well. The child, in spair, soon gives over every effort to ple He becomes moroee, sullen, stupid and indif-ferent as to what he does, since all that he does meets with the same reception from the pe

The little sins of life are busily, bour by hour, creating the great sios. The small habits and actions, which we allow to pass unrehalzed, as they seem to be such brides, soon pass away beyond the power of memory to recall; hat key leave their inefficeable trace on our constitution and character

ANNOUNCEMENTS.

Notices should be brief, and written on paper separate

The brethren of the Mouroe church, Monro Iowa, will hold their Love-feast the 19th and 20th of June, two miles south of Frederic ommencing at 10 A. M. DANIEL MILLER. We expect to hold our Love-feast in the Manor church, Indiana Co., Pa., June 18th, commencing at 10 a. w. J. W. Smouse. ommencing at 10 A. M.

The members of the S. Waterloo church, it Blackhawk Co., Iowa, have decided to hold a communion meeting on the 19th and 20th of June, and extend a cordial invitation to all who wish to be with us in the fear of the Lord.

E. S., Clerk The brethren of the Panther Creek church Dallas Co., fowa, will hold their Love feast on the 11th and 12th of June, commencing at 1 o'clock, P. M. J. S. SHEAFFER. The brethren of Winona Co., Minu.,

to hold a Love-feast on the 12th and 13th of June, two miles north-east of Lewiston. C. F. WIRT The brothren of the Grundy church, Grunds county, Iowa, will hold their Love feast on the 16th and 17th of June, len miles west of

Grundy Center, commencing at 1 o'clock. H. P. STRICKLER The Panther Creek church, Dallas county, Iowa, will hold its Lovefeast on the 11th and

12t of June, commencing at 1 o'clock P. M В. Вапова

FALLEN ASLEEP.

LINDLEY -On the marning of the 1st of May f Indiana. Foneral s and the writer. H. P. BRINKWORTS

STUCKEY.—In the Woodberry congregation Bedford Co., Pa., of Pneumonia, brother Jacob Stuckey, aged 77 years, 1 month and 12 days Funeral services by J. W. Brumbangh and Jacob

DAVEDS - Also Murch 98th, 1980, friend Danie Bayers, aged 47 years, 11 months and 11 days
Funeral occasion conducted by Rev. D. C. Long
Loryte Ketterno. EOTTE RETURNER.—Near Upper Sandusky.

STONEBURNER.—Near Upper Sandusky.

Feb. 20th, 1800. Philip Stoneburner, agod.

years, 6 months and 14 days. Funeral discourse
by brother S. T. Bosserman. Jacon Hylstand.

OUR BUDGET

The way to get out of self love is to love

-It is said that full twenty thousand Rus sian prisoners are on their way to calle.

—Five thousand colored people have moved to Indiana during the past few months.

-God quickly rewards him who seeks diligently for blessings promised

-The word "compassion" is from the two words com, with, passes, to bear, to suffer. So we have in Christ's compassion his hearing our suffering with us.

-It is a curious fact that though the rain keeps thousands away from church on San it does not deter a single man from attending to his business on week days.

-While ten men watch for chances, man makes chances; while ten men wort for mething to turn up, one turns som while ten fail, one succeeds and is called a men

-The City Mission of the Protestant Epis copal Church, of Philadelphia, celebrated its tenth anniversary last ovening. It was reported that, during its nine years of existence, the Mission has disbursed over \$90,000, and 16,260 families have been furnished with food; nearly \$15,000 were expended last year, leaving a small balance in the treasury. A Cunning man is gover a firm man; but as

anstable. A man of faith is as firm as a rock I tell you there is a sacred connection is honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavonly things. The old family Bible that belonged to

"Mary, the mother of Washington," is still in existence and is kept in a branch of the Wash ington family in Virginia. It contains the famington lamily in virginia. It contains the lam-ily register, recording the birth of George Washington, Feb. 22, 1732. The binding has a cover of cloth woven by the kands of his nother

... The nanch is supposed to be a parise of rsis, and its botanical name refers to that or-It is known to have flourished in hoth Persia and China at e very early period, and was highly valued in both congries. It has been found growing spontaneously in Asiatic Torkey. It is mentioned by Pliny and several other classical writers, and many auco dotes are related of the superation and even an perstition with which it is regarded by the Asiaties. It is not mentioned in the Bible, but its congener, the almond, is mentioned as early as the days of Jacob.

-The following statistics, in connection with the termination of the St. Gothard tunnel, will be of interest to our readers: The total length of the tunnel is 14,920 meters, or 112 feet more than 91 miles. Its width is 91 me-ters, or 211 feet. The undertaking has required for its execution seven years and five months— four and a half years less than the time taken to complete the Mt. Cenis tunnel. The average daily progress was 5) meters, or 16 feet. The number of holes bored amounted to 320,000 and 490,000 kilograms of dynamite used in blasting. 1,650,000 drills were consumed, and 1,450,000 cart loads of debris were taken out from the howels of the mountain. -The king of Northumberland in 690

—The sing of Notramiterians in 500 gave for a history of the world 800 acres of land, and a Countess of Aujon, date not stated, once gave 200 sheep and a large parcel of furs for a vol-ume of hovailles, and 120 crowns for a single book of Livy! In 1720 a Latin bible was valued at \$150, and this was a time when two orchers of London Bridge were built for less that \$1.50 A laborer in those days had wages so small that the carnings of fifteen years had been nec-essary to buy the Bible, and the Bible being in Latin he could not have read it after all.

-A Hong Kong journal furnishes some — A Hong Kong journal furnishes some pat-liculars concerning the Peking Guzztet, the oldest periodical in the world. Its circulation is estimated at over 100,000. There are ten publisher in Counton, each of whom employs about ten distributors, so that there are one hondred distributors in the city and selutive alone. The Guzztet is printed from morable types, and each publisher tokes a certain num-ber of copies. It is delivered every two days to subscribers, who are of two classes. The brst retain the pamphlet and pay about twenty cents a month; the second pay about half the

the next time he comes around. Together with it is delivered the local "official sheet," which cet," What is collected from the yamens daily. This is printed from wax blocks, which are then re melted and available for another day's issue.

OUR BIBLE CLASS.

"The Worth of Truth no Tonque Can Tell!"

This department is designed for using and as swering questions, draws from the Bible. In or der to promote the Trush, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to asswer, but this does not exclude any others writing upon this does not exclude any others writing upon

Why was it that Mossacould not enter the promised hand? Was it became he did not do what Goo commanded him to sle, or was it became he did tast which God did not command him to do? I have always inclined to believe the latter.

D. Bossacoulan.

Will some one please tell why Christians of the present day cannot or do not perform mighty works like the apastles did, such as rulsing the dead, caring the sick, for? S. B. Roymove. Will some one please give some light on the 18th hap er of Revelations? N. W. B. mp er of Revelations?
Will some one please explain Revelations 21
A BROTHER.

Will some brother or sister please explain the the verse of the Fith chapter of St. Luke RELEY STUDE.

Is there a hundramed the Hele Ghost? In there is hopkism of the Hely Gheet? What is the settlineary of Janus Christ, and who has that treatment as stellared in Rev. 1910. Do we obey or disobey, by Keeping the first day of the week, the injunction in the fourth command—the seventh day?

Will brother Babbiangh please maswer?

Will some one-please explain the 11th chapter of 1 Cor. from the beginning of the 10th to the close of the 16th verse? — Jon W. Bi. ACR.

CHRIST-WAS HE CIRCUMCISED. AND DID HE EAT THE JEW-ISH PASSOVER

Will some one please answer the following questions: Was Christ actually circumcised, us-cording to Linko 2:21, and if so was he ander obli-cation to keep the law, such as eating the Jewish yearly Prosover after entering upon his ministyry. DATID WIDTE

(HIST was certainly circumcised according to the law. Gen. 17: 10-13.
2. He observed the Passover according to Ex. 18: 2-28, 42-51; 13: 1-10. As to whether the supper Christ ate on the night of his betrayel was the regular Pasebal supper is a sub ject on which theologians are very much divid of Those who contend that Chrut did not eat the Jewish Passover do it on the ground that it is spoken of as being before the feast of that it is spoken of as being before the feast of the Passorer. John 12: 1, 2. The Jews would not enter the Judgment Hall lest they should be defiled, and thereby debarred the privileges of the feast. John 18: 28. When Christ was of the feast. John 18:28. When Christ was before Pitale ready to be crudide, we are told that it was "the preparation for the Pescover." After the crudificant the Jews were solicition: who cause it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath Day was a high day." John 16:31.

If Christ was crudified on the 14th of Nana,

then be could not be seaten the regular Jew-ish Passover, for at the same time the psychal lamb was stain and eaten, be was crucified.

GREATER WORKS

I N looking over No. 2 of the present volume, I notice this query, "Will some one please explain John 12: 14? It reads, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall be do also; and greater works than these shall be do, because I my Father." I notice also that this had four different explanations, or rather the same explanation in tour different ways. I do not dis-pute any of them, but will offer my humble opinion as to what is meant by the greater

Christwas sent to the lost skeep of the house of Israel. Matt. 15: 24. It appears by nones or terset. MARC. 10: 22. It appears by the foregoing and many other passages that his work was to and tor the Jews only. He came with signs and wonders and doing great works such as healing the sick, giving sight to the blind, and walking upon the water, and even rusing the dead to life. All this he did and much more, so that they should be written every one. I suppose that even the world it-self could not contain the books that should be written. John 21: 25. But these works of sewritten. Jean 21:20. Dut these works of minimum on the behaling were temporary, and performed upon six to control the mortal body which in a few short years at it on of any of the Scriptures now must return to its mother earth. But Japanese government. We there seems to be a work left for the aporties (Genesis will end in a rerelation).

to do which was greater than all these, and that was to prescribe Goopel to the Geutile untions; nations who knew not God, and wno worshipped thick, and wree the natural sensings of everything that opposed their evil ways. If not Bro. Herpe doing a greater work than any of us are doing here in a land of Bilden, where that book can be had by reaching out the hand and taking it? Verily I shimk be is: to do which was greater than all these, at and just so with the apostles. C. H. A

ANSWER TO E. C.

Will some one please explain Matt. 24:12-10, which reads as follows: "And wee unto them that are with child and to them that give suck in those days. But pray ye that your light be not in the winter neither on the Sabbath day?" ESUS begins, at the 15th verse to speak of

the destruction of Jerusalem and the tem-ple, and refers to the prophecy of Daniel 9:27. 12:11, "Whose readeth, let him understand," that the destruction foretold by Daniel about that the destruction foretold by Daniel about fire hundred years before is now shout to be fulfilled. The abomustion of desolation no doubt refers to the Roman army. Lake in writing of the same event any in the 2th clong-ter and 20th verse, "And when ye shall see Jerussien courses of with armier, then know that the desolation thereof is nigh." This then was to be the signal for Christ's followers to escape from the deemed city, and he urges up them the seconity of making all haste, ac much to that he resis them that if they should used to that he lefts them that if they should be on the homestop or in the field they should not a term to get their cost or anything out of their house, but hasten to escape with all diigence before all opportunity should be cut off. Now, I think, it is quite plain why the Lord spoke of women as he did in the 19th verse, for if they were in such a delicate condition they would scarcely he able to escape, and even it they should succeed in their flight to the mountains they would be homeless and exposed to untold bardships. He then directs them to untold bardships. He then directs them to pray that their flight should not take place in winter, for if that should be the time their sufferings would be greatly increased. "Neith-er on the Sabbath day," because on that day er on the Sabbath day," because on that day the gates of the city would be closed and then flight would be bindered.

Also 23rd chapter, latter part of the 15th rerse: "For ye compass sea and land to make one prosclyte, and when he is made ye make our two-fold more the child of hell than your-

They make all sort of effort to convert the They make all sort of effort to convers one Gentiles to the Jewish religion, and when they are converted they make them more wicked than themselves by their hypogray. R. R. Moon.

PREACHERS SHALL LIVE OF THE GOSPEL.

With some one please explain 1 Cor. F: 14, which reads as follows: "Even so bath the Lord ordained that they which preach the gospel should live of the Gospel?" W. S. TONEY.

DAUL surely meant just what he said, and it the troops.

JAUL surely meant just what he said, and is, is quite placify stated, but the following from the American Bable Union may be placed as a said of the Lord appoint to those who preach the Gospel to live by the Gospel.

The me that to multiply words on this appears to me that to multiply words on the text would be superfluors. R. R. M.ON.

MAMMON

WITH the consent of our worthy editors. I WITH the consent of our worthy editors, I I will make my namers a little more plans upon this question. Minmone of un-rightenames seems to signify earthy possis-rightenames seems to signify earthy possis-ted by the control of the control of the men. Christ was teaching his discipler, the men. Christ was teaching his discipler, the he asay. 'Make to yourselves friends,' etc., 'hat when ye last they may specify you into everiating habitation.' 'Fall in our bodily or physical strength, for if we distipate allows the physical strength, for if we distipate allows.' shall be lost. Everlasting seems to mean while life remains in our mortal hodies, for themams on of unrighteomass cannot inhalast

In vol. 5. No. 12, page 7, answer to abomins-on, 14th line from the bottom, "never" should tion, 14th line from the notion, meets read eres worshipped then in the temple. C. H. A.

A Japanese publisher recently printed in his native country an edition of the book of Gene-is in the Chucese language—the first publica-tion of any of the Scripture allowed by the Japanese government. We trust that this

CHURCH EXTENSION

Enlarge the place of thy text and let them strete! Enlarge the place of thy test and let them stretch forth the curtain of thy habitation.

WE are much pleased to see that the borders of Zion are being extended in different directions, and supposing that a report from Virginia, the mother of States, and favorably lown in the history of the church in an early

day of its existence in the Western World would not be uninteresting, we will therefore would not be unascreeting, we will therefore give a brief sketch of the church in Beford county, now extending its limits and unfurling its banner in Campbell county.

On last Saturday, in obedience to a call from the church above named, we next with the members near Lynch's Station, in Camp-

be incomer near Lynch's Stabon, in Camp-bel county, twenty-four miles south of Lynch-burg, for the purpose of calling some assistance in ministerial work, which resulted in the slee-tion of Thomas Wood to the ministry and Ogder G. Richardson to the deaconship. We preached four sermons while there is

respectable and appreciative congregations. El-ders Heavy Beahm and John Danner of the Bedford church were with us.

This church has almost entirely grown up ince the war under the labors of the Brethre of this section of the Valley of Virginia, and was under our care and oversight until within the last two years, when it was organized and became an independent church by the ordination of the hrethren named above, and new numbers between 140 and 150 members, with six ministers and fire deacous.

six ministers and fire deacous.

The first sermon I preached in the Baptist
church in the village at the station on Friday
evening, the minister in charge, Dr. Lundey,
being present. Saturday night at the place where the church meeting was held, two mile southeast of the Station, Brethren Danner and Beahm preached, being unwell myself. Sunday and Sunday night I labored at the same place; at 4 o'clock Dr. Linsley preached at the same place. We, being in the neighborhood, went to bear him. He gave us a delineation of the pebear him. He gave us a deliteration of the pe-cularities of the Apostle Paul, the love of Christ, the transformation of the soul, the re-ognition of all Christians irrespective of dis-nece of creed or name, but failed to apply any test by which we might be assured that we were acceptable Christians. This is very nice and quite soothing to those who are disinclined to deny themselves and make the required sucrifices demanded by the Gospel. "But whose keepeth his word in him verily is the love of God perfected and hereby know we that we are in him." John 2: 5. B, F. Moomaw,

HOPE AND CHRYSTAL

C. Hope:

DEAR friend, I answered your letters in the DEAR friend, I answered the misropresentations and insultations and insultations and insultations and insultations and insultations and insultation of D. P. Saylor, but they would not admit it. II from wish not to answer your reterre address:

In the work of the control of the Progressive Christian. How came my private letter to you published? Praying God to iring you to consult with under the progressive control of the progressive and the profession which the said the profession which the profession which is all the profession which is a simple of the profession which is a simple profession which is fess all truth and to ask the true baptism which is from Christ, I remain your true friend. J CHRYSTAL

Bahway, N. J. March 9, 1880.

In reply to your letter dated July Stb. In reply to your setter dated July 8th, and August 20th, 1878, I showed you plainly that if you admitted anywhere pouring or sprinking or layman's baptima as valid, then I am on your theory haptimed valid twice; but if you condemn all this es invalid—which you did in your last letter—then in order to convice me that you have a successional haptism in form of trine immersion down to Christ you would

ave to prove beyond doubt cludes a thoroughly good number of this maga-zine. It hears the imprint of Houghton, Millin That there is not a link in it of pouring

 That there is not a link in it of pouring and sprinkling or ply baptism.
 That your orination, (if ordined) is in the same way derived [from a successional line of less who were never delified by irregular long time of the pour less in the same way of the pour less in the pour less in a constant on the pour less in the are satenic and hell-begotten" as much as the baptism I now have. You have never answer-ed, never proven to me those important points, still it is nearly two years ago when you wroke you had a great concern for my salvation. All you had a great concern for my salvation. All the proofs you have sent me have been railings and untrue accusations against the Brethren to whom you acted as an intimate friend in America. Dear sir, that kind of argument is worse than useless. You say that you have answered my letters and admit at the same time that the answers remained in your drawer, and Conclusion. Price 50 cents

you notified me at once that they were never

you notined me at once that they were next intended to come across the sea, beane they were only written for parties in America. I have used the press only as a medium to reach you when your abode was unknown to see, and when I could get no answer from you in my letter privately. What is the use? You o the answers.

to see the answers.

I do not know the papers and their editors you name nor where their offices are located.

I do not get their papers; hence it is no use for out to answer my letters there. Better send it lirect to me

cannot think you are upright and true; hence I transcibed part of your letter and sent it as a warning to the Brethren, and when I got t I sent them all of your correspondence, so that I sent them all of your correspondence, so that they could see it all and ables care as they deem-ed necessary. Nothing short of an houset con-fession of your wrongs in accusing the Breth-ren falsely will common see that you are a tree Chattan; nothing short of facts they your claims in regard to baptism and ordination are true will make me reconsider your faith and practice. If you cannot comply with this just request our correspondence on my part

May the Lord grant you and me to be cleaned from all sin in the blood of Christ Your least in Christ. C. Horn.
This is sent to the B. AT W. to be printed if

they see fit, or to send to you privately if they know your address. I send along stamps for thirty cents which were contained in your former letter to pay for returning you manu script which you thought Bro. Eshelman had sent me. C. H.

A manuscript supposed to have been written A manuscript suppored to have been written by St. Peter has lastly lives discovered among the property of a man munch Bors, who died last year at Jerusaleun, at the age of 106. The style of the work has led to the conclusion that it is unthentie, and it is rated that the London Bible Society, which has despatched a committee to the spot, has offered Bere's heirs the sum of £20,000 for its possession. The beirs, however, refuse to part with the manu-script, though it seems probable that they will allow the Society to reproduce and trans

LITERARY NOTICES.

THE ATLANTIC

THE June Atlantic continues Mr. Howell's "Unidencerved Country" and Mr. Atlerich's "Chiliscenter Tought," The articles of political Country of the Country o THE June Atlantic continues Mr. Howell's include merchants, manufactures, milway own-ers, and other wielders of the capital and ma-terial forces of the community. Dr. Angell terial forces or the community. Dr. Angell contributes another interesting series of "Rec-ords of W. M. Hunt." Professor Shaler, of Har-vard University, discusses the "Future of Precious Metal Mining in the United States," Freetons Metal Anomy to the United States,"
Mark Twain reports an amoning "Telephonic
Conversation," such as but few like Mark
Twain would be fortunate enough to bear.
Another engaging chapter of "Reminireaness
of the Jackson Administration" is given. Richard Grant White contributes another valoable
existing the second property of the contributes another valoable
existing the contributes another valoable criticism apropos of Furness's King Loar. Other new works are reviewed, poems are given from Longfellow, Miss B. F. Bates, Edwar Fawcett, and others; and the Contributor's Club, with an appetizing variety of good things, con-

"CLOSE COMMUNION,"

usors to Houghton, Orgood & Co

OR Plea for the Donkard People," is the *** OR Pleas for the Doukard People," is the title of a nest book of 102 pages, odited by Brobher Landon West, and printed by Brother Landon West, and printed by Brother Landon West, and printed by individual control of the printed by individual control of the printed by individual control of the printed by implies, Church Evision, Church Chrim, Bat or Part of the Community of the Control of the Printed Brother Control of the Control of the Printed Brother Control of the Control of the Printed Brother Control of the Printed Brother 101, Theore is no Standard for the Intelligence of the 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of the Printed Brother 101, Theore is no Standard for the Intelligence of tial, There is no Standard for it, By it we make Curselves the Judge of others, It allows too Much, It allows too Much, No Good can result from it, Special Beasons, Very Special Reasons,

FROM THE CHURCHES

VIRGINIA.

Lynches. We are encouraged to look to Jesus and wait the Lord's time to pour out his spirit u this people, and open their eyes to the truth of the Gospel. We believe God is moving upon the hearts of this people, and believe the Breth ren are sowing the seed. We have preaching once a mouth in a school-house. On the 2nd Sunday of this month brother B. F. Moo was with us and preached three sermons for us. We were much encouraged in the good work. Remember us in your prayers. T. C. Woon.

ORIO

Dunkirk. embers of Eagle Creek Church en oyed another feast together in the service of od yesterday. Brother James Mc.Mullen was ar speaker. One precious soul was received our speaker. One precious soul was received by haptism. New laborers elected, brother Wm Bradford for minister, and brethren Solomon Redabsugh, Simon Bushong and Alva Beagle to the office of descon. Large attendance, and love and good feeling prevailed.
S. T. Bosserman.

INDIANI

We have had dry weather for some time but rais falling now. Prospects for fruit and crops are good, but this is the peorest place for meetings that 1 ever saw. The brothern come from Columbus and Middletown to preach for us but they have small congregations. The general health is good. I love to read the B. AT W., think it should be in the home of every brother and sieter. Then we would all be posted in regard to what is going on in the Broth-erbood. G W. MATHIAS. CALIFORNIAIn a letter from brother J. H. Miller of Milford, Indiana, dated April 26th, he makes the following inquiry: "What are you doing? How far from the Pscific coast are you? Have

ou an organized church, and any ministers? ort history of facts, financially, religiously. and frontier life would be interesting."

To the first question I answer, that I am farming, have homesteaded one hundred and sixty acres. Second, I am eighty miles from the Pacific coast, forty miles from Sacramento City and twenty-four miles from Stockton, San City and twenty-four miles frem Stockton, San Joaquin Co. We have an organized church called the "Chaperell church of the Brethren." Last Christmas when Eld. Jonathan Myers was here the church called two brethren to the min-

istry and two to the office of deacon. It now consists of two ministers, three deacons and sixteen members. The brethren have presching twice in each mouth. As to frontier life, in one sense we are on the

as to frootier tile, in one sense we are on the frontier of this great American Continent, as well as church bounderies, but in funncial huainess and population are in civilization yet; huaness and population are in civilization yet; nowhere else can there he much more risk of husiness than in this State. One man can and does sow and map a thousand and more acres of grain, or runs a dairy consisting of from two to five hundred cowe, making butter or cheese and all other business done mostly on a large scale. Run from four to ten horses to one plow of from three to six gangs; but this does not all result for good, for it keeps many a poor man from getting a home. For the himbings it is, or once was, grand, but the Chinese are getting most of the labor to do, as they can

hites apparently can. As for society, there are as good morel people here as any place I have been. We meet with people from almost every quarter of the Globe. As for the old Californians, we mean those who came here in early days, I don't think we ever met with a more kind-hearted people than they seem to be. No object to them when they erally all here a warm feeling for the Brethren erally all here a warm feeling for the Brethren when they once learn to know the doctrine. We have inveled for miles without costing us anything, except toll and ferrings. We some-times meet with those that are foreign to all

willing to lay down the commandments and doctrines of men and accept of the truth as the Brethren understand it. They say they never S. M. RIOGLE.

THE EVILS OF INTEMPERANCE

AST Sabbath I had the pleasure of hearing in an excellent sermen from brother Mikesell of Troy, Ohio, apon the above subject, and the brauty and hoppy influences of temperance. It xcelient sermon, one in which the speaker's heart was wrapped, and one con taining so many points which I think should be brought before the minds of the people oftener than it is. It is so seldom that we hear a sermon upon this sobject, by our ministers that I often wondered if our people were entirely guiltless, but I had known that that was not the case, but brother Wine, in some closing remarks, enlightened our beclouded minds in that respect. He said "It was so art to make a coldness throughout [the congregao." O, are our members afraid of the truth ton, sy some other denominations are? Salaried ministers dure not preach the truth as they often believe it for fear of wounding the feelings

of those upon whem they rely for support, but what are our ministers afraid of? Are they fearful they may have to preach to empty houses, or of losing their popularity? Let us all pray for more courage for our ministers if that

Brother Maksell spoke of the misery and hou or which follows excessive drinking, not only of the one who drinks, but to his family, his friends, his neighbors, and to the country general; for whiskey causes more than balf of the fearful crimes which are now being committed throughout the country. He then urged his bearers to do all they could to preent it, to pass by and not patronize the cery or saloon even for the necessaries of life, but trudge further, even for miles rather than to help increase the profits of the one who keeps those despicable resorts. He would not seeps those despitable resorts. He would not have the farmer sell his grain to the distiller, neither would I. He would not have barley raised, neither would I. If by raising harley we can make a snug little sum, would it not be ten times, yea, a thousand times better for us to raise something also which will do good rather than barm even if it does not bring you o much pelf? Yet I see some staunch old me

"so much pelf? Yet I see some staunch old mem-hers and even ministers raising the same! Do you ever calculate, dear brethren, upon your barley when you are thinking, upon the money it will bring you, how many souls! twill send to hell, how many homes it will make missen-able, how much tax you may have to pay to support the criminals, and how many pauper it will make? This should be enough to deter you from ever trying it again. Brother M. would not have us use alcohol as a preservative for camphor. Do you say you cannot do with-out it? Have you lost faith in God so far as to

think he will not provide something else as a preservative for it that it might not do the barm that alcohol does? God has ever yet supplied us with some 'new thing when the old failed. I was once in a descen's family before my connection with the church, and he and his

m always kept their "bitters bottle" handy, to keep them cool in summer and warm in winter and also to ward off sickness (?) as if they were not bringing upon themselves, by the very nse of the article, a worse calamity than any sickness ever could prove to be to them. sexness ever could prove to be to them. This good old deacon would sometimes force the vile stoff upon his little six year old grandson for the anuscement of it, and thus tamper with one of the most dangerous weapons of Satan. O how often since have I wished that then I might have had more courage to warn him of his rash deeds! I shall try and lose no more opportunities of that kind, even though it may offend my dearest friend. Brethren and sisters let us not condemn our dear ministers when

work and board themselves much cheaper than they hold forth the truth to us enilty ones, but let us strive also as ministers, as tes parents, to do all we can against one of Satsu's strongest and most powerful egents; having the courage and faith of Paul to go about presching against it, and cheered by the thought that if we "put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine whereunto thou hast attained."—I Tim. 4:6.

FIORA E. TAGUE

times neer with none that are toreign to all that it good. As to brighous society, we think that it good. As to brighous society, we think the property of the

DANISH MISSION REPORT

A sister, Ind. C. Wine, Oregon,... Lydia Watts, Ind,... .3.60 Samuel and Mary Emmett, Ind,... ...1.00

C. P. ROWLIND Transport Lanark, Ill., May 15th, 1880.

REPORT The following was received as missionary funds for the southern district of Iowa: Mt.Etna Church,.... Nicha Valley J. M. MANSFIELD, Sec'y.

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The Prince of the House of David, or, Three Years in the

Reason and Savelation—Dy B Milligno. This word absold not only be read, but marefully studied by every minister in the brotherhood, 22 50 Reynoldsburg Debate—An end debate between Benja-min Frashin, of the Diciples, and John A. Thempson of the Baptists. The reader will likely get more infor-mation from this work on the design of beplane, work-ing of the Holy Spirit, atc., than any other book of the

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THIS is the name of a new musecal book pr pared by Brother D. F. Eby, for use in the family in Rible schools and wherever neanly desire to praise God by singing with the spirit and with the understanding.

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Hill of Chicago, and will be published at once so as to be ready for delivery this month. In size and form it will be like "Gospel Songs. "Its ment no doubt will commend it favorably to all lovers of good singing. Orders will be received at once at the following rates: PAPER COVER.

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W. U. R. R. TIME TABLE.

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DAILY BRETHREN AT WORK

AND LANARK GAZETTE.

VOL. 1, NO. 1,

LANARK, ILLINOIS, JUNE 1, 1880.

PRICE 5 CTS

	STATIONS.	
MAAG		
7,95		

Pursuant to appointment the dele-gates and others of the First District of Virginia met at the Germantown meeting house on the 3d of April and organized by electing Brother Hyl-ton Moderator and Brother B. F. Mooman Secretary. The meeting was opened in the usual manuer, and while the elders were in the private simple obligation but a blessed private council room, the ministers present lege, and is expressive of the relation ongaged themselves in exhortations, exasting between Christmins—thought

12 M Sung a hymn and adjourned

After refreshments, the meeting was re-opened by singing a hyun. 1st Query. Insamuch as the ripture teaches the observance of the

The author of the query was called

Flory. Wants an explanation. Thought it should be frequently ob-Thought it should be frequently ob-served, but not on all occasions. H, bowing the head expresses the senti-Lemon referred to former decisions -thought it a mark of distinction, and should be observed, especially when wanted no change in the, usage of our

of Western brethern. They did not salute generally, (that is, in all public places. Outsiders did not like it, our young lacthern often avoided it for of worldly scoffers-thought it would work best to observe it only at Peters-Thought it ought to be

bouved everywhere. | form of a Flory-We should let our light holy kiss shine by keeping God's command-

I. Barnhart,-Thought by neg-lecting the command we less love for it-preferred to observe it everywhere

not uniform we should restrict to religious meetings.

S. Boone Thought we ought to practicable, and we recommend it at love eachother enough to salute them all times and places

S. Boone Thought the hand and kiss should always accompany such-

to be a definite understanding as to when and where it should tahlished---thought at certain times not to observe it---it would be lawful but not expedient---urged the adop-

G. Rico Refered to Apostolic instructions---thought it could not be properly limited-thought Christ would not be displeased with a general

tions mentioned in the scrip ures ... explained the ... "Salute no om by the way,"thought the five eferences to the kiss of charity dif-cred from all others—thought in tould always accompany the hand, unmers, smiths, threshers, &c., said that was the usage of the ancionts---

allowed the world to laugh as much and of my word," &c. B F. Mossow It is the Christnorld has its mode...Soldiers have their mode ... gave the true philosophy of the subject of salutations--not a

it a part of the cross and should be enjoined at all times and places---thought it a back of grace to seek to avoid it thought it dangerous to limit it to religious meetings don't begin to yield to the pressures of the world else all will soon be swept

scriptime concerns us.

Kike of Charity, is it of general oblisentiments expressed by the last speaker. The form of the salutation expressed the relation existing between

mout of recognition of the presence of a follow-being. The salutation of the right hand indicated the relation of friendship for enemies, have other uses for the right hand. The Apostles recognized this philosophy, and gave us a form of salutation expres-Christains, that of love, and the kiss is recognized the world over as the

I Parsley Was glad and edified by the investigation and discussion of

I. A. Moonaw It is the church's form of salutation, but it should be a B. E Mooniaw Thought all should

ove each other sufficiently to give the salutation in spirit and truth.

I. A Moomaw Thought unfriendly brothren should get friendly, as then solute each other, and not before

lest they be guilty of hypoerisy D. C. Moomaw Prenoved th Proposed the following susser which was adorted: Let the salutation be observed in all cases when the hand is given where

overywhere regardless of what the world might say Referred to the cause of Home Missions, and it being an nounced that there were four a function of the Paters L. i. ... ones on the calendar, it was on motion

of D. C. Mooman agreed to appoint a committee of five brothren to examine them and consolidate them into one and present their report to meeting on the following day. Brethren I Peters, M Brubaker, I. Parsley, H. Hylton and B F. Moomaw were chosen as the committee.

B. F. Moomaw moved to adjourn Sung the 110 hymn. Exportation to thankfulness and humility by I, Slusser---prayer by B. F. Moomaw. At night Brother Evans of Lunen-

P. Nininger-Salute no man by the meeting bouse to a large and at-

Meeting opened by singing the 283 bymn and exhortation by P. Nininger. session was to consider the following query, which does not appear in reg-ular order numerically' owing to the contentration of the four mission

2nd It is according to the usage of the church to hold council ascet-ing to consider the cases of congrega-

I. A. M. explained, the principles of the query,
Peters Thought the old brethren

of the senser. S. Boom Testified to the same. B F. M. Thought it contrary to settee and religion as well as the age of the brethren, and proposed to answer no with as much emphasis

The answer was put on its passage

such preliminary measures as will

secure the early establishment of a Brethren's Grphan Asylum and Hospatal for the aged and infirm-

D. C. M. Explained the objects ought to be obtained by the estab-

The children of indisent brethron and sisters who are orphaned in their infancy would have a comfortable our poor members who subsist on the charities of the church could be better ular method. Cited cases where heethren's children had been lost to the church by being left to the accidental training of indifferent relations and alms. Showed that the institu-tion could be self-supporting by obtaining a sufficient fund to purchase a farm and put it under the monage-

P. Nininger Approved of the

D. C. M. Referred to the princely follow their example.

proposition---thought it next in im-H. Lemon Referred to former action of the D. Approved of the principle, but thought it would work

the author of the movement had the right to expunge the objectionable clause, and it was accordingly done. L Neff Called for gospel authority for the establishment of an Orphan

At mean protect around a property of the party County, lately converted to the brethreo, and formerly editor of the land the best way to do it would "Apostolical Times," preached at to provide a good home for them.

estimated, and the objections more spirit among the ministry, thought a than balanced by the ustvantages—Godly church would without solicite poor a special object of the care tation, supply the wants of poor ministry. and love of Jesus-thought relations sisters; the church should be educated should care for their poor where it to the duty of assisting them. The was possible, but there were many who could not thus provide for them --- referred to instances where the un-

fortunate poor are sulty situated--thought the church should adopt
some plan to secure the best results are arged that christainity requires of us.

B. F. M. fully approved of C.

Hylton's remarks. A. Kinzie thought we would not reap as much advantage from the institution as we P. Nininger set forth at length the advantages of the Asy- be to supervise the business thereof lum. B F. M. urged the propriety of entering on the work. of entoring on the work. Purers exhorted to carefulness in initiating a movement of this kind. I. Barnhart thought it would not work fa-

vorably and that it could not be sup-ported. I. Dunner thought it com-I. Danner thought it comsupport. Let us have faith in God chuled in private caucus that there and go shout the work. I. Neff should be no discussion of the anomathought it a departure from the uncient may of the church. I Barnbart said it would encourage consistion among brethren; that the rich would give liberally to bave it said they gave more than others and mus therefore opposed. The following was proposed and adopted as an au-

tion and let them make such arrangeto a necomplish the designs of the Que-cry and report the result to the next Methodism what could be accompli-D M.

Query 4th. The Mission Question as follows : Seeing that thousands of our fellow-creatures are dying without the of Christianity thought our progress Gospel as it is believed and taught not common state with our opportu by our church, what is our duty [to

them and how is it to be discharged?

B F. M. explained his position on the missionary question; referred to former harmonious proceedings; dis-chained the authorship of the proposition to organize the district into a quent in regard to her great Commission, and thought there was more

danger in not doing enough than doing too much. Brother Lemon thought he had traveled more than any brother in the D., according ago, gave a history of the Pittsylvania mission work—forty members gained onterconserved and infirm to avail give a norm, a side of the old and infirm to avail give a norm, a side of the old and infirm to avail needs of its benefits, as they mission work—forty members gained usually prefer to stay with their in two years service—opposed the usually prefer to stay with their intervals of money for missionary work. H. Lemon Prefered to have the was formerly a Baptist) thought fit bestfren dwell together in unity. Herpital feature expanged D. C. M. Western brethres had gone too far in the direction of the solaried ministry system: opposed streumously the money basis of our ministry; thought

It for the equilibration of an Organia at the self-asserting agreed the stall in a bell it is previous and just the LANGE M. Region that is was in direct and positive harmony with the profit whereas only in the profit will be a positive harmony with the case of the stall the profit. We are commanded to wis the facilities of the profit of the profit will be a provided as pole here for them.

A. Hillom Advocated the conduction of the Angelous-Bookship was the Georgia pole and not some and the conduction of the co

the supposed difficulties were over- by and more of the self-sacrificing the result of their labors :

Resolved, that the obligation rests ministry is done both by the self-sucrificing minister and the contribution material aid by the laity in behalf of section to be under the management of three brothren whose duty it shall and to apply the feamers according to the requirements of the service promoto the desired objects. B. F. M explained in detail the

working of the plan. It was conof the committee which elicited exeral brethren. Under the ruling st une put on its passage and passed of course with a few dissentients. I ascertained that considerable opsition would have been developed had a general discussion been permitted Permission was given D.C. M Let therebe a committee of two make some general remarks on the brothsen appointed in each congrega- subject of missions. He complimenteport the result to the next.
These committees shall be
it by the congregations.
I this. The Commission of the vast amount of work yet to be
done before the 1,390,000,000 of the

bussan beings who now live on the earth are converted to the doct-ince nities and pressed the importance of an united effort of every brother and

The delegates voted for reg tires to the A. M. and Brethren H. Lemon and P. Nininger were chosen in a few very appropriate closing re-marks and after singing the 104th hymn and prayer the meeting adjourned.

We are much rejoiced to chronicle the proceedings of a meeting characas controlled this one. Love union were the prolominating fea-tures and it afforded us another illus-His experier and characters un-farorable to such proceedings (he How sweet and pleasant it is when

I will take occasion here to say for the benefit of certain brothren who have expressed their opinions that the "Moomaus" were working up a it would roin the charch: commest-ed the self-eacrificing spirit of the old to do all the preaching and get the

ereasury. Now ask those brethren who are cultivating your fears whether they can show the same record. I apprehend that the contributions of our family will greatly exceed our reecipts. It would hardly be recented good business policy for us to neglect our extensive business concerns solely for the small pittance that will be those brethren who fear we will mo-mopolize the presching offer to do our are and assume the responsibilitie for \$1.00 per day and expenses and how soon their fears will vanish liko smeke. Let us cultivate a more charitable feeling toward each other and be slow to cultivate unchristian-

D. C. MOCMAW.

INNUAL MEETING POWER. Since the first "Big Meeting," in 1778, which was called together to taking consider the question of ouths, there has been a multitude of tomas presented to conference from ear for disposition. It our annestors were skilled in

inherited it largely.

like auspicions.

General Conference of the Brethren Church, and is composed of reureentatives and non-representatives duly elected and authorized by the variou. District Conferences. To these are entrosted the queries which have been sent to Annual Meeting for consideration and final There are twenty-five district or

sub conferences, and these send up twenty-seven persons, who compose the Standing Committee. In addi-tion to those, each sub conference is utitled to as many delegates as it has members on the Standing Comsuittee. The work of this commit tee is simply preparatory. Work of he committee is importative until approved by the General Assembly, ent the election of the officers of the meeting. The General Assembly is composed of members of the Standing Committee, delegates, and all other members present. Official position does not guarantee extra judicial functions in the final dispecition of opertions. A lev-member setting their t great dectrine of equality ity, in addition to equality, could be ocured by permitting any faithful, no as brother to assist in the preparatory work. But we did not start out to suggest reform in this partic-ular, hence "pass it" over to other

2 The work or business of Auused Meeting consists in the examinntion of questions relative to church government and the opplination of obediental and redemptive principles. Two kinds of opertions relating to the application of generbe noticed further along,

the remaining ten cents back to Bro. problem bangs another-the process Annual Meeting. Meeting this no authority to decide scriptural questions, it follows that it has no power to enforce its decisione. To say that it has no nowe; is going farther than the facts war rant; for it has the power to tore -the power to win by goodness and long-forbearance. All its acts must be performed in love, tempered with

> About the year 35, or -horlly of ter the ascension of Carist, a diffi ulty arose among the disciples at Jerusalem concerning food and rai ment; and in order to settle it "the twelve called the multitude of the disciples" together, and submitted the operation. Here was a disagreeand the speatles did not atternat to adjust it themselves and thus usurp nothority, but they called the multitude of the disciples unto them, and requested that they choos seven of their number who had the proper qualifications to attend the matter. This we regard as the first General Conference; and the usanner in which it was conducted is worthy of our sincere attention

or to year for unposition.

If our annestors were skilled in king questions, we certainly have been the Brethren at Autich wherted it largely.

What is Aunual Meeting?

and at once two Brethren were and the control of the state of the stat This is an important question, and chosen to present the one to the and others. Accoult Meeting is the Jernsalem. There was a 'multitude' to note that when a decision was reached it was by "the apostles and sentatives and non-reprisentatives
Members of the Standing Committiee and delegates are representatives
duly elected and authorized by the
duly elected and authorized by the only difference between those of the first century and those of the nine trenth is that then there seemed to he no occasion to hold them ally, while now they are regarded as necessary. We give it as our opinion that a general conference triesnishly or quadrennishly would be amply sufficient for our brother-hood. However, we submit this to

wiser heads. We now look at the character of mestions which have already been

We now been supported by the discount and decided:

Does the American decided by the decided and decid

Such decisions are founded upo the Word, hence in harmony v class of questions which are not founded directly upon the divine-constitution, hence are to be re-garded in the sense that the judgment of the mojorily is superior to that of the minority. The following is given as one of them: that of the min

is given as one of them:

'How is it deemed best at the
yearly meeting whather first to hold
council, or first public needing and
commanion? It was considered as
expedient to commance-on Lord's
day with public meeting, and in the
evening to break the bread of communion and afterward to hold the
council."

Gouncest."

Here a question of procedure cones up, and the gospel being allent, the judgment of the church was sought; and when given it was will be noticed forther along.
Whether these neckings are diviney multorized, is a question with
The New Testament is God's consome. This question will probably is ducussed at this unceing.

3. How shall the decisions of Alman Maring is repeated?

4. How shall the decisions of the second of the second

differently. The difference armes with us, not with the divinely inspired constitution. Knowing that we are constantly differing on the application of those principles, the question arises, Who shall determine quisition arries, Who shall determine which is right? Who shall determine which is right? Who shall then; tution uppended, has done consider-mine what the Line mays? Shall label toward arouning apposition to the few or the many? If the tew, Aunual Meeting. It just to then it only becomes necessary for a charge-kanual Meeting what really may be shadly an along no accuration belongs to others? If Aunual

Constitutional questions are con-stantly arising in this country; and if there was no tribund to deternoine and settle these questions, there would be constant discord and to another until it reaches the Sume Court of the United States. This court is presumed to be impartiol, I armed and duly qualified to decide according to the evidence, the law and the constitution.

when a full investigation is had the judges render judgment in l with the facts and law. This court in rendering a decision usually precedent as authority for its action. And if a judge chooses to deliver an obiter dictum, it is regarded as of considerable weight, because it is presumed that he has given the case

special attention. However, we do not consider it as safe for our Aunusl Meeting to deliver an obiter West dictan; but we do regard it safe to Fig. Dist. Vn. We then regard the Annual Meet.

We then regard to Annual Meet.

North East O.,

West O,

Smaller O.,

Smaller O., tions of church government, and the application of obediental principles. In performing this work, however, a distinction should be made between questions of fellow-ship and incidentals. Questions which can be answered by clear reference to the Word or Constitution and those which are merely ex-pediental in character. These lines should be clearly drawn, so that the

and destroy members of Christ's hody. The decisions which have not annexed to them the clear testimony of God should not be made a bar to fellowship; for it is only by the Law of God that enght can be slarmed as to the result of such a course. God's order means final victory; and happy are those who recognize every principle of the di-

Should there he any doubt as to the character of a question, its besid be deferred a year or two, so as to give time to examine the Law of Christ; and il it be found a proper question, founded in truth, let the testimony be given as the reason for We believe very would object to a compliance where the testimony of the Book is given. On the other hand, if the

or relating to local interests, let it be referred to its place of origin, with the recommendation that the members bumbly how to the love and good will of their beavenly Father, or if a decision must be given, let it be in the full light of the Judgment apon expe diential matters, such as has been given relative to conducting cour ils, ko, should not be made a bar to fellowship, seeing that it is ha on human judgment only. But those decisions which are founded on troth, and which have appended to them the words of Divine Wu-

question he simply one of prud-

is we are inclined to look in at it will enable the brotherhood to hold anderste, unjudicious and imputment manner in which some attempt

mus tachand up alone on a question belongs to otherw? It alone on the color of the But we plend not infallibility for Annual Meeting. We plend that due caution be exercised; and that its work by so defined that even may fully understand it. doing this, however, we are con-scious of the fact that Annual Meeting cannot plea-e every one. No judicial body can do that. Nor should each one labor for his views alone; but let every brother and sister remember that it is impo ble to maintain peace unless proce

principles he observed. To this end may every sanctified heart labor and THE REPRESENTATIVES. The members from the varie

estern

Districts assembled in the b meeting bouse in Lanark, May 31st., 1880, and upon roll-call the following responded as members of the Standing Committee: Eastern Pa. Middle "--Western" --C. Bucher

M M E

C. Bucher,
Jas. Quinter,
Lewis Kruusel.
D. P. Saylor.
David Long
P. Nininger,
J. H. Lemon.
Jac Thomas.
P. J Brown,
J. P. Ebersole.
Jos. Kanfman.
Jesse Calvert Md., D. Brehtelbimer. R B. Miller. M:ddle Southern - R B. Miller Euoch Eby Deniel Dierdorf John Wise J. S. Snyder. John Thomas C. C. Root. S. S. Mohler. J. Lichty. M. F. Bare. Issue Miller Northern III , Mudde lows, -Southern lows, -Northern Mo., Southern "-Nothern Kan., Southern "-Michigan, -

Samuel Harleyone may not be mistaken for the Eastern Pa, other, and thus confuse the mind W. Brumbaugh H. R. Holeinger Western " S-c'd. Dat. Va., Northeastern O. Northwestern " John Flory Samuel Garren John Brilliart John Brilliart George Holler. D. B. Sturgia. John Wolf. Jacob Rife. Geo. D. Zollers. David E Price. - T. D. Lyon. D. E. Brubaker. - S. A. Garber. John Stretch. Northwestern "Southern Md., Middle Southern III., -Southern " -Middle Iowa,

Mich No Delegates from Southern Kan sas. Northern Kminas, Southern Mo. North Mo., Mo., Northern Iowa Western Md. and Eastern Md. Western Va., and Teau. have no Representatives on the Standing

On the 26th, white Geo. Shales was assisting in patting up a test on A. M. grounds, he fell from the souffold and broke three of his ribr. It was a narrow escape from a more serious injury.

Brother Bashor spent a with the Daville churh Obio, just before starting for A. M. and sevenforty-five baye confessed and returned to the Lord since spring. Brother Moore has sold the outnex at work and it will be moved

to Ashland, Ohio, and published in connection with the YOUNG DISCIPLE. Bros. Bashor and Worst of the PREACHES STRIVED ON the 26th and will look after the interests of that

Rain en Mouday mormus vers much interfered with pedest Leave your order for "Bible School Echoes," at B at W office. About seven bandred persons ar-

rived on the 238h, and nine hundred on the 30th. Have you purchased some tracts and comphlets for your neighbors and friends? Now is 'be time to

procure them. We tender our thanks to Bro. John Peck and others for their labor to procure us reports of meetings on Sunday.

Three handred arrived on Sate day p. m., and notwithstanding the terrible rain, we believe all were comfortably lodged.

Three or four hundred bave been arolled in the army of the Lord in Northeastern Obio, during the pa year. The Lord be praised for all his goodness.

Sister Julia A. Wood arrived on the freight at 10:15 p. m. so enferbled that she could not walk, and was therefore carried from the in a chair to M. Teraratt's, where she is kindly cared for.

Brother John Harsburger's adress in Good's Mills, Va., instead of Cross Keys, Va. Persons who refer to almonac for his address should remember this. J. J. Good. Gross Krys, should be taken out of almaone as he is deceased,

Go to Editors tent in A. M. ound and buy a copy of the Waynesboro Discussion. It is nestly printed pamphlet of 216 pages, and shows just what the disputants, Bashor and Bergstresser, have to say on baptism, Lord's Sup por, and feet-weshing. Price 50 cents. For Sale at this office.

OFFICERS OF ANNUAL MEETING. Enoch Eby, of Illinois, Modera-

John Wise, of Mulberry Grove, BL. Reading Clerk. James Quinter, of Huntingdon, Pa, Writing Clerk. John Flory, of Bridgewater, Va.,

Duor-berper ASHLAND

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ELD. A Y VHARP,

4chland, 0f

SUNDAY'S WORK.

The day was ushered in by clouds and threatened rain, but by len A. M. the sun appeared and by necn the cheering rays indicated good weather for luture meetings.

In Lanark services were held at various churches. At the

Bro. James Quinter presched from Hosea 6:3. "His going forth is pre-pared as the morning; and he shall latter and former rais unto the text as expressive of confidence and assumpts. We can and should

ek the Lord. God is active; and the Savior expressed this idea when He said: "My Father worksth bith-erto and I work." An idle church be calamity in any country for its influence is against pure prin ciples. Christ went forth in the work of redemption, and he goes rth in pleading for us.

prepared;" that is he looks forward arranged his plan. So must we prepare for our work. We must prepare for our work. We must study. The youth should prepare for old age; the well for sickness and the living to die. The work of redemption was prepared thousands of years before the spostary of one race. God's going forth was pre-pared; hence we can settle down on a course of knowledge, on a course a course of knowledge, on a course of wisdom. God's laws are immu-table. They are as certain as the morning and the evening. Infidel-ity can not destroy God's going forth; skepticism can not overturn his immutable laws. Hesven and his immutable laws. Heaven and earth shall pass away but not the law of God. There will be no Bible in heaven—that is no book made of paper and leather, and printed in of paper and leather, and numbed in plain type, but the truths of the Bible will be there. We will need no meeting houses there; no little, contracted place in which to wor-

will be our worshiping place. Christian principles are sure; and we want certainty on which to Knowledge shall vanish away but truth and charity shall never fail. The speaker closed with an earnest appeal to bold fast to the truth and finally obtain the crown

ut the great illimitable space

DARTIST CRUSCH

Bro. John Wise discoursed from Heb. 6: 7-9. Theme, Salvation.

No theme is so interesting to me as Salvation. Some differ from me and ay the dearest names to them are "Home" "Mother" "Heavon" but disconnect these from Salvation and

there is true enjoyment in these. Home containing parents, broth-ers, sisters, wife and children, would without the hope of Salvatio

Mother, My mother died when was a boy. She called me to be hed side and told me "John, be a

Heaven. How can we think of eaven without associating it with Salvation implies recemption from

Things accompanying salvation. Ist, enlightening the mind.

Think the spootle alluded to this
the chapter. By enlightening

we do not mean the wisdom of the orld, but that religious instruction that makes us familiar with God and

The naturalist may say we can of God from the study of na-We can learn much of the ower of God, but can learn nothing they are they that testify of me" is preciate the good and the true.

a divine command. We are not Knowing the power of sin we are ouly to have the mind enlightened given strength to withstead it. Bro.

but shall 2nd, Taste of the beaven-

ut shall 2nd, Taxte of the bearength of parden of our sine through Jean

To illustrate; my brother gives me an apple. I look at it; it is beauhelit; it is mellow. But when I tests it I get an idea of the quality that I cannot otherwise get. The highest joy that we can have in this life is to taste of the beavenly gift of the knowledge of sins fer-given; a foretunte of the glorious prospect of inheriting a home in

3rd. We must be partakers of the hely gheat Some say we cannot be partakers

of the holy ghost as the spostles did Perhaps not in the full sense as they did; but we can be partakers of ite canctifying influer If any man have not the spirit of Christ he is mone of His. Then we must be partiskers of the holy spirit

must be partiskers of the moly spirit of Christ. Peter on the day of Pen-tecost said to the courerts, "R-pent and be beytized and ye shall receive the gift of the Hilly Gaust." No It is said God's going forth "is doubt about it. 4th. Tusting the good word of

> It comforts the heart in hour of affliction and helps us to look to God in humble submission to his will.
>
> 5th, Ta-ting the 'Powers' of the

orld to o The world to come is that future world or place that the rightcom shall enjoy after death. The re-demption from sin will be consummated in the world to come. Death is the result of sin. At the resur-rection of the dead we shall with glorified forms clad in the habiliments of heaven, clothed in immortality, come in full possession of the world to come, and can challenge the grave and sav, "Ob Death where is thy sting. Oh Grave, where

is thy victory." When we shall meet the Lord in the air and ever be with the Lord, that will be salvation. Let us then seek salvation while it is called today; let us try to have our minds enlightened or things that portain to our salvation let us taste and not only taste. drink deep from the fountain of the the world to come, and be partakers of the Holy Ghost and eventually enjoy the full fruits of eternal salva-

At 3:30 p m. Bro. P. J., Brown prenched in the tabernacle. Text, Isa 35:17. God's bond has divided this by line. There are five lines

with which we are intimately con-nected. The first we have all proceed: most have exceed the occ ond; many have crossed the third; none have crossed the fourth, and the fifth we never cross. The first is the line of our being. All have crossed this. We received, when erossed this. We received, when coming into the world, that which can never be taken from us-im-mortality. Dar birth is a great

as all curs together, for he is the Savier of all. Each of us is an important factor in the world. The second line is the line of accounts. bility. Here the speaker dwelt largely on the circumstances of brcoming acquainted with duty. He showed that only such as know good from a vil are accountable. The third line is the line of regeneration A man can not cross this by simply

changing bis name, or his dress, or his speech, but hy being born sgain. The fourth is death, and the fifth that between heaven and hell—mis-ery and happiness. This we can never cross. All must cross the that perbains to our solvation by never cross. All must cross the the study of nature. That must fourth line, prepared or unprepared come from study of the Scripture. He was followed by Eld. S. S. Mob-"Search the Scriptures for in them ler, who showed that the difficulties yo think yo have eternal life, and and trials of life enabled us to ap

As had as fault-finding is, nearest skip to it is the proctice of indisverybody. Both habits are arong. and in avoiding the one be careful

not to run into the other. DO BIGHT

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Improved Farm for Sale. 160 Acres; good steek fan adjesting Eisler John J. Emmert. guire of

C. L. HOSTETTER, For Sale on Good Terms.

360 Acres of land, all join fare, acil improved; 100 acres of has all the improvements on. The

I will be ready to take any one want-ng to buy, to see the forms, whenever key may wish, as I live in Lanaik. W. Phillips.

SELL OR TRADE 280 Acres very favorably located in His County, fown. 200 perces angioved acres in prairie is acres in rectain communication in the heart flood buildings, most water as

240 Acares, I offer my farm of 240 acres, attended four males north of Lena, Stephenson Co., Ill., for sale. All unable outlieding good house; large barn; out-houses: FRRIT TRES BEARDLANCE;

Propring a relies and executions that

Running water and everything that makes a farm designable. About three moles from the Brethren's meeting-house. "For price, terms or other in-formation, address: JOHN KREITZER. Lens, III.

80 Acres of as far Familia Land as the in Carrell County. Well febred, as illetings, good buildings, good stocks, byran good beving orchard. Have good wind mill,—everything in first-glass order.

MEAT FOR THE MILLION WEED & HIXON

HOME-FED CATTLE

CHOICE ROASTS. CHOICE STEAKS CHOICE MEAT

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AT THE

Corner Grocery You can find a most complete lis-

STAPLE & FANCY GROCERIES

CROCKERY. SALT, LIME.

CEMENT. ETC., ETC., BENJ. NOBLE.

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The Genuine Geise GRAIN SEPARATOR !

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THE BRETHREN'S Normal College,

HUNTINGDON, PA.

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A House well furnished, is a pleasure

GOOD FUBNITUBE.

GOOD CABPETS!! We Take Pleasure in Inviting Your

Attention to the FINE ASSORTMENT

Of goods m this line at C. G. Gibbs & Co.,

LANARK, - - - ILLINDIS. BEING DESCRIPT TO BLUON 2000, BIG

Gunther's Chicago Mead. ICE CHEVA VAD TEMONVDE

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endier contrelioner

PLASTERING HAIR "SOLE ATTOMOTO 0.5. 0.0

Brethren's Hats!



Remember the Place.

EBY BROTHERS.

Don't Scratch A Poor Man's Back all your Life, try-

SHODDY GOODS, When you can get the

Best - Fitting Suits Made from the best Cloth in the market,

FOR LESS MONEY By Giving Your Orders to J. G. SHELLER,

LANARK'S Merchant Tailor

Fresh Granges and Lemons at the Cash Grovery Hou California Canned Fruits at the Cash Grocery House.

Nearly 2000 persons ate supper at

the tent last evening. A full line of fresh groceries at

the Cash Greecery House All kinds of fish in kits at the Cash Grocery House.

Great excitement in political You can save money by huy

roceries at the Cash Crocery Straw Hats, fans, and umb

The genoine Rocky Moontain Selvia for este at A. Shumway's Drug Store, Lenark III.,

Parties having railroad tickets to sell should call on M. M. Eshleman

as a number wish to purchase. Yesterday nearly 1,000 person ere seated at the tables in the dining tent in less than two minutes

Thirteen coaches filled with pas sengers for the Annual Meeting arrived yesterday between 7:00 a.m. und 6:00 p. m. More to follow.

The Brethren filled the pulpits of all the churches in Lagark and preached to crowded himsels, and we helieve to general acceptance.

J. S. Flory of Colorado does busi-ness at the Colorado Free museum near the Brethrens Printing office call and see him. Brother Worst has a "Slow, Con-

servative and Fast" article in 'the last Preacher. Plenty of truth in

Bro. Sharp, President of the Ashland College, Ohio, is on the grounds and did some good work in

the pulpit Sunday T. J. Elder his got a fine lot of new carriages something entirely, new in the line, and would like the

people to give them a careful Mount Morris College has a pres at euroliment of eighty-one students, the enrollment for the year is two hundred and five and also

very good prospects ahead. Bro. Silas Hoover preached in the Tabernacle yesterday at 10 o'clock a. m. About three thousand persons listened to the very logical and edifying discour

Bro. Jesse Calvert preached in the Abrahamic church Sunday evening to a large and attentive audience Press of business prevents us giving a synopsis of his sermon.

The nobby grocery house city is found in the brick block, where all first-class greeries, dried LANARK, - - ILLINOIS and canned goods, dried and smoked meats, and fish always in their

The Progressive Christian is rep rescuted at the Editor's Tent by our al brother, H. R. Holsinger Bro. H. is the first editor of a weekly newspaper among the hrethren and the Progressive Christain exh hits his experience and ability.

An Expressman the other day at the Fort Wayne Depot indulged in a little of his Irish wit at the ex pense of brothren passing through Chicago: when a bystanding police man said to him: "Barney, if every-body was as harmless as those prople I would be looking around for another job."

We have received a copy of Der Bruderdote, the german paper published by Bro Geo. Aschenhrunter, of Vinton Iowa. Now let our German Brethren take hold and give it a living patronage. The Editor is in the A. M. ground, in Editors tent and will attend to your wants. EDUCATIONAL FACILITIES

Mount Morris College

THREE DEPARTMENTS, Collegiate, Academic and Commercial !

Collegiate Department

Academic Department mprises four courses of study, of litro pour each, vir. Cissulest, Latin and Scientific Scientific and Power's

Commercial Department

FINE STONE BUILDINGS! BEAUTIFUL GROUNDS!

45° Epoma melt furnished and beated by those, Good brand at peaconable rates. Sem-J. W. SPFIN, Press., Mr. Morrie, Ht.

D. T. WEED'S

CHAMPION

AND GRAIN SEPARATOR WORKS LANARK,

This MILL is the Best in use. I challenge any Mill in existence to compete with it. I invite inspection. All orders promptly attended to. Every Parmer and Grain Buve

Alter will do all Made of Iron and Wood Turning

REPAIRING!

MAKE MONEY SO

SAVE MONEY!

We me prepared to say to the read-ers of this paper that we can make it an object for you to trade at

The Center Store, Where you can get better targe in all kinds of

DRY GOGDS MEN AND BOYS CLOTHING

NOTTONS BOOTS & SHOES,

RUBBER GOODS! In all of which you can save money trading with

Reynolds & Graham,



COLORADO Free Museum! INDIAN RELICS,

MINERAL SPECIMENS. MOUNTAIN VIEWS, ETC.

one, come all, and see. Admir on free. J. C. FUNDERBURGII.

RUDOLPH LUECKE. Tonsorial Artist

NEAVING, SHAMPOONING & HAIR CUTTING



The Eclipse Farm Engine.

will soon be on the look-out for more Farm Machines, none of which are of more use than the Steam Englise. We seed not here write of its utility, for this is well understoo by all intelligent, progressive farmers. The ECLIPSE seen so nece where you have made to come and another you be already to the seen and the second of the FARM ENGINE. This is not respect to well adapted to farm week such as threathing, shalling, etc., in Summe Autumn, and to sawing, grinding, etc., in Winter and Spring, so that it may be used to great advantage at all as

FRICK & CO., Waynosbore, Pa. Lock Box 10.

The Days

Of long credit and high prices are po Now the prident housekeeper buys where she gets the Best Figures for Cash. The

C. O. D.

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Boots and Shoes Of the Vinderstance and Gel for Figure

CUSTOM WORK AND REPAIRING A SPECIALTY



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READ OUR WARRANTY ON THE VICTOR. carrant our Victor Hultern to be well made and well find

Or one reason, and to STEM, HULL and CLEAN MORE CLOVER SEED IN THE SAME LENGTH OF TIME AND UNDER THE SAME CIRCUMSTANCES, THAN ANY OTHER MACHINE IN THE WORLD, placed in the hands of a competent

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BEMEMBER, You can Get the Best of a rich farming at the place, and Boots and Shoes and adjoining the \$25 to \$40.

DORR & ROTH! For further information, address the indersigned at Waddam's Grove, III.

GEO. SHUDT.

N. B. — Come and Sec Us (

DAILY BRETHREN AT WORK

AND LANARK GAZETTE.

VOL. 1, NO. 2,

LANARK, ILLINOIS, JUNE 2, 1880,

PRICE 5 CTS.

Special trains will be run as follows. query with its explanation, and thus COUNT WATER STATIONS 100 NO FEED FOR AN Dr P M . Ar A M AF T. 150 To Freeport 645 T. 150 To 80 Shanks 56 T. AF A M \$23 E-18.1RK

AFF M Sayanes | 500 A M OFFICERS OF ANNUAL MEETING. Ruoch Eby, of Illinois, Modera-

John Wise, of Mulberry Grove III., Reiding Clerk .. James Quinter, of Huntingdon,

Pa., Writing Clerk John Flory, of Bridgewater, Va-Door-keeper

AT WORK

About 5,000 Bretbren in Conneil

Harmony Prevails Meeting opened by Enoch fiby by inging byann 238, after which be ed in prayer. Fifteenth of Acts led in prayer. read by John Wie

Rooch Eby-Allusion has been de to the object of the meeting We are not here so a legislative body, but to decide mati ready made. We do not delaw arready made. We do not de-liberate upon what is clearly ex-pressed. We want all who take part in this meeting to bese their rks upon the law of God. We expect much disputing, as we have me here should be determined to have his own way.

R. H. Miller. Stated the organ instion of the meeting and gave the duties of each officer. He moved that the rules of 1868 for the governing of A. M. be re-adopted. tion carried. Also called up the query from N. lud, asking A. M. to require a minority to yield to a large majority. Following is the

query:
"Whereas the progress of A. M. 64
1879 was unnecessarily delayed by the
apposition of one elder to an asswer
to the desartifaction of must, we ask
the desartifaction of use A. M. to

but I have been where the majorities were against the decisions of A. M. I. Studebaker If the word "also" is in harmony with the genera the general rder of unanimous I favor it too.

M. Siasler. Would meet my ap-

probation better if the query and answer referred to were confined to

this meeting.

H. R. Holiuger. This query is simply to give us another rule for the government of this meeting. Last year an insignificant minor-ity could carry a resolution against

the desire of an overwhelming ma-R. H. Miller. Standing Commit tee cannot originate a query, but we made a motion to bring this matter

up first, so that this meeting could have the benefit of it. Hees. Has it been the general order to have a mimority control the

C. C. Gibson. Some say the query

with the exulanation is good enough. cerned by the query and its answer whose marrieth her which is pat alone, while others will take the away doth commit adultery.

Query amended as follos where the nujority would attempt a departure from the Word of God and the general order and manges of the

No husiness from Eastern Penn-

sylvania. MUDDLE PENNS.

A man married a woman and lived with ier only one year. In this time she became too intimate with a Mormon preacher, the heaband knowing this to be a fact, he sought an opportunity to apprehend them, which he did. She went to Mormon meeting, in

olid. She went to Mormon meetlier, in the evening on the resturn home. Mr. Carmon (the Mormon president) and took exception to it and speck to her subset it. She rich this, and speck to her should be subset it. She rich this, and seek to her should be shou

then, he and his present wife mote ap-plication for membership, and a cons-sel was beld and the voice of the church when fifty-one to receive them, ofight neutral, and none directly oppos-at to receive them. And then they were received into the church by bay-lism. And afterwards some of the members broame directlished, claiming

would be held for that purpose. And the same members are not willing to receive or recigain them members. Now then we petiton the Middle Dis-tract of Penesylvania to send this query to Ansual Meeting to decide whether they shall be held as members.

A M.

8 Z. Sharp. This case is that of adultery—the answer refers to fornication—heave so answer. A M has not kept up the distinction. No instance in N. T. where like it is allowell in case of adultery. This is a case of adultery, bence the asswer desa masser? H. Let us not license adul-

tery.

II. H. Holauger. The proposed "an-ower" does not answer the question andred. I propose an answer that real-ly answers the question: "The meet-ing decides, that, under the peculiar-circunstance of the case referred to, these members shall be regarded as neclbers in (all fellowish):

L. West. It is indefinite in not ating who should forbear. Are the majority to forbear, or whom do

Jacob Kurtz. The church from which the query came would not be satisfied. No permis-

sion ever given by divine authority to give divorces. A permission in scriptures to "put away" but not to as before us is correct there is noth

ing of fornication in it, but is clearcase of adultery. H. R. Holsinger asked Bro. Sharp to explain his distinction between

fornication and adultery.
S. Z.S. In the Jewish law for nicators and adulterers were punishrently. Also a diffe the N. T.

S. H. Bashor. If fornication S. H. Bashor. If formication cannot be committed by a married person why does the Savior say: And I say auto you, Whosoever shall put away his wife, except it be for fornication, and shall marry an-

done.
A. J. Sterling. Only reason a man can put away his wife is for the cause of formication.
S. H. B. Repeated his request for an

S.H. S. responses.

answer.

Wm. Gith. Nothing in the gos
about "putting away and marry
again," Nothing our separate b
tund and wife.

Let the trouble Martin Nehr. Let the trouble be

J. C. vert. Three other querie on the same question.

R. H. Miller moved, that the questions relating to this subject be collected and submitted to a con-

mittee for advisement. after considerable discussion, it was agreed that other papers on the

agreed that other papers on the same question be read. P. J. Hrown The principle is the same in the two queries. Sug-gested that not all be poured out at other queries are coming

R H Miller The sin in these two queries is exactly the same Hence an answer to the one answers

J. H. Moore. Here is a difficulty that cannot be removed to-day. standing committee and Brother-hood are divided on the divorce hood are divided on the divorce question. Strong minds and good brithren on both soles of the ques-sion—can't decide these questions, without a principle he laid down, and one part will not permit the other to lay down the principle. S. Z. Sharp. Unwise to take any rash steps to-day.

D. P. Saylor read decision of A M. of 1868 and then urged a refernce of the query to this decision Jas. Quinter thinks the committee should be selected from the delegates.

gates.
All queries on the subject were referred to a committee of seven to be chowen by the Standing Committee out of delegates of the A. M. tee out of delegates of the A. M. The following were appointed: 3 D. B. Sturges, George Holler, D. C. Brubaker, Samuel Harley, J. W. Braumbaugh, Jacob Rife, George

ART. 5. As the District Meeting of estern P.s., for 1818 decided that there

thrm said decision of the Western Dis-trict of Pennsylvania?

Ans. This Annual Meeting decides that the council meetings referred to in the goopel were struct councils, called to attend to structal basiness pertaining to the course or churches in council, and therefore we confirm the said decision of the Western District of Pennsylvania, which contain this farther provision : "Nevertheles we think it good to meet in the caps

sel upon subjects that may not be clearly defined in the Bibbe."—For-warded to Anoual Meeting. H. R. Holsinger. It Western Pennsylvania has made an errone-ous decision and thus A. M. shows it, we shall accept at, and thus all

ork together.

J. W. Stein. Because of experi-

Jas. Quinter. This query seem s aim at the extinction of A. M. J. P. E'sercole thought we mus

an A. M. H R. Holsinger. Don't want to give a scripture reference that does not bear on a question. I want councils, but can't we have these councils, but can't we have these without arriptural authority? It is a question of remaity. We don't say became Paul wan a tent maker that therefore we put up this tent. Almost every sentiment expressed was reiterated by one or more of

here appear.

The first thing in order was the query from Western Pennsylvania, in reference to A. M. Upon mo-

Request from Western Dist. of call up and protect the ption of that Dist. sent up to A. M. of 1879, urging the work of Evangelization upon said meeting, and instructing the delegates to use all fair means to have the A. M. to accept and encourage said work, but which was deferred by A. M. of

Jas. Quinter. Sorry we have no been abled to keep up the interest i seemed to promise when first inaug-urated. Had some thoughts of a nissionary meeting at this A. M., out on account of other business

did not regard it as expedient. D. B. Sturgis. Am in favor of A. M. appointing a committee to look up the missionary cause.
P. J. Brown. Money was col-lected for the purpose, but now lies

in the Treasurer's vanit at Eiklick.
Pu. He does not want to keep it there, and wants to know what he shall do with it. We have the plan ty to do the work.

H. R. Holsinger, I move that this Augual Meeting adopt the work of Evangelism, and recognize the organization as it now exists, and recommend a public meeting to morrow evening (June 2d) to ad-vance the interests of the missionary cause, and hope and pray that the blessing of God may accompany

with the efforts of the Brotherhoos in missionary work. We in Mont gomery County have been carrying out the plan of A. M 1868. Not in favor of a plan with which he is not acquainted.

not acquainted.

M. Neber. Twenty years ago A.
M. adopted a plan good enough.
J. W. Stein. Only way is to get
the matter into the hands of this general meeting. Jos. Kanfman, Agrees with Bro

Miller on the subject. Hrohaker, Am in favor of aving the work of Evangeless to individual churches. J. L. Berkey. Living in Texas, I

presame all are not impressed with the importance of this as I am. Abram Leedy. Do not consider it expedient to defer the subject.

H. R. Holsinger. Asks why the money is not used.

Jas. Quinter. Explained that al-though he was President of the Society, the management is in the ense in special councils, regular conncils thare been established. In there a vital difference between a to pressut a plan that will barmon-

S.Z.S. Referred to the case of the special and regular meeting to dis-ine with other plans that have been additively to committed by any one who is not a fornicator? It cannot be by the complete any of the The following was nort intro-

ousself. "Insumuch as the scripture en-joins respect to the used (See Lev 18, 33), we sak the D. M. to petitisher. It is a support to the support of the petitisher youthful citizen to permit our made bethern at A. M. to occupy sout with any loser the Stanling Com-mittee, where they have better op-portunity to have precedings and also to give comes!

Query from Tennessee in reference to giving thanks before of after broaking bread returned to

church originating it, on account of not being explicit. We ask A. M., through D. M., to

We ask A. M., through D. M., is explain what is meant by the sea-tence, "in particular cases," in Min. of A. M. 1874, Art. 18: The propiety of laying all quentions before applicates before haptism asse publicly connecting the charch as te-whether they can "furbly where," Nov.— also whether such procedure would be any violation of the goppel, roceives the following naswer:

No, it is no violation, and this meet-ng grants the liberty to practice as those stated, and sends it to A. M. fer

the brothren see any cause for sa doing.)
J. D. Haughtelin. In the frontier

we have "particular cases," where we ask the questions publicly, in order to reduce our teaching to prise

ities,
I. J. Rosenberger. Am in favor
of laying the general order, but not
of taking the council publicly. We should acttle difficulties privately to receiving an applicant this prin-ciple would be violated-Daniel Brower. We know where this has been practiced and has pre-

to the ancient order, and if we adopt it there will be trouble. S. Garber. We stand in great

danger in this matter. D. Younce. No fears of objecting to persons disquabiled for member-Geo. Crips. Referred to the fact

that members made affirmation be fore the nethorities that non-resist-cance is a matter of faith with me ed some of the citizens testified that in receiving applicants the question was never asked.

It it is not contrary to the go we do not want to answer it by saying it will cause trouble.

H. R. Holsinger. If persons have we views, do not provide for their families, &c., what reason should we have for suppressing their crimes? Heal Hamilton. Does any one wish that all churches business be

want that aif churches business be done publicly? D P. Saylor. When Peter asked the question, "Who can forbid water?" Did he not do it simply in the presence of the six who are

companied bim?

J. Kiusley. Do any brethren ask:
any questions of the applicants
which they are ashamed of? Is it
wrong to ask scriptural questions
publicly? Any others should not

be asked.
D. N. Workman, Is it any vie lution of the gospel to lay the arder of these gospel's before the appli-cante publicly? to take the counsel of the church

publicly?

3. By doing this publicly we have a means of establishing the doctrine of the church.

4. By doing these things pub-

we refute the idea that we a secret organization, although we preach against secresy

By taking these things b fore the public, they are what we demand and we cannot be blamed trying to conceal corruption.

P. J. Brown. We want gospel Your order for a hundred years don't amount to anything. Have al-mays felt that I was doing wrong when I took the church out in pri-

S. Garver. All things may be S. Garrer. All things may be lawful but not expedient.

J. Harshbarger. The church al-ways has had the liberty to act ac-cording to her best jugment in regard to this matter

THE DISCUSSION IN THE TERDAY. Dame to look ofter our interests, they

There was considerable missing of points, some argument and an abundance of opinion in the speeches. However, a good Christian spirit prevailed, and the discusively and animated. Perhaps the Moderator will rule with a firm hand to day, and the disputant hold fast the word more and more and thus belp along vital principles But our Moderator is so "kindly-affectioned," so tender-hearted and forheaving that it is difficult for him to out off the desire for speech-makwhich strikes so many of us very often

e meeting hids fair to be pleasant throughout. This brings joy to the Christian's beart, for what is more humiliating than quarrels and strifes among people who profess to obey the Lord Jesus Christ. We id give evidence of high moral and religious principles. We need Jesus: that we stand far above the low and graveling stenes of men who know not the love of God nor Shall here God's blessings to day? There let un act like God's children. Keep to the right, hold to the truth, and great will be the success.

For months the mind of the rotherhood has been directed the great event to transpire at Lau-Ill., an event sffcetaug the from New Jersey to the shores of Uniformia and Oregon, from Michi-gan to Texas, from the valleys of the Middle States, from the pre-

dams of the West and from the Sunny South' homen streams to gan to flow toward the central the German Baptist Church inter-sted in their Aunual meeting but the rail-road companies as well, and the great trunk lines east and west

n hadding for the patronage uz in the fare was reduced so low as to case the number of passengers very much to the advantage of the od companies as well as to the brethren. And as these were passe principle vied with each other in showing k princes to these people making the "gathering in" a pleas-are along the route. Three days before time for opening council there were over a thousand visitors present, and the stream continued flowing until Sunday when about three thousand and presented them es for the bespitality of Lanark vicinity, but the Brethren bere and vicinity, but the Brithren bere My headquarters remain at the write fully prepare d for the emergen-ry, white many not members open-oil their houses for the reception of P. FAIRMEY.

SETTLED!

Lapark Designated as the Division S ation

For the Chicago, Milwauke & St Paul Railway.

Спролож, Мау 28 H. W. Wales, Lenark :

The Lanark matters are all adjuod to our satisfaction by Mr. S. S Merrill Locark is to be the inture Division Station for the Chicago Di vision, the Milwaukee Division, Rapids Division, the Rock Island Division of the Chicago, Mil-

no more of a question of doubt. D. W. DANE It must certainly he very gratify ing to the people of Lanark and vicinity to receive this intelligence, you may rest assured, so long as we have Messes Merrill Borren and

will never suffer. IL W. WALES, Sec'y

By special arrangement with the B. Q. & I. Ry, an opportunity was afforded the Brethern to vast Mt. Morris College of which many small- God unto salvation." A large per ed themselves. On Friday evening a large number of old Brethren and states stopped to take a look at the buildings and enjoy the sport of a number of students on the College Campus taking a game of foot ball. In the evening all gathered in the College Chapel to listen to a sermon by Bro Sharp of Ashland College. Among the hopeful features in the educational movement in our church may be mentioned, that so many

can be not to sell just determinent with the sell just and the sell just determinent with the My work is conserved with the My work is conserved with the My work is conserved with the sell just and the sell jus

cr. with any not newther open-od-their leass for the reception of white re-troduced to matter pleasure of Vostices. The rain on Sandrady Understand to matter the pleasure of 1% meeting had on Sandry the on-the-probability the bonds from the lease with waller every Donhard lease with waller of every Donhard lease with waller of the probability of the and wall years of the will be and wall years of the word waller clear of Langeit.

About seventy-five arrives no the

train last night.
"Is it right?" "Is it founded upon truth?" "Is it G d's work?" you rise to make a speech

The Waynesborough, or Bashor-Berg-treaser delate is relling very fast. Call at the Editor's tent and

get one. Prior, 50ets Bashor preaches this afternoon at 2 P. M. in the grove Go and hear him, and don't furget to buy one of his books (Bashor-Bergstresses dehate.) or subscribe for the Gospel

er. 50ets till Jan. 1st. Our Colleges are all in a verry healthy and prosperous condition The Breikren's Normal College has wankes & St. Paul Railroad, Now

the most prosperous against it ever had, having new hundred and thirty enrolled at present. Has been in progress four years. Ashland Col-lege has an excellent class of stueats with a present enrollment namety-five and an enrollment for the year of one hundred and ninety and excellent prospects for the fu-

> SUNDAY'S WORK CHRISTIAN CHURCH

tion of the world believed the Jewisl

hou of the world bolieved ble Jevis have the Jewis have the shower of God unture sheaten. Once the Jevish haw was good enough, but now we have no only vay of salvation. God's power for save, His power in creation, providence are to be adorted, but fo early seek that the save the had been decreased to be save. The save the save them by mirrole, and without minacles deny God's safe to save them the control was well without as with the can work as well without as with

and the number of the desired of the state o

means to save us in the elernal world. I have been often brought near the close of life, but I always thought if the cectors cannot save BENJ. NOBLE.

Men are at work all niong the Byron, and in many places the road is ready for the tier,

All those going east through Chi ago will do well to confer with Dr. noon to-day,

Sister Brower of Ervin, Ind. the received slight injuries stepnine from off the coach at Lagan rt, Ind, is better.

The Mississippi river will be sridged at Savanna by Nov. 1st. A double force of men are engaged in preparing the material for the great

Have you seen the great clock near the depot?

About four thousand pounds of heaf were delivered to the A. M. cooks yesterday, and six thousand nounds of bread.

The value of property bus in-wased at least \$100,000 in Lanark during the nost week. Within the next year, one dred trains will pass through Lan-ark daily. We know whereof we

make our declaration. Two thousand six hundred per sons ate dinner at the tent yester-day, and two thousand were enter

tained in the evening. No Committee to Brooklyn, Iowa.

Enoch Eby, John Wise and John Metzger assigned to duty in Urbana church History. Brother J. W. Stein pres bont three thousand persons in the

Seven persons have been haptized in Denmark since Easter. The Lord

Bin. D. N. Werkman preached to church Monday evening

Bio John Porney was at Orden

Bro. D. L. Williams of Bro-Mo., is very rapple afflicted with the

The church at Astoria, Ill., have been given R. H. Miller. Jacob Neg-

churches Pa., have sconred James Ouinter, John W. Brumbaugh and

We had the elessure of hearing Bro. R. H. Holsinger in the Lutheran church Monday evening. The expostion of Matt. 7:21 was ably and forci

Brether David Ems on the ground. Bro. E. is a diligent student and we take pleasure in breach-ing acquainted with him. No doubt he will give us some word sketches of

Miss Charlotte M. Binke, solicit and collector for the Protestant Or game Asylum Chicago was an the As-must Meeting grounds justerday in the interest of that institution. Bro. Hol-singer introduced her to the meeting in the morning. She gave a descrip tion of the work and character of the Anglum after which a collection taken which resulted in \$136.44

Rocky Mountain Salvia and all other kinds of Medicines for sale at H. S. PUTERBAUGH'S Prescription Drug Store.

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This is intended for those who wish to que bearesters for learning. No print until he as ed to make this Bepartment a socress. Y his nitribureages students can graduate in course in two years.

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Special attention pold to the passal and rel is tribining of students. The influence the A NORMAL INSTITUTE.

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The Genuine 6 GRAIN SEPARATOR !

The Peerless Farm Engine.

WHAT WE CLAIM

The Geiser Mannfacturing Co.,

Give the boys a nickle and take the sily and send it away.

Several boys at their own r dged in the calabouse Monday night

terday morning.

Carroll County has no

large a crowd gathered in one place

Dr. Cooky, of Freeport, came over to see the crowl Tuesday, and listened to the arguments at the A. M. One thousand six bandred por

bread were communical at the catis tent on Monday. In the resh vesterday the address of the Gelter Manufacturing Co., was giv-en Hagerstown, Md. It should be

None so blind as those who w sec, Pulerbaugh sells the BEST

Speciacles chean, The M. E. Church was crowded last

Monday evening to bear Bro. S. II. Bashor. Hundreds tunned away un-Not a very good week for booths-not the right kind of a crowd, neither eather just right-too cool, to

distip.

The whilem editor of the Mirror was around yesterday carculating among the crowd. He was maker the protection however, of Sheriff Solton.

Largest Stock of watches in the County at PUTERBAUGH'S. Form -A Released Ticket good on Minonk to Frequest and return on the Blinois Central. Call at B.

bis friends to call and see him at 11.

If there is any one thing Lauvek is noted for more than another it is her enterprise. Even the young Misses of the town have caught the spirit and erected a flower stand on one of our thoroughfores and dispose of button-

It is a fine sight to look within the that seems to absorb every other

For the Bulle Cream Lemon ade and I useh at All Hours "go to

An item that should have bee We refer to the Strasburg enryed out by a German with two juck

D W. CLEMMER.

you leave the oily.

This is it gala week for Linark.

Notwithstanding the rainy beginning. ed and everybody is in the best board our city is lotally free from p. m-

Alt Kinds of watch-repairing by a first-eless workman at PUTERBAUGH'S.

Prices reasonable and all work warhotner

The nobby gracery house of the

J. T. Valentine. | cents per copy.

A childdied very suddenly at Dr.

Corrosities. Call at the Colorad Museum and see there Fresh Oranges and

the Cash Grocery House Survices are held in the various

es to crowded congregation in the town of Lanark

How heautiful! is what the ladies say of those minerals, corols, &c., at the Colorado Museum. California Canned Fruits at the

beef and two thousand pounds of J. H. Worst, editor of the Preach er, presched in the Congregational

reb last night All kinds of fish in kits at the Cash Grocery House. Mr. Stagg of Indianapolis, a skill-

full stemographer has been engaged to make a full report of the deliber-ations of the Council. A full line of fresh greceries at

the Cash Gree ry House, You can save money by buying groceries at the Cash Crosery

Straw Hats tane, and umbreiles, the chesped in fown at the Auction

The compositors return their heartfelt thanks for the bountiful ply of ginger bread donated by

Bell Boyle. A. J. Sterling held forth the Word in the Lutheran Church last night, J. A. Ridemour in the Baptist, and Landon West in the Methodist. Just think of it! A heautiful specimen of gold-hearing are from Calorado, for 25 cents, at the Color-

ado Mour The genuine Rocky Mountain Salvia for sale at A. Shumway's Drug Store, Lanark III.,

The Standing Committee have assigned Eroch Eby, John Wise and John Metzger to labor with the Urbana (III.) church in the interest T. J. Elder has got a fine lot of

new corrisges something entirely new in the line, and would like the people to give them a careful

WELCOME You are invited to sull at our stor-mether you wish to buy goods or no et H. S. Poterhough's Drug Book and

There were about 13,000 ; in attendance at the Conference yesterday. The day was calm and pleasant, and the order very good. Remember that these beautiful

mineral caskets, crosses, specimens, &c., at the Colorado Free Museum, are for sale. Every one should se-enre something of the kind to take home with him. Early att-r dinner yesterday, the tabermoole was filled and the tone

was spent in singing and preaching; J. W. Stein and John Melager earnestly addressed the people on the importance of preaching the

Trains for Eastern points leave Chicago as follows: Pittaburg, Ft. Wayne & Chicago, 8400 a. m. 9:10 p. m., and 5:15 p. m. Pachandle route 8:40 a. m. 6:00 p. m. and 8:00 p. m. Lake Shore and Michigan, 7:13 a. m. 9:00 p. m. 5:15 p. m. to 30

never was such complete system erried out at any previous Annual Meeting as at the present. This is owing to the experience of past years and selection of Brethren In the title of n neat book of about

Contract to Let. which is the definition of the

A Visit to the German Baptist - Bunk-ard -- General Conference -- The People-Accommodations:

Lauari, the place of meeting of the Dunkards to General Confe thorty miles west of Chicago and contains about fifteen hundred inhabitants. The surrounding counover with beautiful residences, be speaking thrift and wealth, princially owned by the people who are olding this Conference. On arriving at Lunark, the Committee at once take charge of the visitors and a-sign them places. The capacity for accommodating strangers is tru-

ly wonderful. The prople of the village irrespective of denominational views, have opened their doors to entertain strangers, while all the Brethren are doing all within their power to make them feel at home. Some are entertaining as many as a hundred and even more. On step-ping from the cars, the strangers are taken to the tabernacle one half of a mile distant, and places of lodging assigned. The taberanconvex and comble of scating three thoroughd persons. In the center is a stend for the Moderators and Clerks, a space enclosed for the Standing Committee and a table provided for the reporters. The next object of interest, and of great terest to those who missed their meals on their way, is the hearding nt 168 feet long, 62 feet wide, in which one thousand guests are sented at one time and by the strict sys-

tem inaugurated all can be seen moduted in one minute and a half.
At a short distance, in another di-rection from the council tent, in suitable quarters are the representa-tives of the "Brethren at Work," "Primitive Christian," 'Gospe Preacher," "Progressive Christian, "Home Mirror," "Young Disciple," and "Children at Work." Besides and uniform it work. Besides these quarters is the beggage room where any kind of beggage can be checked free of cost. All these ar-rangements with others that are necessary, are situated in the midd e

another forty acre enclosure is fifteen up with stakes driven into the ound, to which horses may be attiched, and an abundance of bay and grass provided for their use. A police force appointed by the town authorities baving their head-quarters near the grounds, take charge of the grounds and all the way leading to them. No smoking, vending of spiritonus liquors or games of any kind are allowed on

of a twenty five nere lot. Beside this

or new the place of meeting; but any one can purchase a ticket for one dollar which will admit him or her to three meals per day during the entire meeting of three or for days Ondanven.

Nine tramps struck a stump in Luciak yesterday. The police got after them, louded 'em into a box our and sent to other pastures fresh

30,000 Words in a Dictionery for 80

sold all over the United States for & ornts. See them at II. S. PUTERBAUGH'S.

Many a man has Lost his ole by the simple turn of his foot, but many a man has not made his fortune by not trading with Wilson at the Red. White and Blue, who keeps a fine stock of Furniture.

N. Fagan has on sale this week the finest lot of whips in the market. For all kinds of Harness Goods go to FAGAN'S

Farms for Sale!

Prairie Farm, consisting of 185 Acres well improved prairie
land; four and one half indes
north-west of Shannon, Carroll Co.,
libnols. Also five acres of throteland. A large bank burn and two good
houses on the place. Running water
and good wells—water pleaty. Prult seen and small fruits in abundance. School-house near. For further particulars call on the undersigned on the premises or midress idea at Shannon, Ill. JOHN RAISE

Improved Farm for Sale. 160 Acres; good stock farge; 2 additioning Elder John J. Francet Je. C. L. HOSTETTER.

For Sale on Good Terms. 360 Acres of land, all joining time, and former of land, all joining time, well improved; 108 acres of the new foliance of language to the foliance of the language time of the language time of the language of the language

Mt. Carrell, III.

The other is 80 acres, well improvenced in seven fields; large house; govern and other hubblings, 400 agrees, mostly bearing, and a variety their fruit; good cistern, well a windmill on the farm.

I will be ready to take any ug to buy, to see the farms, bey may wish, as I live in I

80 Action - Located are mile aventh

SELL OR TRADE. 280 deres very favorably incided in Buller serve to desire, form, 200 arres impressed; it reves to desire is a effect in evidance, commoncion to hear Gord beddings, good mater and a

240 ACRES.-- I offer my farm 240 240 acres, situated for miles north of Lenz, Stephenson Co. 1B., for sale. All under cultivation good house; large barn; out-houses; FRUT TRUES IN ABURDANCE; Running writer and averything that makes a form desirable. About three

JOHN KREITZER 80 Across to fine Parather Land as then

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Farm for Sale Chean RN

Farmifor Sale Cheap. 280 Arrest-Lected one write Brothers we moveling beautiful for the Lowerthy, Cartest Montey, Till To call the plants of the call to plants of the call to

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THE POLITICAL POT !

It Bells Furiously With Occasional Running Over

To-Day the Great Gathering Culmin ates to a Focus.

Everybody Wild With Exoitement.

At this writing there is every indication of sore trouble in the Republicar camp. So much excitement has not characterized any Convention sinc 1800 when the immortal Lincoln wa elevated to become standard-bearer of the Republican party in its infancy To-day the party stands on the eve of great struggle, it is hovering between within the party, and everybody is ask-ing his neighbor. What will the out-come be." The Republican party has resolved itself -into two great factions viz: One-man-government and a gov ernment by the people for the people Both sides claim a working majority with all odds in favor of the former They wait the outcome with bated breath and a prayer for unity, for with the Republican party, torn assunder dissentions and strife, what will the future hold forth to the world?

DON MUST YIELD. Chicago, May 31.-At a me of the National Committee Judge O. F Hoar was elected temporary chairman for the convention, and Col. J. H. Roberts of Chicago was appointed temporary secretary This morning twenty-nine anti-Grant members met, and resolved to stand by each other, and demand Don Cameron should pledge himand to follow their instructions; otherwise they would depose him To-night the committee met and Cameron declared he would do what GARFIELD MOVES

New York, May 31.—Under the guidance of Gen. Garfield several auti-Grant men held a conference and achieved their first victory. Edmunds withdraws and the Vermont and Massachusetts delegations on for Sherman, who appears to be gaining fast and seems to be the second choice of many Grant

Thirty-five hundred Grant men have arrived in Chicago from Cincinnati with a hand to boom for their

It is claimed that New York will give Blaine twenty votes and Pene-sylvania twenty-five.

Upon the whole it is said that Grant stock is lower than at any time since the gathering.

"If you beat Grant," said the gentleman, "you nominate Sherman-Bvery vote you draw from Grant "you nominate Shermanmakes Sherman's chances so much the better; and if you don't want Sherman for President you bad better turn in and help Grant.

London, May 30 .- A Constantinople correspondent telegraphs: "The great council of Ulemas has decided that Col. Commersoff's as-sassin shall not be executed, and that European intervention with the administration of Torkey will not be accepted. The Sheik ul Is-lam has refused to sign the order for the execution of the assassin. The Grand Vizier and other Ministers are preparing to resist European demands.

Collins, an intimate friend of Gon. Grant, received a dispatch from Ga Grant and wife leave Galean to-merrow for Dubuque; to visit a few days with the Hon. John Thompson days with the Hos. John Thompson and will probably remain there are till after the Convention. Mr. Collins left for Dubuque to see Gro. Lour cac, come all, and see. Admis Lins left for Dubuque to see Gro. J. C. FUNDERBURGH.

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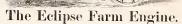
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of a rich farming at the place, and Boots and Shoes and adjoining the \$25 to \$4D.

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GRO. SEUDT.

K. B. — Come and See Ca.

DAILY BRETHREN AT WORK

AND LANARK GAZETTE.

= . VOL. 1, NO. 3.

LANARK, ILLINOIS, JUNE 3, 1880.

PRICE 5 CTS

Systes OFFICERS OF ANNUAL MEETING.

Enoch Eby; of Illinois, Modera John Wise, of Mulberry Grove.

Ill., Reading Clerk. Pa, Writing Clerk John Flory, of Bridger ater, Va.

Great Discussion! Annual Meeting Progressing

Finely-Lively Work To-day.

Meeting opened by prayer by Jan

Moderator remarked that it was hoped the younger brethren would not take un the time from the older.

NORTHEAST OHIO.
Is it any violation to our Savior': when members are to be received ed into the church to instruct them in the presence of the entire con-gregation in all the principles of the gospel as the church understand them, and then ask such person or persons whether they agree with the church in the faith? If so, let them answer in the presence of the and take the council, upon receiving them to find out whether there he objection to receiving them also in the presence of the er

Ed. Formey. The brethren have bren using two methods in laying the requirements before the appli-We have no express law ex-Persons are more free to ask ones-

John Wiss. We want to see it there is any gospel violated. The text repeated yesterday, "can any man forbid water," &c., was spoken to converts and believers alone. . Calvert. We do not go to Pe ter's language for ovidence, but to hrist's-John 18:20.

A. H. Miller. Too much time

phicetion, the objection is to be statto the church only.

Decided as follows: Decided as follows:
"Answer referred to last query.
And where there is any cause of objection or reason known it should be made privately or before the church only."

Committee on query relating to adultery and fornication reported. They reaffirm the decision of Art. 1, 1868, and postpone the question

The report of committee adapted. Do the brethren in council enme the practice of taking up p lic collections at church ded services on Lord's day to pay for meeting houses?

Answer—We think it not advisa-ble to do so.

Special trains will be man a follows, heather who for yours neglects to other like value ammented on the delivery of the stripture results of the non-attendance, and will not agree school house on the Sabbath day to try to attend church?

astend church without a legal ex-case. Then the charch should deal with them as disobolized members. Planed by meeting.

Softmass ours.

How is it considered by the hortition if a brother be eleved in meeting at a school knuss to beach the capacity of a land supraiser? Would at combine with the gospel or Sonday school.

Answer-We advise the brethren

English Prairie Church, Lagrange be done with brothren that teach the night in which he instituted the Answer - Such teachers should

cause so to teach, as it is not the teaching of God's Word; and if will not cease doing so they should be dealt with according to

I. Horner. My Bible tells me Joses ate the Passover. It has nev-er been taught publicly but pri-

Bashor It has been taught in the Brethren at Work.
I. Horner. That is true.
J. Hursburger. Matthe

and Luke say Christ ate the Pass over. If that he not the legal Pass

D. P. Saylor. Tell how Christ ste the Jewish Passover.
J. Harsbarger. The word Jewish

Bashor. The Bible does not say a legal Passover. Passover does not necessarily mean the Passover under

the old Jewish sconomy.

Query with its an-wer was passed.

Query about Elders circulating
petitions. R. H. Miller moved a
committee be appointed to collect the papers and prepare an answer.

J. Culvert moved to amend M.'s motion to send a delegate from each

S. Garver. Miami Valley Elders have been misrepresented, and want-ed petitions read before committee

R. H. Miller and other brethren stated the queries from Ludiana had no reference to the Miami Elder-

ship. Geo. Cripe. The Indiana petition vas urged on the authority of the

was urged on the authority of the Miami Eldership. S. Garver. The Indiana petition and Ohio petitions are not the same. A great deal of hair-splitting and cation took place in reference to submitting the question The query was submitted to u

Committee on "petition Committee on 'petricon'. Committee on 'petricon'.

Committee on 'petricon'.

Committee on 'petricon'.

Committee on 'petricon'.

Committee on 'petricon'.

D. F., Prince. As seen in I last to the I last to the I start to the I start

answer to attend church?

Answer by D.M.—They should be adminished again and again if ther still proint in neglecting to great the properties of the state of the

Innemuch os A. M. has decided in

Answer—We do not not necessary the office.

NORTHERN INDIANA.

Berfect law to govern the church in all things necessary to salvation, is it therefore contrary to the perfect law of the gospel for sisters to wear modest bats? If so give the scripture forbidding sisters to wear them and the gaspel authority for eutore Answer-Inasmuch as the wear-

ing of hats by our sisters is followis in violation of the apostle's lanis in volation of the apostic's lan-guage, "Be not conformed to this world," and "abstage from every ap-pearance of evil." Again, "Whose-ever therefore will, be the friend of

Will the Southern District of grant the District the privilege of appointing committees to settle dif ficulties and therefore lesson the lasaid committee fails to settle the isid committee mas to settle the lifficulties, then either party can appeal to A. M., for a committee Answer-It does ask A. M. to Passed and referred to A. M. thing

Agreed to by A M. NORTHERN LLLINGS

brother who indulges in the filthy tashion of the world in the use of tobacco (except for medicinal pur-

Answer-No; both fashions Sec Romans 2: 1, 3, 21, 22, and Matthew 7: 3, 4, 5. Endorsed by Annual Meeting

Since the gospel plainly teaches that members should give according to that which they have and not ac-cording to that which they have not, and whereas some violate this gos-pel precept by refusing to give their ortion; and to remedy said viola ion the church by more than four fifths of a majority adopts a system by which each member's nortion is fairly determined, may not said church enforce said system under

to the gospel? 2 Cor. 8: 11, 12, 13 Anaver-Yes: the church may enforce said system.

Wm. Moore. This query is based on gospel, and is any one excusable D. Price. As som as I take the position not to pay my portion, I show that I am covetous, and we

who are in indifferent circumstance ity. No more sin to give gradgingly than to carry the Lord's maney in his pocket. Why not, therefore show each brother just what his

share is and compel him to give it. P. J. Brown. Suppose a congre-gation whereof four-fifths of the church were not worth as much as the remaining part, and in such a case these might be an imposition of the four-fifths of some unneces-sary expense. Hence I would like

D. P. Saylor, Will not allow those who pay nothing to rote any-thing on me. There will be a demand for funds to carry on college

J. D. Parker. Let every one give as the Lord has prospered him. not think we can be compelled to give according to that which we

ciple in this is wrong. The system of four-fifths determining what each one shall give, is wrong, and not formed upon the word of God. Sup-pose four-fifths would decide to build a orphons home and would compel all to pay so much. God accepts free-will offerings. As one time, at Jerusalem, all things were comm but it is not so now. H. R. Holsinger. We decide all

other questions by a majority. In one-fifth rich can say to the poor trolled by your judgment on then

lish. The moral sensibilities of the Christian must be reached, and then of the wants of the church. But the moment you connel members to on establish a religious hierarchy.

D. Shively. If it is not a good thing we can change it. We are

M. M. Eshelman offered an Millar accorpted

The following was then adopted : As God accepts the free will of-fering, we will not force Brethren to comply with said system, but when it is plain that Brethren retuse to give their proportion on acosition they should be dealt with according to Matthew 18. Query in regard to going outside

of standing committee to select mod-Ouery in regard to enforcing A

M. decisions. Moderator explained M. decisions
the query.
D. Price. Not carrying out decisions is the cause of present

I Studebaker When overseers have not carried out A. M. decisions

John Wise read the scripture re-gred to in the query. Western P.s. Is not find's book good enough? It you will send R. H. Miller acted as moderator brethern out sound in the gospel we-Jess Calvert. This meeting

D. B Sturgis. What do you de with members who do not concrde to home councils? We agree A. M. makes no law, but is an expounder. It decides what the law is. It is th duty of the highest authority we duty of the highest authority we have to enforce its decisions.

J. A. Rid-nour. The minutes state A. M. decisions are only nai-vice, and that nothing outside of the goopel can be used a test of fellow-

cut A M decisions, but oppose ap

pointing brethren to travel over the D. N. Workman. As the query

R H. Miller. Because brethren do not live up to decisions is no argument against them, no more than if brethren do not live up to the gospel, proves the gospel to be

Reery article in the minutes not in harmony with the gospel should be eradicated.

How Far Haze We Proceeded? The Council yesterday was rather more animated than the previous day. Many good speeches were made, and on some questions the debate was quite protracted. We observed that the admonitson of the Moderator to the young brethren. had a saintary effect, as many of th

tity, thus giving the old the lead for once. We are not certain that for once. We are not certain that it is best to make too frequent refer-ence to "old" and "young," yet if the young heed reproof let it come This year the majority rules in all cases. This is a decided improvement over the old way.

provement over the old way. In all judicial questions the mejority should prevail; but how far have we one? At the class of the account the subject of Annual Meeting powers was stall under considers. tion This will be the first thing before the meeting to-day, and The petiting from Southern Onin will probably be brought out before the days service is closed. Since queries from Northern Illinou are yet to be considered; also those are yet to be considered; also those from Southern Illinois, Middle-Iowa, Southern Iowa, Northern and Southern Mo., Kansas and Neb-raska, by land work, hard argu-ments and soft words the end may be reached this wrening. The spirit of the disputants was commendable, and our moderator manifested a a disposition to push work rapidly The Democratic attempt to

The Democratic attempt to con-trol the action of the Chicago Re-publican Couvention in b-half of Grant is important. But the Democrats will be entitled to their salvantage if there be enough sche mers and pliant tools in the Chicago Convention to yield to their int

cropping signs, the third-termers feel whipped, and the inner ring of leaders have about made up the nds to stampede to Edmunds or Fish. Gen. Grant's personal pre-ference is said to be Hamilton Fish, his Secretary of State, and the pre-ference is said to be based on social sons. Edmunds is Conkling's sice after Fish; but Don is afflictd with doubts and fears as to his of his delegation to either Fish or Edmunds. The Illimois Boss is conlident he can deliver his henchmen to Edmunds, but he is not quite sure as to Fish. Don is afraid that when he switches off from Grant kis fellows will make a rush for Jim Blaine, who, after all, is the real "favorite sou" of Pennsylvania Look into the inner heart of the whole Keystone delegation and it will be found a "unit" for Jim, who is to their "manor born." There is There is eal of family pride in that brilliant boy, which sticks out every where and can't be disguised. Scratch a Pennassite say time and a Blains man is quite certain to pop out. Hence, when the "break" takes place, t will require mighty hard machine work to prevent Blaine from re-

native State, and Don knows it. If the Democrats were holding National Convention this week a Chicago, the resident and visiting ans would be throwing up their hats for Tilden as the outside Democrate are now throwing up their bate for Grant. Why? Brrause the Republicans believe that cause the repunicans meters that it will be easier to beat Tilden than anybody else the Democrats may nominate. By the same token and for the same reason, the Democrats are now all Grant men. They will have nothing undone to manufacture. ture bogus Grant sentiment. The corridors of the hotels now re-echo with Democratic enthusiasm at the nention of Grant's name, and the Democrats in the galleries of the Convention Hall will be the most demonstrative of Grant's par-

One of the amusing features at the Grand Pacific yesterday foreneon, was the invasion of the Illi-nois Grant headquarters by Col. R. Ingersoll. At the time Boss Conkling was holding a levee in the main ball not far awar, but when Bob's allvery laugh and hearty Bob's alivery laugh and hearty greetings of old-time friends were heard, Conkling's croud lifted like a cyclone and dumped itself down beside Bab. Judge John Olney, a Washburne man, asked Bob if he roald support Grant if nominated The reply came furiously first: "Voltaire once said that no admin-Voltage once say that no admisintration could be bod compared to
trum a country with so good a sell
trum a country with so
trum a France. It has been tried to
trum embers the scripture says, "All
dash may come sidently a saichly nomination of Grant will open up a desti may come silently at night new and vital is-ue. How many and carry away the soul of the little Republicum votes will be lose? I child and leave only a lump of clay. ould dislike very much to see bim defeated and to hear the Rebel yell al satisfaction that would go up from the South. As for myself, I shall support the nominee of the Convention, be it Grant or anybody be cut down at a momenta warning

Sounter Blajue stays in Washings, attending to business, but ever text says : "All firsh is etc." and anon casts an eye toward Chi. a very puthetic incident was re vgo, ever hopeful, vet preserves a

be anothen to.

Fix-Secretary Bonterell, a most street during to the automa reason of His. And when I look upon the old breibers are a fort or fifty ortes short.

Smaler Bruse :, mentioned acea in a secretary when I look upon the ed by the sales when I look upon the ed by the breibers are a fort or fifty ortes about. the case in manipole is a pass error and we ark the question, while case it is question of the pass to the Great table table

The birth-fermers are fond of begins with a small road, and begins diship people lecture on the int of be collarge and develop till it beliefly not always execute their own prepts. But we have a threat boult of grown flower. "All the parts to their own prepts the stress at a threat to half or grown." Some gifter is a street to have the fless of their determinant of the street o reading people lectures on the holting and scratching. But they don't always practice their own prefrom the Head Centre of third-termern himself,—from no less a person-age than Gen. U. S. Grant. Read the following from John Russell

Young's "Around the World with Gen, Grant," page 273, division 4:
"Gen. Grant said: 'I had only one condidate for the Presidency as my successor in 1876, and that was the candidate who could be elected. I took no part in the discussion antreedent to the Cincinnati Convention, because the candidates were my friends, and any except Bristow would have been satisfactory to me would have been satisfactory to me and would have had my hearliest support. Mr. Bristow I never would have supported."

If Secretary Bristow, the Heron-

les who brained the hydra-head-whiskey-thief dog, had been nomin sed the bydra-head-d ated at the Cincinnati Convention, Gen. Grant informs his countrymen that he would not have supported him;and if the Chicago Convention should anminate Gen. Bristow, one of the best and ablest R-publicans in the party, ex President Grant gives public notice that he will belt his nomination! On what grounds,

ceiving the fifty-eight votes of his then, can be claim the support of Bristow's friends, or of any regular party man, in case he gets the nom-ination for President? Can Grant and Logan bolt at pleasue, and yet om mound the support of other men? They occupy a very remarkable po-sition on the "bolting" question, to ony the least of it. F.

> A SERMON BY B. N. WORKMAN. For all fiesh is as grass and the glory thereof as the flower of the field."

This evening our main theme will be to show the similarity between to show how he must perish. I shall notice the three stages in which the grass may be found in the spring time—in summer end in Autumn. A few months ago the fields were bare but soon they became carpeted with a beautiful green. This has had a cheering effect upon our tearts, but soon we expect sp. Some years ago we auticipated a bounteous harvest, but one night the frost came gently, and haid it low, and cast a gloom over our prospects. We now come to midsummer when the reaper comes forth to cut down the barvest. As the grass springs up in the spring time, so the little infant that lies on its mother's become or its father's arm. It animates the parents and arm. It animates the purents and cheers their learns; they will look forward with foad anticipations when one day the parents may rest upon the care of their children, but child and leave only a lump of clay. This will humble the hearts of the parents. We now admonish our young friends to remamber that they should not flatter themselves with long life, but to remember they may

to make their home with a daughter, but such I would remind that the system of throughout.

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Parmil You are working for him."

The third-termere are fond of begins with a small bud, and begins

forest and the prairie with their strength, but they will begin to pass and wither as the flower. Strong men will not perhaps pay attention to this scripture. Others must give them a sip of water and raise his head from the pillow, his strength passed away as the flower of the grass. Some may glory in their wealth. I bring no charges

against riches, more than the apostle against riches, more time are apostor anid. "Charge them that are rich not to be Angle minded," for soon they must be laid in a narrow coffin they must be used us a narrow come and lowered into the grave. Some glory in their friends. It is well to have trends and I find no fault to leave them, but I want to remind you that our friends cannot save us they may stand around the dying souch, but they cannot save. I redying hed of my mother and desired to help her in her last struggle, but nil I could do wus to step up at her request and plant the last kess upon

her brow In my last remark I wish to notice that the grass that is cut down and stored away for future use, so are these that were cut down sud stored away in their graves. The Lord shall call the body forth at the

sound of the last trumpet. This may be a mystery. Some may ask whether we may know each other. I believe we shall have the mark by which we may know each other, as Thomas could know his Savior. I am not afraid that we shall not know each other.

The unregenerate too shall know sch other. They will retain their power of sight and speech. rich man in torment knew others and could speak to them. We may of the heavenly rennion in our mreting here. A sister from the east merets one from the west, the brace each other and weep for joy, Our joy that we feel in this round meeting gives us some foretaste of the hea

DRESS A woman's dress is the outward expression of her inner life. be course, vulgar, fond of display, and bent on low, material endy dress, though extravagant, will be an unconscious revelation of her character. If she be modest, self-reliant and collivated in the heat directions, the style of her ordinary apparel will hell her as the leaves elit the flower. the young girls are too often over-dressed. The rounded cheeks, the bright eyes, the waving hair of a girl in her teens, need only the shoplest setting. Rich fabrics and sumptoous adorning are more for ron, her dress gaining in grace ful fold and ample away as she puts on the dignity of years. The seaone teach us something here, if we go to nature for an object lesson. How different the charm of spring from the deep maturing summer, when the huss are decided, and the mir is laden with the perfume of a thousand censers! The school girl is only on the thre-hold of summer. She has not crossed it yet. Let her Drug Store. copy the sweet grace of spring on her graduation day.

A gentleman approached Charley and said "How is the Sherman boom tony?"
"What Sherman boom?" rsked

"I'm no Sherman man!" exclaimed

It is reported that the two great amuels of the Democratic party have split again.

C. M. Ferzer, of the Carroll Dem. ocrat, came over to be astonished, yesterday. He was not disappoint-

J. R. Gish, E. Ehy and J. J. Em mert have been named as a com-tee for Rock Creek church, Ill. The Arnold Grove church, Ill., as been given the tollowing com-nittee: E. Eby, D. E. Price and mittee:

It is said about fifteen pick-pock, ats were apprehended and taken care of at Shannon on their way to Conference

Many thanks to the multitude of sitors which favored our office with their presence the past five

"I just went to make one remark, is a common way of commencing a speech in the tabernacie. Every word costs money; why not make the remark without giving notice of the intentions Wednesday was ushered in by a

clear sky, bracing air and the sere ountenances of the brethren. The ocial and religious influences among the members during the intervabetween the sessions, is specially plearant to the members of the

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Lanark, Illinois THE LANABE GAZETTE

BY FRANK F LIVERMORE

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WEED & HIXON

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CHOICE MEAT Weed & Hixon

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Classical Department. This is therough and complete, and similar a at of other first-class colleges. Students com-ciling it, receive the drawn of A. D. Philosophical Department.

In this Course prominence is given to a nium! Sciences and Makermatics or i ledern Languages. Genduales receise the c tro of Fa. M. Normal Department.

This is intended for those who with to benoeitee for kniching. No pales will be do make this Tepariment a moreau, sit allabournes stedents con graduate surpole (no years

Commercial Department.

BUILDINGS There are all new, convenient, well it and venillated and espaids of accommon best five bondred stadesis.

RELIGIOUS A NORMAL INSTITUTE

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The Griser Manufacturing Co., WATNESSON, PA

Many questions are asked in the

Curiosites. Call at the Colorado Fresh Oranges and Lemons

the Cash Greery Hen Lewis O. Huramer of Free Discuss fame, is attending Annual Meeting-

Extra capses of the Daily for the wick, done up in wrappers and mailed to any address for 25 cents. How brautiful! is what the ladies w of those minerals corals, &c., at the Colorado Museum.

Queries which have been a the A M. and do not appear in this paper, have been tabled, deferred or referred back to the District. California Canned Frasts at the

Cash Grocery House. All kinds of fish in kits at the Cash Grocery House.

Up to last evening about \$1900, ad been received for Annual Mosting tickets A full line of tresh greceries at

the Cash Greeny House, You can save money by buying receive at the Cash Creery

Straw Hats, tans, and umbrelles, the cheapest in town at the Auction

WELCONE

Von are invited to call at our sto whether you wish to bey goods or not at H. S. Polerbangh's Drog, Rook and

T. J. Elder has got a fine lot of new carriages something entirely new in the line, and would like the cople to give them a carefo

Now for bargains at the Colorado Museum: be sure you get some-thing. Location, four doors above the Brethren's printing office.

Just think of it! A beautifu specimen of gold-bearing ore from Colorado, for 25 cents, at the Color-

Trains for Eastern points leave Chicago ns follows: Pittsburg, Ft. Wayne & Chicago, 8:00 a. m. 9:10 n. Panhandle p. m., and 5:15 oute 8:40 a. m. 6:00 p. m. and 8:00 p. m. Lake Shere and Michigan, 7:15 a. m. 9:00 a. m. 5:15 p. m. 10:20

The genuine Rocky Mountain Salvia for sale at A. Shumway's Drug Store, Lenark III...

WANTED-Everybody to 'know those goods at the Colorado Museum will be sold to day. Must be closed

from Minonk to Freeport and return on the Dinnis Central. Call at B.

None so blind as those who won't see. Puterbapoh sells the BEST Speciacles cheep.

County at PUTERBAUGH'S.

It is estimated that there 12000 to 15000 people within the city limits of Lanark on Wed-

markable medicine—the Indian Care
Oil—is in the city this week and invites
his friends to call and see him at II.

For the Best tee Cream, Lemonade and Lunch at All Hours, go to D. W. CLEMMER.

first-class workman at

And now another great day of the onference is gone, and we begin on the third day. It is a remorkable fact to note the utter quiet and per-

fect order that prevails Not a row has occurr d, not an arrest made acurcely a case of drunkenness, and these have come from other towns, But the crowd vibrates to and fro

between city and camp ground. At the grounds everything is perfectly orderly, everybody is minding his her own business, the magnitude of the crowd same to have agalloged up all device to make a disturbance d those not interested in listening

to the talks in the tents or in the grove, devote the time in wandering about, looking at the crowd and admiring the perfect arrangements for the entertainment of the gue-ts. The liberality of the people to be tured to the intmost, yet with the ever increasing crowd there is

always room for one more, and the This week will be ranks close up. This week will long be remembered by those living here and by those who will have the opto the GAZETTE office and be liberally ity of witnessing the gather

COUNTY SEAT NEWS.

A sumber of our citizens are at-tending the Chicago Convention. Miss Freeman of Springfield, is isiting friends in this city. The pulpits of our city were

pied last Sabbath, by members of he Dunkard faith. The M E. Sabbath School cele-

erated the birth-day of Robert Roller last Sanday. R. C. Hallet left for Springfield ast Friday, where he intends being

xamined for the bar. Sterm Dales of Plam river, was n town Saturday with a tame fawn: Quite a curiosity for the boys. Commencement rennion of the

M't Carroll High School, took place last Friday. Taken together, a proone interesting and profitable to all was carried out. The chief feature was, as it always has been the individuality. Sunday afternoon quite a numbe

of our citezens repaired to the com etery, to engage in the act of decorating the soldier's graves. Not bring Sensally known, there was not so large attendence as thereshould have However a pleasant time was had by those participating; we say pleasant, for it is a pleasure to pay honor to those whom we love and

respect Bro. D. He Gib-on preached is the grove at 2 o'clock p. m. yesler-day, theme, "Christ the Great Physician." Bro Adams of Somerset Co., Pa., following on the theme

"Christian Life" to an immerse congregation. Bro. Samuel Murray, of Peru, Ind., preached in the grove at 10 c'elects p. m. Wednes-day, followed by D. B. Gabson in exhortation. Bro. Ewing led the

Surging Good order prevailed on the A. M. grounds yesterday. . The propri-stor of the "Sutton Hotel," Mt. ll, and his deputies were among the throng. This, however, was not the cause of good order, for the mass are generably disposed.

The Brethren editors behaved pretty well yesterday. Bro. Hol-singer leads us in debato, and secre-All Kinds of wetch-repairing by a bis views. We opine be likes

Brs. S. H. Habor proached in the grown at 2 check p. m. to a vast where all fine-leading process, and cannot good, afted and amount of the pair. It was not and betterall fine-leading process, and cannot good, afted and amount of the pair.

About one thousand pieces of hag rooms vesterday.

In vesterday's issue, on rage one Yesterday's Issue said that 13,0

as were on the grounds. Do not leave Lapark without to

hasing a good book at the B. at W

titudes in singing in the Taberencie Who does not love the ballowed infic nce of singing? Eight conches from Freeport fil with passengers for the Conference ar-

rived yesterday morning. Se-scaches came in also from Savanna. Lear-On Saturday, a sum of money The finder will please veturn the a

A man lost has wife last Monday and came to the Tabernacle manager and bud the fast amounted. The couple are quite old and feeble and in the

Bro. J. B. Brombaugh, one of the dutors of the Princitive Christian attending Conference, and no doubt will be glad to see the readers of the P. C. and many others who should be-D. B. Sturges addressed the tent pesterday morning in the Spirit of God We are glad the, Brethren thus im

rove the opportunity to hold forth

Miss C. M. Blake requests as to tender her heartfelt thanks to the friends of the orphans, for their gen-erous contributions. Miss Blake is a DAKOTA

the C. M & St P. R R will find it to their advantage to confer Whenever more than a dozen

are ready to go, I will go with P Fabrury, Chicago. Julia A. Wood of Bremo, Vr., a prominent member of the Brethen Church is in attendance but in

feerle health Dr. P. Fahrney, of Chicago, a very genial brother, is on the the ground looking after the interest of members returning home through Chicago.

If you want a good paper for the arm and home, go to the editor's tent and subscribe for the WESTERN HERALD, 25cts to the end of the

The political convention at Chicago seems to have drawn away a very large number that would otherwise have attended the Con-

30.000 Words in a Dectlonery for 30 cents sold all over the United States for 54 cents. See them at H. S. PUTERBAUOR'S.

Many a man has Lost his sole by the simple turn of his foot, but many a man has not made his fortune by not trad ing with Wilson at the Red, White and Blue, who keeps a fine stock of Furniture.

N Pagan has on sale this week the finest lot of whips in the market. For all kinds of Harness Goods go to FAGAN'S.

Contract to Let. where all first-class greceries, dried,

Darian the pregress of the mechanisms, and cannot goods, dried and anothed

Borian the pregress of the mechanisms, and that always in their

interpolation.

J. T. Valentine.

J. T. Valentine.

J. T. Valentine.

Gro. Transverse. 'A been to bestd 116x20, 8 miles North East of Lazark. Contract will

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Prairie Farm, consisting of

185 Acres well improved practically four and one built many

160 Acres improved farm land of Plum River, for inloor, good to im, would make a good stock farm For full particulars aught to D. Kingery or Wm. Renner, Lamark, Ill., or ad-dress Ground Girls,

Improved Farm for Sale. 160 Acres; good steek faim; ambounts Enst of Mt. Carroll quire of C. L. HOSTETTER,
Mt. Carroll, Ill.

It now is,

The other is so acres, we'll imper
fenced in seven fields; large house;
barn and other buildings; 400 s
trees, mostly bearing, and a varied
other fruit; good elstern, we'll
windmill on the farm. I will be ready to take any one was ing to buy, to see the farms, whenever they may wish, as I live in Lucark. W. Phillips.

80 Acres. - Localed one mile to

SELL OR TRACE. 280 Acres very favorably local

240 Acress.—I offer my farm of 250 acres, asbasied four allies north of Lena, Stephenson Co., Ill., for side. All under unlivedion; good bouse; large barrs; ont-hones; resur traits in asmountet., Running water and everything that makes a farm desirable. Alout three unites from the Brethreet's meeting—uniter the Brethreet's meeting—

FARM FOR SALE 100

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J. G. SHELLER, TANARK'S

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BY TELEGRAPH.

CONVENTION ORGANIZED WITH JUDGE HOAR FOR PERMA-NENT CHAIRMAN.

CONDER OF MICHIGAN CHAIR MAN ON CERDENTIALS.

ANTI-GRANT FOLKS HOLD THE PORT. THE CONTESTING ILLINOIS

DELEGATION.

HOT WORK ALL AROUND [Special Dispatch from Chic.

Chicago, Ill., June 3d, 1880. Committee on organic ported the name of Geo. Hear for Chairman

12:45 p. m. It has been ar ranged for Col. Bob Ingersoll to re present the names of the Ulinois stestants in the conventi Frye, of Maine, moved convention

take recess till five o'clock Hale in speech said that o tion must remain in seat until the committee is ready to report.

19:40. Conkling followed Hale and said it would be well for the business of the convention to take a recess, and said it was not in orde to proceed till committee on credentials reported. 12:45. Conkling's motion to take

Committee on credentials have voted to admit the contesting dekgates from nine of the contesting districts of Illinois. Illinois 10th district will be excluded altogether. Motion to endorse the action of the Illinois State Convention was tobled. The committee has adjourned till 6 o'clock, without finishing its

Heuderson, of Iowa, said commit-tee on credentials not ready to report. Moved that committee on ales be requested to make repo Logan is speaking in objection faims credential committee should report first.

5:45. Logan said convention not preceed until it is decided who delegates to the convention are. and the rightful ones authorized to

aske proceedings.
5:55. Henderson said he wished fair play only, and asked why there should be dolay. (Great cheering and confusion in the gallery, and Chairman threatened to clear them if repeated.) Convention adjourned

7 p. m. Convention until 10 a.m. to-morrow. SOLDIERS' REUNION

The rate to Milwaukee and return from all regular stations on the Chicago, Mil wankee and St. Paul Roil way, will be only a cent and a half per mile (or less) each way. Selling days June 5th to 12th inclusive Return limit June 14th. Ex-soldiers and their friends will

all want to attend, and they will go by the C. M. & St. P., the road that

It is the Great Milwankes Line It owns a larger mileage than any other corporation in the world. It reaches with its own track, almost all principal points in Northern Illinois, Minnesota, and the territory of Dakota and Northern and Eastern lows. It forms with its connections, through routes from the Eastern Scaboard to the North west from the Lakes to the Great Southwest. It is the best built and best equipped railway in the West. Everybody admits it. The knowing ones all take it. You will take it now and every time.

Barnum is coming—to Freeport.

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Of long credit and high prices are past. Now the prodest bonsekeeper huys where she gets the Best Figures for Cash. The

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LOTS OF NOVELTIES

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Vol. V.

Lanark, Ill., Tuesday, June 8, 1880

No. 23

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

S. T. Roserman, Dunklik, Uhlo. D. S. Mentar, Waynesbore, Rocch Edy, Lenn, Ell. Bailel Vaziona, Virlen, O. B. Gulen, Chen Gerde, 10 J. D. Perry, Lengmon, C. W. O. Yustov, Mt. Mortin, III. Jake Matagov, Caron Good. S. Schler, Curreifa. W. J. S. Bestfeld: Lens, El Daniel Fazinian, Virden, El.
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J. W. Scothwood Mondardis, Ind.

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Stourts Paot. - Waynesbaro, Pennsylvania. Painter Creek Church; Rome Church, Ohio. Flora, Ind. Thoughts on Annual Meeting. The Great Meeting is Past.

THE GREAT PARADOX.

BY C. H. BATSBATION

To Sister Lottle Ketring, of Bedford Co., Pa, WITH God our great world wise philosophers are fools. Their "great welling words" of scientific bombast are idiotic gibberish to the soul under the tuition of the Hoty Ghost. What the Christian clories in name ates the Herberts the Cliffords, the Darwins, the Tyudalls, the Huxleys, the Buchners, and the Vochts. The gospel which they proclaimed has no God, no Christ, no heaven, no immortality. Our worship, our hope, our Bable, our Divine-human Redeemer, are to them the butts of ridicule and contempt. They claim to have reached the primal atom of being, to have looked into the enesis of mystery without going beyond matter; and by their half knowledge and nurblind speculations they have extorted from nature illions of the most abominable lies to demon strate that God is a superfluity, and the sacred rolume a huge falsehood. They have " vain in their imaginations, and their foolish heart is darkened. Professing themselves to be wise, they became fools." Rom. 1: 21, 22, All the inferences that these bloated athei

have ever advanced, and all the philosophics they have ever constructed, are "less than nothing and vanity" when compared with the ge, yet simple and glorious declaration of Paul in 2 Cor. 12: 10; "when I am weak, then on I strong," This is wisdom which no one am I strong." can gain at the feet of Gamaliel. This yields a certainty which knows nothing of the cold cheerless, depressing perhaps which the heartless, matter-deliying scientists of the age offer us in relation to the postmertem future. Every soul becomes conscious at some time of its immortality. There are seasons in every individual history in which our super-material ori-gin and destiny assert themselves. No one is so devilized as never to be compelled to face the interior revelation that our proper personality claims a higher Fatherhood than "semi-fluid of "albumen carbon," which the sneering, God-detesting savans of to day annoance as the Fontal Source of all life. The fact of conscience attests a Supreme Standard of moral rectitude. There can be no shadow without a reconsect a same can be an another section to proceed a section of the control of the control

ing. This, and this alone, is the secret of through. God needs our will, and we need his. Such is not very edifying to saints or sinus strength in weakness. We learn toknow our impotence only in the presence of a stupendous task that demands superhuman power to achieve. "Be ye holy, for I am holy." Who is equal to this requirement? "Be ye perfect even as your Father in Heaven is perfect." Who can mount to this altitude? "God is light, and in him is no darkness at all: walk in the light as he is in the light." Who can so order his steps, and robe himself with such vesture? And yet all these things must be done if Christ's Eternity is to be ours. Heaven would not be Heaven without community of character and joy and purpose with God. Here we are weak indeed,

and just here we are strong as Emmanuel because nerved and muscled with His "all-pow-er." Did not find set us to tasks which only he can fulfill, we would never know that salvation was more than the product of human enerey. The hosts of hell are to be met, in amhush and onen conflict, and vanquished; a character high and strong and grand enough to keep company with God and his angels forever is to be secured. "Who is sufficient for these things"? The same apostle answers: "our su/ ficiency is of God." 2 Cor. 2:16, and 3:5. He that bath not learned to know that he is weak and beloless, and stronger than sin and flesh and devil through the Divine inbeing, has ner er been reborn, never been inducted into the kinedom which is "righteourness and peace and joy in the Holy Ghost." To be strong en weak is the puth of Christian experience, and the rapture and glory of the Cross-engen-dered life. He that must fight his hattles in human armor and with human weapons, although they glitter with all the polish that intellect and will can confer, will find the devil more than a match for him. 'Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. We are more than conquerors through him that loved

fare are not carnal but mighty through God to the nulling down of strongholds." 2 Cor. 10: The flesh-born glory in their strength; the spirit-born glory in their weekness. Before his conversion Paul was a fiery zealot and a self-sofficient bigot. But "what things were gain rned the secret of the Cross, that crucifixion and weakness mean strength, he "suffered the loss of all things, and counted them but dung," so that the infisshed Godhead might be

his Alpha and Omega. Philop 3: 7-10. After he had inwoven into the texture of his deepest life the wondrons truth, "to me to live is Christ," he was ready to complement all his labors with Blessed Elect.

the marrelous declaration, "If I must needs glony, I will glory of the things which concern mire infirmities." Philipp. 1: 21;2 Cor. 11: Millions never reach the point where Christ

becomes the nower of God unto salvation. The great sustaining thought of Jesus is never theirs; "Alone, yet not alone, for the Father is with me. Where God has his way "the gates of hell shatl not prevail." Sampson's seven locks are the Heaven prescribed conditions for the display through him of the power of the Almighty. Without his curls he was weak as other men: weak because he was strong. Delilah triumphed because through the supremncy of self his sucred secret leaked out. The Philistines hored out his eyes but suffered his locks to grow. They thought, what can a blind man accomplish. forgetting that his hair, not his eyes, were the test of fealty and the medium of power. So with us all. We are strong when weak, and

weak when we have no will, no purpose, no secret hankering of our own. "Not my will but thine he done" was the one, all-dominating they convert themselves into miserable scolds

When we lose ours entirely we find it fully because we find the Will that has all the wis dom to direct, all nower to achieve, all love to sweeten and satisfy. Weak even in death, strong even as God. This is the moral photograph of every Christian. "I can do all things through Christ which strengtheneth me." Philipp. 4: 13. Without me ye can do nothing." John 15: 5. Great things are spoken of the saints. Many exceeding great and precious promises are given them. A glorious heritage awaits them, They are "none and daughters of the Lord God Almighty." "Heirs of God, and joint heirs with But we must die before we can live, must be weak before we can be strong. Failing in this we fail of Heaven. Who is weaker than Christ in the grave? Who is strong as he in raising himself from the dead? His life was not taken from him; He had power to lay it down, and to take it again. He was strongest when weakest. John 10: 17, 18. In sharing his death, we are made partakers of Bis resurrection this side of the grave. So Paul argues. "If ye then be risen with Christ" Col. 3: 1. "Ye are dend, and your life is hid with Christ in God." vacified with Christ, nevertheless I live." Gal. 2: 20. "He that is dead is freed from sin." and this means "the glorious liberty of the children of God." "Thou shalt call His name herthren." Jesus, for he shall save his people from their sins. Self-assertion brought death and damma-tion into the world; and the All-will and no will in Christ brought life and peace everlasting This is to have "our life hid with Christ is Were not many of us as eyeless and lockless as the incarcerated Danite, we would not have so serious and extensive a moral chess-came played in the church to-day. Selflies at the root. Some want to split the yoke of Christ, and clip and shave it to a manize and it well with the world's wadding for the case and display of the flesh; while others as holdly essay to add encumbrances that no more be long to it than a kite's tail to a high priest's mitre. Our strength lies neither in diminution nor addition, but in dving unto the Will that is too wise to err, and too good to be needless ly exacting. His crown of thorns speaks Divine common sense relative to the treatment of the head for both sexes. "BEHOLD THE MAN," in what He is, does, and says. Here sin-born self dus, spirit-born self is generated. and God becomes the Self of self. Then we are always weak, always strong, always Christed, always bruising the serpent's head, always glorying in the shame and triumph of the Cross.

Saints are rare as diamends, "a peculiar peop bearing God's seal in their foreheads, and the

PATTER PINDING

A LL who are possessed of this evil spirit are not content with any one or anything A not content with any one or anything. They always see the ugly side of things, and They always see the egy size of reserving out have a remarkable faculty for scenting out flaws and imperfections in others, but not a single faculty for finding any fault with them-They do not even dream of their own

What church has not some of this kind of saints. They are known and read of all in their communities. They even find fault with God, because of rain, mud, cold winds, or hot weather. Many days are "awful had days," and "such disgusting weather."

Some in high position in the church are chronic fault finders. They can have so patience with some of the members, and therefo

and is not promotive of good.

What do Christians mean by such a cour as this? Do they hope to advance the cause of Christ by such a course? Surely not The church cannot be built up in this way. Other and better means must accomplish this end A spirit that is always linding fault is a sad commentary on one's Christian life. One cannot live in very close communion with Christ and, at the same time, discern every mote m his brother's eye. Love thinketh no evil. All these grunsblers and fault finders have allowed themselves to be cheated out of the spirit of Christianity. No saint can fatten and grow up into the image of Christ on mere husks. A spirit of discontent has driven out the suvet and gentle influence of Christianity. To asso ciate with continuous grumblers is much like

There is only one remedy for this fault Hadng, and that is to let the light from heaven shine into one's heart. When this light comes in we can see more of our own faults and been of the faults of others. By this means our love for each other will be increased, and we will have some more tangible proof that we are the children of God. "We know that we have pass

walking among the tembs.

MEMORY IS SCIENCE OF PAST ETERNITY

O BSERVE what is embodied in the term memory as used historically, what a field of thought it overreaches. It not only bears a record of past events, but it conveys to the mtelligent footprints in the sands of time, of great and gigantic minds. It shows us how faithful a busy world has been in preserving the memory of the past. For illustration we will refer to some of the sciences. Astronomy is only a memory of past discoveries of the stunendous solar system, the science of heavenly bedies, by which the lofty mind is enabled to look still farther into the yet undiscovered regions of the universe, and really it may be termed but a beginning of science, a completion of which is left for ages. The innumerable hosts of undiscovered stars that may yet appear as planets, by the aid of the mammoth telescope but indicate to us the great work of a past eternity. The names that designate those moving planets are exponents of the mighty mind that once existed in a scientific world

Geology also is the memory of the discof those scientists who have explored the subpower of His righteousness in their lives. terranean world, and closely ob-seved the rocky strate, in which the footprints of water fowl and tortoise are distinctly visible. This is but an indication of what was a sandy beach untold ages ago. The deep hidden timber when ex posed to our vision in a petrified state, and ad-amantine now, by the aid of the great microcops, will determine from its disfigured side and by the impressions left of the connecting stem of its foliage the direction of the wind, of

> one forgotten snumers We find insects and animals of all descriptions from the guat to the monkey. This arrangement is an index of a past unknown eternity. We notice in this construction, first insects and animals, simple in form, and along the strata still higher up, those more elevated srecter, until we reach the monkey which is the highest of all. History too is but a key to unlock the transactions of past generations of almost numberless extent. Exper menting is not science as presumed by some, nor can st be regarded as such, unless established in the nrinds of scientists and placed as such upon the record of past events. Thrology also occupies a

THE BRIGHT WORLD.

EYOND the hounds of time, Across the sea of life, Where passion's billows form and toes In angry strife There is a land so bright

That mortals cannot gaz But wandering stand upon the verge

Majortic and sublime Above the snow-capped peaks of earth, The alps of time

Four square the city stands, he jusper walls that rise Are surnished bright with precious stone

No storm cloud ever throws Its shadows on the shore, No lightnings flash along the sky,

The air is pure and bright. Naught over enters there that can The boly harm.

But from the threme of God There flows a crystal stream And heaven's pure light upon its clear

Bright waters bean And where that river flows, The tree of life appears, Yielding its monthly fruits throughout

Beneath the shadowy bowers,

Robed in immertal green, Grow fairer flowers than mortal eye Death finds no victim there

To pune and droop and die, For God's own hand wires every tear From serrow's eye. There night shall never come

Nor braven's long day be o'er; God and the Lamb shall be their light

Throughout that wide domain beams in every eye, While angels roice join in ural

To God ment high. There white-robed spirits how

Before the great I am, and worship him who pardoned them Through Christ, the Lamb.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bihle characteristics which entitle them to be regarded as churches of Jesus Christ. D. B. RAY, Affirms.

J. W. STEIN, Denies. W. STEIN'S 1378 NEOATIVE

A GAIN, it is not true that I plead ex-A amption from the guilt of war when a Baptist soldier. Mr. Ray capnot deny that Baptist churches are guilty of all they eucourage in their members He very reluctantly admits that Orch ard and Robiusou were writing about the Waldenses when they used the liturgy of Bobbio. They were setting forth Waldensian baptism. Did they commit "fraud?" Mr. Ray don't want the com-

After falsely accusing me of "fraud" with reference to Robinson's statement of the Cathari and then committing one himself, he tries to escape it by saying, "We overlooked the grammatical con-struction of the passage." But why con--truction of the passag time to overlook? Mr. Ray knows that the doctrine of the trinity as the Athamitted such an idea as Christ heing "on ly a map." He still accuses me of blun dering for calling "the Cathari" "Nowas the western name for the Greek he quote " Robinson says "At Rome see a security and a continue periphological between the property of the William of the writing and seal of him hapters as unbeginded person might of the affirm. They called themselves was a leader among these of the affirm. They called themselves was a leader among these of the print person between the work of the affirm. They called themselves was a leader among these of that print yeard becomes of the great barriers to be continued to the print person which is the print person which person which is the print person which is the print person which person which is the print person which person w Puritans, or, as the Greeks translated the asion,

word, Cathari, and they intended by the name to signify the fact, that they separated from the rest because their morals of "fraud," and see just where it lies. Who were those trine immersion Cathari? Robinson says "the first council of Nice took notice of two sorts of dissen-" these were the Cathari and Paulianists. The first held the doctrine of the Trivity as the Athanasiar in the church did, but thinking the church a worldly community, they tized all that joined their assemblies by trine immersion," Eccl. Res., p. 72. He Nice provided for the admission of both." [the Cathari and Paulianists] "if they should offer themselves, and the latte heretics noticed in the first council of ari" were "Novations," and impugue my motives for saying they were. may continue in the clergy after they number of fifty-three. have received the imposition of hands. church." Du Pin's Eccl. Hist., vol. 1 p. 600. These are the same two classes that Robinson calls "the Cathari and Paulianists." Note that. Innocent 1. Dr. Boyle, speaking of "the council of

states the same. Idem, vol. 1, p. 339. the English Baptists, and the more ju-Nice," says "the eighth canon of the trouble, and what proceeded from the synod relates to the sect of the Nova old popula doctrine of right to administians, who were called Cathari, that is the pure." Appendix to Eusebius' Eccl. cession, which neither the church of Hist. p. 25. Note that also, In referring to the sets of the council of Nice, Bing less the modern dissenters, could prove ham also calls the some two sects which Robinson describes as "the Cathari and fore, and practiced accordingly, that aft-Paulianists," "Novotians and "Paulian er a general corruption of baptism, an istst." Biagham's Astiquities, vol. 1, unhaptized person might warrantly bapp. 145. Note that. Thus a reference to the acts of the council of Nice proves the N. vatians to be Robinson's "Catha-

is invulnerable against all my opponent's reckless assertions and false charges of "historical fraud." It shows just where the fraud is, and sweeps his whole suc cession scheme from under him. The early Catholics always accepted the bap tism of trine immersionists like the No vatians, Donatists and Waldenses, but such heretics as the Eunomians, Pranians and Paulianists who deuted the divinity of Christ, and offered to dip only once they rehaptized. Notice: 1. I have prov en the Novatians to be trine immersion ists. 2. Mr. Ray says "the same people called Novatians, in Rome and Italy, were called the Waldenses in the valley of Peidmout." Bap. Suc., p. 145

Therefore the Waldenses were trine immersionists. My facts remain supported by incontrovertible witnesses. Mr. Ray tries to deay his ecclementic parentage with Spilsbury's church Sep 12, 1633, and hurls his malicious charge of "fraud" again. I know it hurts, but I will gently lift the mask and let the

Crosby speaks of "an ancient manu-

"This relates," he says, "that several to baptize, but was not himself baptized sober and pious persons belonging to that we read of: or if he should be, which the congregations of dissenters a were impure." Rob. Eccl. Res., pp. 124, London, were convinced that believers 125. We will now contest this charge were the only proper subjects of baptism, his administration of that ordinance be and that it ought to be administered by immersion, or dipping the whole body into the water, in resemblance of a bur iat and resurrection, according to 2 Colos. 2: 12, and Rom, 6:4. That they often met together to pray and consider this matter, and consult what methods they should take to enjoy this ordinan in its primitive purity; that they could not be satisfied about any administrator in England to begin this practice; be further informs us that "the father of cause though some in this nation reject ed the baptism of infants, yet they had not, as they knew of, revived the aucient custom of immersion. But hearwere rebaptized." Ibid. Notice: The log that some in the Netherlands practiced it, they agreed to send over one Nice were "the Cathari and Paulian Mr. Richard Blount, who understood ists." Mr. Ray denies that these "Cath-the Dutch language. That he went accordingly, carrying letters of re-But dation with him, and was kindly rethis council says nothing about any other ceived both by the church there, and er Cathari but the Novatiaus. Note Mr. John Batte, their teacher. That that Mr. Ray. Search the canons and upon his return, he haptized Mr. Samsee if that is "fraud." The 8th canon of uel Blocklock, a minister, and these two the council of Nice 11 declares, that the baptized the rest of their company, whose Novations who return to the church, names are in the manuscript, to the

"So," says Crosby, "that those who "The 19th ordains, that the Paulianists followed this scheme did not derive their shall be rehaptized who return to the haptism from the aforessid Mr. Smith, or his congregation at Amsterdam, it being an ancient congregation of foreign Baptists in the Low countries to whom they sent. But the greatest number of dicious, looked upon all this as needless ter ascraments by an uninterrupted suc-Rome, nor the church of England, much to be with them. They affirmed theretize, and so begin a reformation." Croshy's Hist. of the Baptists, vol. 1, pp. 1-1-103. Next follows Mr. Spilsbury's ri," who, he says, haptized "by trine Tombe's and Mr. Lawrences' apology, immersion." This monument of truth showing that "an unbaptized person may in some case haptize another, and he baptize him, being baptized of him." Want of space only prevents me transcribing them all here. I will, however, give the conclusion. Crosby introduces "the honorable Henry Lawrence, Eso, another learned Bantist, who," be says. has excellently defended the true bap tism, and the manner of reviving it in these latter times.

"It cannot reasonably be objected, say he, that he that baptized should neces sarily be himself a baptized person; for though ordinarily it will be so, yet it is not necessary to the ordinance; for act the personal haptism of him that administers, but the due commission he hath for baptizing, is alone considerable to make him a true minister of baptism. And here that expression holds not, one annot give what he bath not, as a man appot teach me that wants knowledge himself; because no man gives his own baptism, but conveys, as a public person, that which is given us by Christ. A poor man, that bath nothing of his own, reader see the guilt. Mr. Ray suppressed both ends of Crosby's article which may give me gold, that is, the money of snother man, by virtue of being sent for that purpose. So if a man can show his commission, the writing and seal of him would become of the great baptizer John ormation! Remember the "beginning" the Baptist, who had a fair commission of the denomination of which Spilsbury's

bout cannot be affirmed; yet the first haptizer, whoever he was, must at the tim unbaptized. Though these things, continued Crosby, "were published at different times, I have put them together to end this matter at once. It was a point much disputed for some years. The Baptists were not a little nucesy about it at first, and the Pedobaptists thought to render all the baptizings among them invalid, for want of a proper administrator to begin their practice: but by the excellent reasonings of these and other learned men, we see their beginning well defended, upon the same principles on which all other Protestants built their reformation." Crosby, vol. 1, pp. 105-107. Look at this testimony again.

accept this manuscript about Blount's mission as perfectly reliable, 1. It does not suppose the statement that Batte's church were ancient Waldenses That's a far-fetched conjecture. 2. It does not state that Batte's church was even very old. 3. Crosby's statement, founded upon this manuscript about its being "an ancient congregation," is no more authentic than a similar observation would be from a Baptist living oow. He calls the document "an ancient manuscript," yet it is no older than the 17th century. 4. Crosby shows that "the greatest number of English Baptists" believed that there was no such thing as "uninterrupted succession." 5. Nothing in the meauscript proves Baptist succession. 6. The manuscript itself is doubtful. (1) It lacks authority. It was only "said to be written by Mr. William Kiffin." This language is not positive, and leaves its authorship rather uncertain. Slender threads by which to prove succession from the ancient trine immersion Waldenses. (2) It has no date. Mr. Ray says the church be I suspect this a conject ure only, and therefore call for the ev-It was Spilsbury's church that n 1638. 7. Circumstances are idence. begun in 1633. contradictory. 1. Why did not Mr. William Kiffiu, by whom this story "is said to be written." who "was a leader" Are not honor Blount's mission, and receive his baptism? Instead of this, five years after the organization of Spilsbury's congregation, Mr. Kiffin left the Pedobaptist and joined them. After the account of Mr. Spilsbury's church (see my 9th and 11th negative) Crosby adds: "In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, being of the same judgment, were upon their own request, dismissed to the said Mr. Spilsbury's congregation." Crosby's His-tory, vol. 1, p. 149. (2) Why did they not deny the Pedobaptists' charge of having started a new baptism?

When the Pedobaptists charged that all their baptisms (upon the ground that adult immersion alone was true baptism) were invalid "for want of a proper administrator," why were they "ancas; about it?" Why didn't they tell the Pe «Desay dobaptists plainly that they were old Waldenses? show their credentials, and and show their succession through Blount's ministry? 8. Why did they defend their beginning upon the princi ples of a Protestant reformation did "the largest number of English Bap tists" "affirm" and "practice according ly, that after a general corruption

vol. 1, pp. 147, 145), was not defended upon any succession plea, but the apologies of Spilsbury, Tombes and Lawrence show conclusively that they believed (1) That all haptism had become corrupted and had perished. (2) That it was right for unhaptized persons to restore it. (3) That they "practiced accordingly," as Crosby asser

THE POWER AND MAJESTY OF TRUTH

BY JAMES EVANS.

MOTHER, are we Christians? Such was the earnest question of a bright girl of twelve summers whose beautiful curls fell in profusion on her neck, and whose person was adorned and set off in the latest and most approved style. A dainty hat sat obliquely on her head. Lace ribbons, riogs, earrings, plumes were not wanting to beautify the outer man or perishable form. Her mind was trained in select schools, who taught Miss Aramantha the varied arts and accomplishments of elegant life.

The mother had just returned from attendance at divine service in the stately edifice of the first Presbyterian church in the handsome village of B. It was erected at a great cost, and was considered an ornament to the place. Its arch itecture, its embellishments, pews, staiced windows admitting only a soft mellow light, its rich and beautifully carved pulpit were all of the highest order. Elegance and luxury were seen in the most nposing form among the worshipers in the gorgeous temple of man's art and device. A handsomely dressed preacher extemporized certain set plans called prayer. There was apparently no fervor in these utterances,-the desire seemed to be to pray according to the rules of delivery and elocution.

The lady in question was a regular attendant and communicant at this temple of fashion. Her person was attired in the latest style. A rich shawl worth several thousand dollars had just been laid aside, leaving her person adorned with silk, jewels, and all the numerous things which the lust of the eyes and the ride of life suggest as essential to a unto our Heavenly Father, in reading

upper sphere. ished room, and was revolving in her lady was not more exquisitely attired much the more as ye see the day ap from her memory. "The Beautiful in Nature and Grace. grance and more beautiful toots than the attractive grace and softness of women. She was the annshine of life, and queen of hearts. The blushing rose was only a type of what a beautiful woman with subset, the hily of the fields, or raibow ready always to give an answer to every the earth, the offscouring of all things, spleador. He had little to say on the man that asketh you a reason for the (1 Cor. 6: 11-13).

were disturbed; the votacies of feshion possible, so as to correspond with nat-ure in all her loveliness. The inner graces of the heart which regulate the outward appearance and throws a modest appearance around the whole person. was at a discount among these elegant people who sat in cushioned pews and ed to be very condescending to bow

even their heads in prayer. "Why do you ask such a question?" replied the mother. "Are we not mem hers of the most respectable church in this section of country ! Have you not seen me at church almost every Sunday unless prevented by more important bu-siness? I have been a member of the church for many years, and you, my daughter, were baptized in the old church in which we worshiped before we huilt

the new one at so great a cost." I remember when the new church wa built we had some very nice parties halls, bazars, fairs, oyster suppers and strawberry festivals, concerts all of which procured us lots of fun. Yes, my child. I was a prime mover in many of these parties, and we all made sacrifice to help on the good work. But why did you ask if we were Christians? Well mother, cousin Thomas, as you are aware, called on me this morning and asked me with your permission to ride out into the country to hear a very singular man preach who is making quite a stir. Did you learn where he received his educa tion and theological training? (To be continued)

SOCIAL MEETINGS

SY O. W. NOAH. BY social meetings we understand s place where the church or

assemble to

the people of God

the people of God assemble to gether to worship God; coming to-gether in union and many being perfectly bound together in Christ Jesus; the place to offer up prayers to God ic behalf of the church ashionable life, or to one moving in an the scriptures, meditating upon them, exhorting one another to he steadfast She had just returned, as stated above, unmovable, ever abounding in the work from morning services, and was seated of the Lord. Paul tells us in Hebrews in a luxurious chair in an elegantly furn- 10:25 not to forsake the assembling of ourselves together, as the manner of mind the question whether the Senator's some is, but exhorting one another so than herself. The well read sermon to proaching. I can say amen to Brother which she had listened was fast fading Lemuel Hillery's view of this subject The theme was, in his letter to the B. AT W. vel 5, No 16. Brother Lemuel likes to see lively He dwelt with peculiar grace on the el- members in the church; he doesn't want egauce of nature when improved hy art. to see religion locked up in the heart. The cultivated rose has a richer fra- If a man is a Christian, he is a praying man. If he is a Christian, he will love wild rose in a state of nature. He said to talk about Jesus. Brethren and sis some very handsome things on the sweet, ters, if we want anything of a temporal nature do we not have to ask for it? Not only that, but we have to plan or work that we may he successful. are not affaid to tell about it, and we a collivated intellect is. When her del-icate fingers, bedecked with gold and man must make his living by the aweat gems, touched the well tuned keys of of his brow. If it is necessary to labor gens, couched he well theorgan, she called forth such sweet and study how to obtain temporal sounds that subdued every other thought things which are perishable, should we and filled the enraptured ear with notes not be engaged in studying the scrip-almost divine. When woman is decked tures that we may be able to tell why

congregation was "the first (see Crosby, beauty of holiness, the ornaments of hope that is in you with meekness and meek and quiet spirits. He remarked fear. 1 Peter 3:15. Paul says to his some on the power of converting grace Collossian brethree in describing the exand inward piety, but no consciences alted nature and office of Christ, "If ye continue in the faith, grounded and set felt justified is appearing as elegant as thed and be not moved away from the

tied and be not in real away from the hope of the gospel which ye have heard and which was preached to you." Col 1:23. Where shall we go to obey the truth? No better place can I think of than to go to the place where the breth ren and sisters have met to worship God; a social or a prayermeeting where we instruct each other out of the word

of God. Oh, may the time soon come when there will be more social meetings among the brethren.

THE DEBATE.

BY J. F. ESTREOLE.

DEAR brethren, this may be uncalled for, but I cannot help expressing my satisfaction at the way the debate erminating. It certainly must be very humiliating to the author of "Baptist Succession" to have proven to his own people the fact that the ancient Novatiaus or Waldenses with whom he claim organic connection held and practiced the same views as the people he is now

Mr. Ray seems to think that "riding dookeys" might be held as a church or dinance with the same propriety that dessed to regard them). Very well, et him produce the Scripture demand ing it, and I do essure him that our brothren will be the first to get astride of the spinal that reproved Balasm. Since they hold that implicit obedience is an imperative law, being assured that he o blessed the errand of the blind man to the pool of Silosm will richly reward

hat put their trust in him The Lord bless Brother Stein in his effort to present the matter in an impartial manner.

MY CATECHISM

O whom do I helong? Ye are not your own; ye are bought with a

price. (1 Cor. 6: 19). What, then, does God requre of me? Therefore glorify God in your hody and epirit. (1 Cor. 6: 20).

How can I clorify him Whether ye est, or drink, or whatso ver ye do, do all to the glory of God

Cor. 10; 31). In what manner of spirit should 1 illustrate this teaching?

Whatever thy hand findeth to do, de with thy might. (Eccl. 9: 10.) Am I, then, to depend upon my own

ight to glorify God (It is God who worketh in you hoth to will and do of his good pleasure. (Phil

2:18). Our sufficiency is of God.(2 Cor. But there may be great difficulties and dangers in my way, and my fears may

get the better of me; what then? Be strong, and of good courage; fear ot, nor he afraid of them; for the Lord thy God, he it is that doth go with thee;

he will not leave thee nor forsake thee. (Deut. 31:6.) Will this prevent me from having afflictions and trials?

Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; being reviled, we bless; being in all the beautiful things furnished by we serve God! Peter tells us to sach art, she corresponds with the beautiful tify the Lord God in our hearts, and be we entreat; we are made as the filth of

What if I do not see much, if any, aparent good results follow my religious

Therefore, my beloved brethren, be ye steadfast, unmovable, always abound-ing in the work of the Lord, torasmuch as ye kuow that your labor is not in vain in the Lord. (1 Cor. 15: 53).

What should be my motive in thus laboring?

but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to

Am I to expect any reward for all this? Whatsoever good things any man doeth, the same shall be receive of the Lord. (Eph. 6. 8). Rejoice and he exceeding glad, for great is your reward in heaven, Matt. 5: 12.) Whosoever shall give to drick uuto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his re ward. Matt. 42) .- The Baptist Weekly.

SCRAPS

BY D. C. BOOMS

Many so called ministers of the gos pel would do themselves and the cause of religion a valuable service if they would commit the immortal counlet of Dr. Franklin to memory. I have sometimes heard and always found that an empty barrel makes the loudest sound.

It makes devils laugh to have mem bers of the church speak reproachfully and magnify the natural imperfections of ministers of the gospel in the presence of nacouverted people. Every such offender should be promptly brought before the bar of the church on the charge of a grave misdemeanor.

Let there be a greater emphasis given our religious profession in the home circle and our preachers will herald a greater ingathering of precious souls. A lar atmosphere at home will hardly develop into a lover of Jesus.

To-day "our Willie" put in the petition for a half holiday. It was granted on the condition that he would commit to memory the first tee verses of John 13th chapter. The condition was sceepted. Brethren, go and do likewise

The missionary thermometer is a corect instrument with which to ascertain the quality of a spiritual heart a profess or of religion possesses. How much have you got clear, brother?

It is said that a church which does not manifest a concern for the salvation and evangelizing of the world is not a church Who can say the charge is of Christ. not true?

It is thought by some very fastidious people that an uneducated man who works with his own hands to support himself and his family is not qualified to preach the gospel. Verily times are sadly out of joint. Oh, spirits of the apostles, wake up the sleepy bones! Some persons are so fearful of sectar

sauixing the rising generation that they will not inculcate denominational doc-trines till the children are old enough to choose for themselves. Oh yes, follow out that line of policy and the Lord will have them fast enough long before

Mark the reason which the apostle assigns for gentle reproof. Consider thyself lest thou also be tempted.

M. ESHELMAM, J. HARRISON W. STEIN,

CARDINAL PRINCIPLES

ring our great meeting

BRETHREN AT WORK, Lanark, Carroll Co., III.

LANARK, ILL., JUNE 8, 1889 NORTHERN Indiana will make au effort to paye A. M. in 1881.

WE have now sent out all orders for Bashor and Bergstresser Debate

PAUL WYTKEL'S address is now Grondy Center, Iowa, instead of Mt. Curroll, Ill Mucu of the fruit was blown from the tre and vines Friday morning during the sale.

No doubt mistakes were made and so renders failed to get the DALLY. If so,

PARTIES will please remember that our terr re cash-neither time per promises are accent

NEARLY \$2000 worth of tickets were sold during A. M. Whether sufficient was ob-tuned to pay expenses we cannot say.

WE have yet on hand a number of dailies for each day of meeting which we will send to any

Just before going to pressive learn that the ntest in the Chicago courrention is over

and that James A. Garfield of Okre has be Bro John B. Mishler of Mogodore, Ohio, is

still with us. We would have been pleased to ee many others remain in order to have a pleasant interview with them. IT is not as all improbable that amidst the

rush and crowd of business during A. M. that some mistakes have been made. These we shall glully correct when notified of them

Owner to great weariness of mind and body we were unable to give the usual attention to

The operintendents of the Dining tent say that the girls who accepted in waiting on the duty, and deserve the thanks of all for their

In Brother Balshaugh's article in No. 22 last line rend "out" instead of "cut. to think of 'o" instead of "c" when you re

WE printed an extra number of the Daily ence can supply them to any one's add 20 cents-four numbers, containing a synop of A. M. proceedings.

ELSEWHTER we publish the vote of thanks on Sunday last. We shall hold this people in lasting remembrance for their unselfishness du-

BRO. D. E. Bruhaker writes us from Loudon Iowa on the 4th stating that immense volumes of water fell in Eastern Iowa Thursday mucht. The train on which he went home bound at the above named place.

Tes following named brethren were appoint H. Miller: Enoch Eby: D. R. Price: J. G. Lai man; J. W. Stein; M. S. Newcomer; D. L. Miller. Bro. Cussel made the appointments.

Os the night of the 7th a number of bretl ren and system met at the house of brother J. R. Koy in this city and observed the ordinance

of God's house. Bro. Eoy is in declining health, and wished to copy the blessing of tiod's a notate trons at the time. He brothers and stater were present, and it was a juvial Bao. David Brower, of Salem, Oregon, says

"Inner scressions by haptism and two more applicants. Would be glass if you could be at our District Meeting and communion the 18th, 19th, and 20th inst. May tion biess and crown our labors both as ministers and publishers." ould be happy in being with you in your D. M., but cannot be there.

Buo. Daniel Watters, of Hudson, Iowa, of the 5m met, soys: "We arrived in Waterlos slely. A lated rain storm pussed over the country, coming from the direction of Diique. Every one with whom I have talken expressed himself as being pleased with the meeting and heas very grateful to the people of Lanurk tor their kinds

NUMBER tour of the Progressive Christian in king of "Our Cutteges" says:

Wast is the attitude, practically, of each oldege toward the decisions of the A. M. to succulate, to the dress question."

Posteriouse! What kind of creature is that? We can not follow such progression as that, and now call for the question hoping our beloved "eds" will give us Ponteculance in plans English, or ordinary German

WE have learned just now (8th inst) that the special train which left here to Chicago on the 4th, was detained all hight at W. U. june tion. We regret this very much; and cannot inderstand why it was thus. We shall have the matter investigated, for we do think it very annoying to be thus detuined. We did all we ould to avoid such thougs and make all happy and comfortable; but as we do not own any mironds nor may part of a rankond, we can do

Tru people of Lazark deserve the lasting titude of Brethren for generous hospitality and goodness during A. M. They opened their ouses Ireely and lodged and fed hundreds of the weary and hungry. If we were able to vote them ten thousand thanks we would cheerfully du so. The meeting tendered them a vote of thanks; and we believe it will be remembered as one of the grandest occasions ever had at this place.

WE regret to part with our esteemed Chil-ren at Work; for we still cherish a very ten-But it seems brother Moore thought it best to art with it, hence it goes to Ashland. do not like to see so many changes in pap and think it does not always augur well, but in being contented and happy in its work and

Dusting the Annual Meeting at this place the following number of tickers were sold at the stations named; Presport, 307; Shannon Joilhidiness.

Use O S. Weissen proched in the loss of the Carriel, 200. The second count of the Carriel, 200. The second count of the Carriel, 200. The country of the Carriel, 200. The Carrie 393; Mt. Carroll, 390. The great majority

ANNUAL MEETING NEWS.

FROM THE DAY'S DAILY. About seven handred persons arrived on the

29th, and nine hundred on the 30th. Yesterday nearly 1,000 persons at the tables in the dining tent in less than two

ic church Sunday evening to a large and atter

Brother Silas Hoover preached in the To nacle yesterday at 10 o'clock e. m. About three thousand persons listened to the very log-

ical and edifying discourse. Sister Julia A. Wood arrived on the freight at 10:15 p. m. so enfeebled that she could not welk, and was therefore carried from the cars

in a chair to M. Trescott's, where she is kin cared for. We have received a copy of Der Bruderbote

the German paper published by Bro. George Aschenbrenner, of Viuton, Iows. Now let our German brethren take hold and give it a living patronsos Brother Bashor spent a week with the Dan-

ville church, Ohio, just before starting for A.

M. and seventeen were added to the saved. or forty-five have confessed and returned to the Lord since spring. Brother John Harehbarger's address is Good's

Mills, Va., instead of Cross Keys, Va. Persons who refer to almanac for his address should re-member this. J. J. Good, Cross Keys, should be taken out of elmanac as he is deceased. PROM WEDNESDAY'S DAILY

A child died very suddenly of Dr. Eby's ves About one thousand six hundred p

reakfast at the tent vesterday morning Enoch Eby, John Wise and John Mctager signed to duty in Urbana church, Ill. Brother D. L. Williams, of Brownsville, Mo.

very much efflicted with the rheumatism J. H. Worst, editor of the Preacher, preach ed in the Congregational Church last a Brother J. W. Stein preached to about three usand persons in the tabernacle on Monday afternoon

mark since Easter. The Lord worketh con

Brother D. N. Workman preached to a large audience in the Congregational church Mone Brother John Formey was at Ogden, Utah,

on the 26th ult. Look for interesting news The church at Astoria, III., has been given R. H. Miller, Jacob Negley and J. R. Gish to

assist in restoring peace. About four thousand pounds of heef were delivered to the A. M. cooks yesterday, and six

Sister Brower, of Ervin, Ind., who received dight injuries stepping from off the couch at Two thousand six hundred persons ate dis

ner at the tent yesterday, and two thousand re entertained in the evening. Mr. Stagg of Indianapolis, a skillfull stenog

apher has been engaged to make a full report the deliberations of the Council. There were about 10,080 persons in att

ance at the Conference yesterday. The day was calm and pleasant, and the order very The Conemaugh and Johnstown churches, Pa., have secured James Quinter, John W. Brombaugh and Lowin Kimmel to assist in ad-

justing difficulties We had the pleasure of hearing brother H. R. Holsinger in the Lutheran church Monday

evening. The exposition of ably and forcibly presented. The exposition of Matt. 7:21 was The Standing Committee have assign Enoch Eby, John Wise and John Metzger abor with the Urbana (III.) church in the in-

terest of gospel love and peace Early after dinner yesterday, the tabornsele as filled and the time was spent in singing

and preaching. J. W. Stein and John Metger earnestly addressed the people on the imortance of preaching the gospe Miss Charlotte M. Blake, solution and col-lector for the Protestant Orphan Asylum, Chi-cago, was on the Annual Meeting grounds ves-

terday in the int- rest of that institution. Bro. Holsinger introduced her to the meeting in th morning. She gave a description of the work

Brother David Emmert, the artist, is on the ground. Brother E. is a deligent at we take pleasure in becoming acquainted with him. No doubt he will give us some good sketches of the A. M. grounds and surround-

Illustrations of the Annual Meeting tents and grounds, will appear in Frenk Le lustrated Newspaper of June 16th. The Bret ren's meeting-house in Lanark, so well as the orchard scene and the interior of th de and the council in session will oppear Price, ten cente per copy. Send orders to B. at W. office, Lunark, Ill. The profits shall go into the mission fund

FROM THURSDAY'S DAILY Yesterday's issue said that 13,000 persons were on the grounds. It should have been 10,000

J. R. Gish, E. Eby and J. J. Emmert ba en named as a committee for Rook Creek church, Ill.

Would it not be more edifying if apologic would it not be more entrying it apotagues tere entirely discarded in council and in pubto preachings?

The morning are spent by the multitudes in inging in the Tabernscle. Who does not love the hallowed influence of singing

Eight conches from Freeport filled with assengers for the Conference arrived vesterday morning. Seven coaches came in also fr Everybody has turned his house into a hotel

this week-many have taken ledgings in churches, barns, sheds, or any convenient or inconvenient anot

The Arnold Grove church, Iil., has been given the following committee: E. Eby, D. E. Price and Daniel Dierdorff. During the progress of the meeting yester of the tent poles fell, slightly injuring

sister Lichty and frightening many others. The lumber, pans, brick dishes, &c., used for the Annual Meeting, will be sold next Monday, June 14. Sale to commence at 2 P. M. Losz-On Saturday, a sum of money, either in Hamilton's or "Crotzer's store. The finder will please return the same to the Gazette office and be liberally rewarded

Bro. S. H. Bashor preached in the grove at 2 o'clock P. M. to a vast congregation, on the "Conversion of Paul." It was red hot but heated in the right fire

The Brethren editors behaved pretty well resterday. Bro. Holsinger leads us in debute. nd seems to be ready at short notice to give We opine he likes discussions his views. A man lost his wife last Monday and came

to the Tabernacle manager and had the fact announced. The couple are quite old and forhie and in the great crowd became separated Bro. J. B. Brumhaugh, one of the editors of he Primitive Christian is attending Confer-

ence, and no doubt will be glad to see the read-ers of the the P. C. and many others who should be "I just want to make one remork " is a

mon way of commencing a speech in the Tah-ernacle. Every word costs money; why not make the remark without giving notice of the Miss C. M. Blake requests us to tender her eartfelt thanks to the friends of the orphans.

for their generous contributions. Miss Blake is a devoted worker for the poor friendless little waits who have been left to the charities of

About one thousand pieces of buggage were handled at the baggage rooms yesterday There was an Indian brother at the Annual

Meeting yesterday. He lives in the State We return thanks to brothers Sharp, Bashor,

Gibton, Holsinger and others for assistance on the daily. In vesteriar's In yesterday's issue, on page one, column five, link twenty-two, the word "views" should

God bless the loved ones who were with us May all safely reach their pleasant and cheer-

Brother Martin Neber, of Kansas, and L

don West, of Ohio, preached in the orchard at 9 a. m., yesterday Another district has been acquired by breth-

ren removing into Texas and organizing church-es there. Elder Jacob Berkey represents the harch from that State.

Brother Jacob Berkey, of Texas, was admitmorning. She gare a description of the work and character of the Arylam, after which a collection was tar-o which resulted in \$135.44 | Texas. There origin to be thousand "Ye" editor of the Propressive Christian stopped with us during the A. M. and behaved himself admirably. We pronounce him a good social companion, and wish him good days, much peace and an abundance of tempored

Brother Daniel Shively addressed the p in the tent yesterday morning on singing. Urg-ed people to follow the leader and cultivate the Should satisplate well; and not sing lively tunes at funerals.

We are gled to hear our brethren express secuselyes as pleased with our country and the people. We thought they would learn to love learly if they would give us a fair trial. Many thanks to them for their affectionate re-

oks at the eating tent did their part They April oht shout 4500 college of coffee,400 gallons of ten, 10,000 pounds of bread and 12,000 pounds of heef during the meeting. We hope none

The appointment of a Home and Foreign Mission Board by the A. M. is one of the most important movements made by our church for many years—a consummation for which our evangelists have long looked and prayed. This board is the more important since unites the various elements that have hereto fore been independent and less efficient

WE now have on hand several hundred con The hook sells at 50 cents per copy. It is ser tainly on a very practical subject. It's object is to set forth clearly our reasons.

. For excluding those not of our faith free our communion-for not fellowshipping them For not communing with and accepting fellowship from those of a different fasth.

We now have on hand a tull line of all the rethren's Hymn Books and Tune Books, We also expect now very soon to be able to mail the "Bible School Echoes."

A VOTE OF THANKS

ESOLVED, That the thanks of the Lon ark church be tendered to the citizeus of ark and vicinity for their exemplary hospitality in entertaining and caring for the visi tors during our late Annual Meeting. Also to the different churches for their kindness in opening their houses of worship to our ministry.

The hospitality of our citivens toward all sitors will live long in the memories of the thousands who attended the Conference and now take pleasure in speaking of the happy hours enjoyed among the people of Launrk By order of the church in Langel

THE BODY OF CHRIST.

on delivered by Ebl. J. W. Stein in the A. M. icle Monday, May 51st, 1880, at 2:20 P. M.

THE church of Christ has been represented in different acce by various tenes and in different ages by various types and lows. Forcelladowed by Israel with its divine law as a generation chosen by God, and separated from among the nations as a nation th holy laws and ordinances neculiar in life, character, experience, habits, costume, privileges, enjoyments, and rewards It was typified by Jerusalem as a city chos hy God as a place in which to put his name, designed for his service, subject to his control. and distinguished by divine privileges and im-

It was set forth by the tabernacle and temple in their divine conception and design, in their struction, costliness, worth and use. It was prefigured by a hush in the desert, en-

doned in flames, but preserved by the indwelling of the divine presence.

Its parts have been incidentally alloded to by a variety of figures calculated to make one think of a ship at sea, sometimes in a calm, but often in a storm, lashed by the fury of the tempest, threatened by the fierce lightning, nd mocked by the muttering thunders, but directed by an o miscient mind and protected by an almighty hand.

The Church is the Lord's garden, his plan tation, his vineyard, his flock, his family, his

The apostle set it forth up our text under the striking similitude of the human body composed of many members, related as parts of a

by one bond of fellowship, all needful to one another and to the body, and united by the honds of a mutual cause, concern, sympathy. as its head and all of its members however separated by time, space or circumstance, who have

believed the Gospel, repented of their sins, and in one spirit have been baptized into the one body, and have been made to drink into one Spirit, though they be Jews or Gentiles, hond or free, male or female. Such a oneness of the members of Christ is comprehended in the very idea and design of the Christian religion. It is fully contemplated and expressed in the Sav ior's last, carnest, touching prayer on earth for his people. Alluding to his immediate disciples he says, "Neither pray I for these alone but for them also who shall believe on me through

their scords: that they all may be one; as then Father art in me, and I in thee, that they also w be one in as: that the world may believe that thou bast sont me.. He further prays that they may be made perfect in one that the world may not only believe but Amose the

Father who sent him. To deny that this prayer was heard and will be realized in his faithful children, is to impeach his divine Messiabship, has truthfulness, when he said to his Father, "I know that thou always hearest me."—his success as Mediathis prevalence as our Intercessor, and virtually to deny tout be in the Christ of God. mit the success of his prayer is to ad...it that all who are truly united to him as their head are united to one another as members of his

re see that every member of Christ is related to the buly as a part of it, and hence is under obligations to the body. This is true of the most humble subject of God's saving "If the foot shall say, 'Because I am not the hand, I am not of the hody;' is it therefore not of the body? And if the ear shall say, 'Because I am not the eye, I am not of the body," is it therfore not of the body? If the whole body were an eye, where were the bearing? If the whole were bearing, where were the smelling? If they were all one member, where were the body? But now are they many members, yet but one body." I cure not how humble, how obscure, how despised, any member of Christis, he is a part of the body and the hody needs him. "The eye connot say unto the hand, 'I have no need of you. Nay ch more those members of the hody which seem to be more feeble are necessary; and those members of the body, which we think to be less rable, upon these we bestow more abundant honor; and our uncomely parts have more the apostle. I remark there is danger of mir taking our object, and hence the need of au inspired precedent or example. A brother or

I have heard of persons who thought the could be Christians and have nothing to do with the church—could live a Christian life without being identified with those whom they recognized as the true people of God. I am sure such people have never drank deeply into that divine life which throbs through every member and rumification of Christ's body. they are Christ's, they are parts of his hody. head united them, to the members wherever they find them whether isolated from the whole or associated in local organizations call ed churches. It would be just as reasonable and logical to talk about a living branch of a fiving vine having no vital connection with the rest of the branches, as to talk of a true Christian not being a member of Christ's body The very description of the body preemitate the recognition of this law of united depend-ence. Christ's law is that those who will not hear the church shall be regarded as a heather men and a publican. He said to the represen-atives of his body, "Whatsoever ye shall hind soever ye shall loose on earth shall be loosed in heaven,"-and "Whosesoever sins ye remit they are remitted unto them, and whosesnever sins ye retain they are retained. Again, I remark as God has set the member

of the human body as it bath pleased him, so the representative spheres and offices of all his true children ere according to his all-wise pur-The deposition of the second control of the pose and will set in his divine body. Look at

"Ye" editor of the Progressive Christian other according to his wisdom and will, united displayed in the arrangement of all! This Christ, truly, on no just ground or principle should teach us resignation to our spheres o whatever. Separation is justifiable only from duty. Though we pass through tribulation we those who cease to be Christ's, who de on rejoice in that, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashaned. If we do our duty, if we love God supremely, if all our desires and purposes, enjoyents, relations, engagements, and undertak ings subserve the purpose of our love, then we can appropriate to ourselves the promise that all things work for our good. God works, an gels work, men work, devils work, event work, all things work for good to them that ove God, to them who are the called according te his purpose. If we are subjected to so temptation, it will be to prove us; if through the furnace, it will purify us; if chastened, it vill improve, develop and help us. thing will God withold from them that walk upris btly

Again, I remark that all the members o Christ's body are united by one bond of fellowship—they have one communion. We do not allude here simply to the celebration of the emblems of the communion of the Savior's body and blood together. Communion is not simply worshipping in the same house, sitting on the some beuches and esting at the same table. is the spirit and life of Christ Bowing from the head through ell the members who have been made to drink into one spirit and uniting them into one spirit, and by one taith and by one each other, and the hody falls by its own ef-forts, whereas the strength of all its parts hope. The conditions of this fellowship are the conditions of union with Christ. If we love him we love his people. There are certain marks, however, which forbid the interchange of this fellowship. The apoetle eavs, "We be serch you, brethren, mark them who cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. we command you in the name, i. e., by the a. thority of our Lord Jesus, that you withdo yourselves from every brother that walks disorderly and not according to the traditions which ye have received from us." John says "If any man come to you and bring not this doctrine of Christ receive him not into your house. Of course we are to take our enemies even, into our dwellings and to share our h pitalities-feed him if he is hungry, clothe him if naked, etc : but if a man obsiming to be Christian teacher, a brother, brings not doctrine, we are not to receive him as such into our honse nor bid bim God speed, for he that hiddeth him God-speed is partaker of his evil We are not to be partakers of other men's sin's. There is danger here, however, of fanatics in the application of this principle of

strp which may be corrected. The ami of a diseased limb is the last resort of a wise surgeon to save the body. Look into what grievous disorder the church at Corinth had fallen. Each one used the provisions which he had brought and which should have been appropriated to the common feast, for his own supper, and thus they ate their own supp merely to gratify their own appetites in the place where the Lord's supper should have heen eaten, and one was hungry and another dranken etc. Besides they had fallen into other disorders. Suppose the church here at Lanark had acted in this way last evening, what would be our feelings toward her. Wh would be the decision of this conneil in refer-What was Paul's course with reference to the Corinthian church; did he treat them as heretics? No; for they had brought in no strange doctrine. They had in troduced no new ordinances. Did he regard had no design to subvert or interfere with any gospel principle or institution. But in then

body of brethren is not to be out off for a mis

man weakness they had hecon Yet Paul addresses them as "The Church of God at Corinth," as those "in Christ Jesus, "colled to be saints." He commends them for keeping the ordinances, but in love and faithfulness he reproves and rebukes, not sparing

truth. There should be no schims in the body Discipline in correcting and putting away bad members is needful to the body, but solvisim strikes at the functions of all, par chole, and defecting its mission. It is a prolific source of skepticism and infidelity, the most formidable enemies of the gospel, and sends thousands and millions of souls stumbling into perhition. It was a wise remark General Washington with reference to our federal government, "United we stand, divided we But a greater than Washington has taught us that "A house divided against itself cannot stand," that "A kingdom divided against teelf must come to desolation." The same would be true of the body, the church or every local congregation formed by its associate perti-With what did Alexander conquer the world? Not a mighty bost, but a little phalanz of united men whose bristling spears formed avineible wall of defense against the armies of the nations. In vain did Darius marshal his vast numbers, his elephants and horsemen, when they came in contact with his consolidated ody they turned back dismayed, terror-sticken and defeated. Could this phalanz have been divided, defect would have ensued, and Alexander in all probability had never reached the minion of the world. Schism arrays the deploted strougth of contending portions against

should be united and concentrated against the Again, I remark that all the members of the body of Christ are needful to one another and to the hody. "The eve cannot say to the hand I have no need of you; nor again the head to the feet, 'I have no need of you." All are intended to discharge important duties. This is specially true of her ministers. The office of se gospel minister is fraught with responsibilities of the most momentous impor ennacouence. A munister of the United States to a foreign nation has an office at once honorrable, solemn and responsible. The honor and interest of a mighty nation are in a certain sense entrosted to his hands. But what is sion compared to that of a minister of Jesus Christ, of Almighty God-an ambassados of heaven to a lost world, upon whose afforts the destiny of infinitely precious souls is mean urably depending. His work is at once the most honorable, solemn and important ever committed to mortals. It is indeed enough to ccupy a scrapb's heart and bil an angel's hands, but has been committed to earthen recarls that the excellency of the knowledge ay be of God and not of men But the work of every member is likewise

important. The laymembers may co-operate with the minister, enable him to preach, and then share his labors and rewards.

The tescher's influence, the purent's charge, se widou's offering are all important elem in Christian work. The little child may have Christ with a loving heart. All are needed,

All will have their reward. Again, the members of Christ should all have a mutual care, concern, sympathy and affection for one another. In this respect they must resemble the members of the human body. "If one member soffers all the members soffer with it. If one member he honored all and sorrows should be mutual and their a fulness, sympathy and love should be reciprocal. The law of love to God and his people is the first of all commands. It is above other, and beneath every other, and before every other, and behind every other, and around every other, and within every other. It is the moters of every other, the hadge of every other. the trength of every other, the example of every other, the glory of every other, the sure very other, the object of every other and withthem. A want of Christian forbearance, frith-out which cery other commandment would be fulness and chanty has often and is always in "as counding tyses or tinking cymbal." Let us

Husbands, love your wives. Wives salumit your selves onto your own husbands. Children, other your parents. Fathers, provide not your parents. Fathers, provide not your children to wristly but himpy them sp is the nurture and admostition of the loved. Servans, be chedient by them that are your mosters.—PAUL.

THE SIFTING OF PETER

A FOLK CONG

"Hehold, Sotan hath desired to have you, that be easy sift you as wheat."—St, Luke 22:31. In St. Luke's Gespel, we are told How Peter in the days of old

Was sifted And now, though ages intervene, Sin is the same, while time and scene Are shifted.

Satan desiras us, great and small As wheat, to sift us, and we all Are tempted; Not one, however rich or great Is by his station or estato Exempted.

No house so safely guarded That he, by some device of l Can enter: Yo heart hath armor so complete But he can plerse with arrows fleat Its senter.

For at last the cock will crow,
Who hear the warning voice, but go
Unbecding,
Till thrice and more they have denied Till thrice and more one, The Man of Serrows, cruc And bleeding

One look of that pale suffering face Will make un feel the deep disgraps Of weakness; We shall be sifted till the streng Of self-concert is changed at length To meekness.

Wounds of the soul, though besled, will ache
The reddening scars remain, and make
Confession.
Lest innocease returns no more:
We are not what we were before
Trans.

Transgression.

But noble souls, through dust and heat, Rise from dinaster and defeat The stronger, And consecus still of the divina Within them, ite on the earth supine No longer. H W Langfellage.

THE DISADVANTAGES OF CITY

COME months ago Rev. Washington Glad-den, of Springfield, Mass., believing that if he could find out how the active and uromthe best training for hoys, prepared the following circular, which was sent to the one dred men who could fairly be said to stand at the head of the financial, commerc ions; and educational interests of the city;

'My Dean Sin:—I desire to find out, for the henefit of the boys, how the leading men in this city spent their hoyhood. Will you be kind rough to tell me"I. Whether your home during the first fit

teen years of your life lage, or in a city? and, ur life was on a farm, in a vil-

2. Whether you were accustomed, duri any part of that period, to engage in any kind ork when you were not in school? should be glad, of course, to have you go

into particulars as fully as you are disposed to do; but I do not wish to tax your patience, and I shall be greatly obliged for a simple answer to these two quest

there two questions."
No less than eighty-eight of the busy genwho received this circular were enough to answer the question,-some of them briefly, most of them quite fully, and it turned out that few had been brought up like most of the streets of our cities in these later days. is a brief summary of the returns:

Of these eighty-eight men, twelve spent the Of these agaty—gar-first fifteen years of their life in the city, tweive in villages, and sixty-four were farmer's boys. But of the twenty-four who lived in villages was cractically farmers' hoys, But of the twenty-four who fived in villages and cities six were practically farmers' hoys, for they lived in small villages or on the out-skirts of cities, and had the same kind of work to do that farmers' boys have. One of these

village boys said "I learned to boe, dig and mow; in fact, I was "I learned to bee, dig and mow; m fact, I was obliged to work, whether I liked it or not. In Winter I went to school, and worked nights and mornings for my board." Another said: "I used to work away from

Four others told substantially the same story As these were obout the same as farmers' boys, we may add them to that list, so that seventy out of eighty-eight—almost four-fiths of all

out of eighty-eight—aiment rear-intus of set these men—had the training of farm life. Now, how was it with the eighteen city and village boys on the list? Did they have an easy time of it? Five of them did, as they testify; five of them had no work in particular to do, but one of the five says that he studied law when out of school, and that was not exactly -oot paupers, by any mexus, but children of the hombler classes, many of them in narrow and needy circumstances-and though they

lived in cities and villages, they were accus tomed from their earliest years to bard work. Was generally employed," says one, "during the Summer months, and in vacations, in doing any kind of work that offered."

Four of the city boys were newsboys. of them says: "The inst year I was connected with the press, I earned one hundred dollars

hefore breakfast. Another: "I have paid my own way since eight years of age, without any assis ent my hoard from my eighth to my eleventh

Of all these eighty-eight boys, five only had nothing to do. While these boys were growing and working,

winte these boys were growing and working, a great many others—sons of merchante and lawyers—were growing up in Springfield; going to school and amoung themselves, as boys of their class are apt to. Where are they? Only five of this class are heard from among the eigty-eight solid men of that city. Some of them, perhaps, are prosperous men in other cities, but the number cannot be very large, for in Springfield only five men out of eighty-eight come from that class. Ninety-four and a balf per nent were either farmers' boys or poor and hard working town boys.

working town hoys.

Mr. Gledden made his report to the public of
Springfield in the form of a lecture. The mere
announcement of the subject alone crowded
the church which is a large one, and the interest in the lecture was so great that the mayor and several of the representative citizens re-quested a renetition in the Music Hall. When this came off the hall was packed and bundreds went from the door, unable to gain entrance-Gladden has rewritten the lecture, and his interesting facts and logical deductions will

appear in one of the leading magazines for March. He is now engaged on a 'Talk with It will be print-Girls" for the same magazine. It will be print-ed hefore long, and will be of vital interest to girls and suited to their requirements, as this namer is suited to the boys

STANG

DELILAH M. TOMBAUDH

WEBSTER defines this to be "low, vulgar W unauthorized language." In the last seuse it may consist of ungramatical and im-proper expressions which are often found among proper expressions which are often found among plain, true-heared and good-neaming people, where it should be regarded charitably by the more fortunate and botter informed classes of osciety, though a divergend of proper methods of instruction should be discouraged and avoid-

But in the sense of low, mean, idle, selly and unmeening expressions it is to be condemned absolutely and unreservedly. As such it is peculiar to the unrefined and coarser grades of sciety. It includes unmeaning by-words, rude

jesting, and may be coundered a step even to ward profamity. It betrays a groveling mind, a corrupt heart and a reckless life. It is not only unprofitable to the party using it and those who are brought in contact with it, but is positively hurtful, corrupting through its influence, other hearts, polluting other minds, and directly destroying the usefulness of other and unterly unterly in the responsible and amenable to God. It is too impolite for the courteous, too offensive for the delicate, too mean for the refined, too light for the solver-minded, too grovelling for the pure, too wicked

for the good r the good.

Conversation should be something more ti

idle words, vain justing and swil communi-cations; and the play-ground, the social bour, the class room and the study are proper places for the cultivation and use of something As no noble-minded and pure-hearted lady could afford to units her fortunes with a dramdrinker, a card player, a gambler, or a blasphe-Waster with to school, ask worked nights | manter, a send player, a gambler or a blopped and mensing for up board.**

Another suit: "I wast to work away from | who committy uses singer, to so confide in one book some on a stars in the Sommer and the some miny uses sing, for he who is reckled in the Winter, when going to acked, we three | show used to work to be worder for winter and the serraphone should be suited to be suited to

THE TRUE GENTLEMAN

HE is above a low not. He cannot steep to commit fraud. He evades no scerat in the keeping of another. He takes selfath avantage of no man's mistakes. He is ashaded of innuendees. He oses no ignoble weapons in of immendees. He uses no ignoble weapons in controversy. He better stabs in the dark. He is not one thing to a man's face and another to his back. If by accident he comes in pos-session of his neighbor's counsels, he passes session of his neighbor's counsels, he passes them into instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window or lie open before him in unguarded exposure, are secret to him. He prolanes no privacy of another however the sentry sleeps. Bolts and bars, locks and keys sentry steeps. Does and mark tooks and separate honds and securities, notices to trespassers, are not for him. He may be trusted out of sight—near the thinest partition—anywhere. He buys no office, he sells none, intrigues for none. He would rather fail of his rights than none. He would rather to of bis rights than win them through dishenor. He will ext bou-est hand. He tramples on no sensitive feel-ings. He insults no man. If he has a rebuke for another, he is straightforward, open and

normanly. He cannot descend to scurrility. Bil-lingate does not lis on his track. Of woman and to her he speaks with decency and respect In short, whatever be judges honorable be practices towards every one. He is not always dressed in broadcloth. "Some people," says a distinguished bish

"think agentleman means a man of independ out tortune—a man who fares sumptuously every day; a man who need not labor for his daily bread. None of these makes a gentlean-not one of them-or all of them togeth-I have known men of the roughest exterior who had been used all their lives to follow the plow and lock after the horses, as thorough gentlemen in heart as any nobleman who ever were a ducal coronet. I mean, I have known them as unselfish. I have known them as truthful, I have known them as sympathizing and all these qualities go to make what I un-derstand by the term 'gentleman.'"

Mr. Elliot Stock has assued a pocket Ex glish Testament, with copious notes references and introductions, three maps, and twenty-four illustrations, for one penny

ANNOUNCEMENTS.

Notices should be brief, and wristen on paper separal

The bretisren of the Monroe churck, Monro Co., Iowa, will hold their Love-feast the 19th and 20th of June, two miles south of Frederic commencing at 10 A. M. DANTEL MILLER. We expect to hold our Love-feast in the

Manor church, Indiana Co., Ps., June 18th, commencing at 10 a. M. J. W. Smouse. The members of the S. Waterloo church, Blackbawk Co., Iowa, have decided to hold a communion meeting on the 19th and 20th of June, and extend a cordial invitation to all who wish to be with us in the fear of the Lord.

The brothren of the Grundy church, Grandcounty, Iowa, will hold their Love-feast on the 16th and 17th of June, ten miles west of Grandy Center, commencing at I o'clock.

We will hold our love-feast the 19th and 20th of June, commencing at 4 o'clock, in 1 Putnam county, Ill , to which a general invi-tation is extended. C. S. Holsinger.

There will be a love-feast at Fairview, in the nger Creek congregation, June 12th and 13th ommencing at 10 o'clock. A general invita-By order of Council.

FALLEN ASLEEP.

Million of the Standard States State Facilities 14: 15

MILLER,—In the Upper Cordorus Church, Yerk county. Pa., May 20th, Elder Andrew Miller, aged 78 years and 4 months. The runeral was very largely attended. Occasion improved by

OUR BUDGET.

-Watch! _The enemy

-Fear the Lord -Love all people

Hin

-Go not after sic. -Let not sin come unto you-

-Sweetened counsel rejoices the heart. Speak only when wisdom is on the ton -The Lord gives grace to them that fear

-Have respect unto the aged and experi--Unless you know well what you do know,

hold thy peace -The nugodly heart sends the feet into the

way of destruction ---"la there any opening here for an intellec-tual writer?" raked a seedy, red-nosed individ-ual of an editor. "Yas, my friend," replied the man of quills. "A considerate carpenter, fore-

our visit, left an opening for you. Turn the knob to the right." -Famine in North Hungary is increasing.

Fourteen hundred persons at Szinna Comital and Zemplin have no other food but grass, netties and nushrooms. Troops of emigrants are leaving the country. The government has or-dered the authorities to stop the emigration, and the police have arrested some emigrants, -The peach is supposed to be a native of

Persia, and its botanical name refers to that origin. It is known to have flourished in both origin. It is known to have flourished in both Persin and China at a very carly period, and was highly valued in both countries. It has often been found growing spontaneously in Asintic Turkey. It is mentioned by Pliny and several other classical writers, and many anec-dotes are related of the veneration and even superstition with which it is regarded by the istics. It is not mentioned in the Bible, but its congener, the almond, is mentioned as early as the days of Jacob. -The following are the heights of the princ

—The following are the beights of the principal monuments, dones, etc., in the world: St. Antoine column at Rome, 136; principal tower of the Smitheonian institute, Washington, 147; Trajan's column at Rome, 136; Napoleon's tower at Paris, 150; Washinton's monument at Baltimore, 180; the great obelisk Tables, 200; Plunker Hill monument, 223; column of Delhi, 292; Trinity church steeple street with the principal column of the principal at New York, 264; the contemplated new dome of the Capitol, 300; dome of St. Paul's Cathedral at London, 320; tower of Muslius, 350; tower of the Cathedral at Strasburg, 460; dome of St.; Peter's Cathedral, Rome, 465; great

... It is always hard work to row against wind --- it is always hard work to row against which and tide. Peace men bave had their foll share of this to do. Although conscious of being in the right, and on the side of God, and the best interest of mankind, still the cool anathy and indifference of mankind to the efforts which a indifference of manking to the efforts when a few earnest nees and women are enaking for the glory of God and the good of man se chilling and direcouraging. The war debts of the world hang to-day like a cloud of darkness that can be feel, as a crushing weight upon the people of mearly all the professedly civilized anticons of or nearly all the professedly civilized anticons of the curts. The bloody graves of sloughtered millions are in the soil of every nation under millions are in the soil of overy matter under heaven. Millions of men are under arms to-day, and ready to renew the slaughter at the word of command. And yet, the masses of man-kind sleep as if there was no danger.

-Some of our religious eachanges are gusted with the sensational advertising of a pit themes of which the daily papers are the medium. The Examiner and Chronich sternly rebokes the class of preschers who "substitute eccentricity for earnestness,"—truly saying that reduces the class of presenters who "substitute sceenhricity for exprestures,"—tuly asping that "a glasses down the special Sunday notices of our skily newspapers is enough to sieken the beart of the average Christian. On a recent Saturday morning a New York minister adverthed his rermon subjects as 'Divine Photo-graphs,' and 'Heaven's Special Police.' 'Mr. Moody, it annears, her her words. Moody, it appears, has been preaching on "Mr. Lot," -naing vulgar and common language to

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell This department is designed for succing and at wering questions, drawn from the Bibbs. In where to promote the Truth, all questions should be sief, and clothed in sample language. We shall be successful questions to our contributors to masses up this does not exclude any others writing upon the contributors of the contributo

why was it the assess he did not do what Gor ownsanded bim to do, or was at breasse he did that which God did not command him to do? I have always inclined to believe the latter.

Will mome one please tell why Christians of the rement day annot or do not perform mighty works like the aportles did, such as raising the lead, curing the sock, &c? S. B. Rotunock.

Will some one please give some light on the 10th hap er of Revelations? N. W. B. Will some one please explain Revelations 21 27 A BROTHER.

Will some brother or sister please explain the 20th verse of the 14th chapter of St. Luke Riley STONE. Is there a beptism of the Holy Ghost?
What is the testimony of Jesus Christ, and who se that betilmony as defined in Rev. 19010.
Do we obey or disobey, by keeping the first day of the week, the injunction in the fourth comesand—the serventh day?
S. M. GCAIN.

-the seventh day? S.S.2 Will brother Bulstangh please answer Will you please explain how? "And thou (ti expent) shalt bruise his (the Messinh's) seel." G

Will some one sleuse explain the title chapter of Will nome one please explain the 11th chapter to 1 Cor. from the beginning of the toth to the clos of the 15th verse?

JONIS W. BLACK.

Please explain Geneele of th Chapter and 6th verse "And it ropested the Lord that he had made ms on the earth, and it graved him at his heart."

WILLIAM B. GOODBICK Is evil an independent, self-existing, sternal pris lplo or power, or was it created? J. RANSOM

Please explain 1st Corinthans, 14: 34, which roads thus: "Let your women keep silence in the churches: for it is not permitted unto them to nee as also suith the law."

"NO HELL!

ESTERDAY, as I was traveling on the ESTERDAY, as I was traveling on the train, the news agent proposed to sell me a book entitled Ingersoll's Reply to different parties who had replied to Ingersoll's lecture on the "Mistakes of Mess." Among other things in the book I saw Ingersoll's re-marks on "Hell." He said he was going to "kick it shout until American ministers would

ushamed to preach it any more."

Well, I thought, those who preach for Amer a may become ashamed, but the ministers of Jesus Christ, those who preach for Jesus, will never become ashamed of the teaching of Jesus. They will continue to "preach the word." The whole thing reminded me of a fable, heard The whole thing reminded me of a hole, heard when I was young. It is substantially as fol-lows: "There was a very dry season. Surface water was all dried up, and the animals held a consultation to know what to do for water, and thay decided to dig a well and all the animals ve the privilege of drinking at it. They would come to drink at night. The frisky ral ould come fust, and when it had drank. rould muddy the water so the rest could not They tried to find the offender who anddied the water, but could not. The cun ring rabbit always denied, as did all the rest So, in the absence of Mr. Rabbit, the bear pro-posed to make a man of wax, and place him nt the approach to the well to eatch the offend-(But the intelligent mind will say, where would they get the wax? the animals had none Well, they were like Boh is with reason, he has none). But to my subject. They made the wax man and placed bim at the well; in the evening the crey rabbit came early, as usual and lo, and behold, a man stood in the way But the rabbit, being thirsty, was not going to but the result, heng tanky, was no going to be frightened by a man in his way; so he walked up to the man and said, 'go away, here, or I'll strike you." But the man would not go. So the rubbit gave bim a severe blow, and behold his paw stude fast in the man. Then the rabbit sad, "Let me go, or I'll strike you with my other pam". So be struck with his other pam with the same result. "Now," said the rabbit, "Let me go or I'll kiek you. I can kiek much harder than I can strike." And he kiekend, and lo, and behold, his foot stuck fast. He kicked a second time, and to his great astonishment he ras held fast by all fours."

So I thought to myself, better be careful Bob,

not be able to extricate yourself.

John Wish.

EASTERN LANDS. HANGUERIAN VILLAGE LIFE

BY WALTER NORDHOFF

OUGHT to have explained before, that the village, besides being a collection of people assembled together for protection and to afford church and school facilities, is also a commun in the sease that it is a closed corporation with out the power of self-extension or contraction The village can and does own property, and In vinege can and does own property, and ment of or village work, as, for instance, to take care of the cattle owned by members of the corporation. This system of land teture is asid to have originated in the following way: In the earliest times a single family held all the In the earliest times a single family held all the land around it in common. At that time all the land was divided, as it still is, into three parts, to provide for the elternation of crops and the resting of the land. Each man than received his share of the land for a year only a redivision being made at the end of each sea son. As time went on, the term for which land was ellotted increased, until gradually the principle of private property was introduced and the ownership of land became fixed. But this change did not affect pasture or torest land The result of all this has been the retantion of the communal idea in regard to the so-called village rights which belong to the citizens of

but not to all its unhabitants. There are only exty six of these rights, and this numher can not be increased or diminished, so that only a small part of the six bundred inhabi-ents of E—— are citizens. Each one of the rights can be halved—thus, of course, halving the privileges of the possessor, but the subdi-vision can go no further. Each right gives its possessor the privilege of grazing a certain number of sheep, cattle, goese and swine on the public pasture; of moving a certain emount of meadow-land, and of getting stone and clay for meadow-land, and of getting stone and clay for building from the village pits, besides a consid-erable amount of wood each year from the communal forest. Village rights have thus a considerable value, and are sold at prices rang-

considerable value, and are soid at prices rang-ing from two hundred and twenty-five to three hundred dollars each. In order to possess a right a man must own a house in the village, and he must not own more than one right unless he increases the number of houses he own in the same proportion.

Since the number of rights can not he in-reased, and since each one can only be helved, there must, of course, be numbers of people in the village who are not corporators. Such persons have none of the privileges belonging to the rest except the permission to grass eat tle on the common pasture when they have paid the common authorities a fixed price per head for each animal thus fed : nor have s persons any vote when communal affairs are to

passed upon.

E—— is entirely independent of the neigh boring city of G---, but off-nses against the law are tried by an inferior court sitting in the boring city of Glatter place. Each male in E- who has at-tained the age of thirty years, and who is not a pauper or criminal, has a single vote in the election of those officers who are to govern his village. These officials ar-, first, a Bauermeis ter, having the combined powers of sheriff and town clerk; under him are two deputies and a Council of twelve men, all elected for a period of six years. The Bauermeister, who is generally one of the wealthiest and most intelligent of the citizens, keeps the village accounts makes the state and military reports; register births, marriages, and deaths, also sales and rentals of lands; places criminals and insane in safe keeping; receives applications from the village poor; gives notice of the commencement of military service, to which each young man is bound; and reports to the state at cified times upon communal and village affairs He is also President of the Council and of al village meetings. For all this hard work he receives only forty dollars a year, and his sistants get nothing but the barren honor election. Over the Bancrineister is placed state official who has control of a number of Provincial and village taxes are co lected by an officer elected for a term of six years, who receives about thirty dollars per auum for his services.

- has two foresters oppointed by an orial forester, under whose control they are. These officers receive about forty-five dollars a year, and for this sum must decide all matters in regard to the cutting or planting of trees; must see that no wood is stolen, and during the how you like shoot him matter, or loyers also send-entiting reason must prevent agreement. The meaning means the production of the continuous and share you many get in an and be shile to extricted yourself.

If you was a send to be shill to extrict the yourself.

Journ Wash.

J

The paster of E- is supported by the reatal of two hundred and eighty series of land, belonging to the church, and his income is also The pastor of Ey increased by marriage, burial and other Since the minister is the only cultivated

mon in the village, he has of course great in-fluence over all village affairs, and acts as reacemaker in all disputes or quarrels. To him each farmer comes as occasion demands for advice or instruction, but he never visits his people, ex-cept when sever illness or death calls for his good offices, nor have I ever seen a peasant en-ter the parsonage, except when called there by business. This total separation of the paster from his flock seemed to me to make the church from his flock seemed to use to make the church a mere formal affair incapable of doing the peo-ple much good, yet I could not wonder at the refusal of an educated man to associate with the peasents. Village ministers are appointed by the church consistory, and hold their places for life, unless they break some church rule or tor lite, unless they break some church rule or preach faise doctrine. They are always uni-versity nen, and are generally well read, but their views are apt to be narrow—Darwin he-ing looked upon as an arch-hend, and science, in so far as it does not agree with literal tran one of the Bible, or science, falsely so called They revolve in a little circle, independently of ecular world, around some hishop church dignitary. Their social life consists of no interchange of afternoon and evening calls, at which coffee is drupk, and the world, the flesh, and the devil, discussed in a very innocent way; occasionally this monotony is interrupt by a birthday party or a churck celebration. The latter are, however, a delusion and a spare to outsiders, as each preacher goes with a ser-mon or two in his pecket and with his mind made up to read them. As a consequence of this, and of the German peasant's love for sermons, I once stood up in a crowded church from 7 A. M. to 5 P. M., with only an hour's in-termission for dinner, listening to an endless series of sermons, varied only by a change of e church at five, but afterward told that there was an evening session and that the preaching went on for

The pastor is president of a board of trus tees, consisting of four church-members, by whom all church expresses are sudited, and also of a school board, of four electors and the teacher, which controls school matters. The members of these hoards, with the exception of the minister and teacher, are chosen for six years by the votes of all the church members. The school master unites in one person the duties of sexton, grave-digger, and bell-ringer. All teachers must have passed an examination held by the state, for which they are prepared by some years' study at preparatory scho Hapover. In order to enter these schools, the applicant must be eighteen years old and ble to pass an examination in the elementary Teachers carn from one hundred accounty five to two hundred and twenty-five dollars a year. In E— the teacher received eighty-seven cents a year from each of his one ed pupils, fifteen dollars a year from church for his services as sexton, hasides fifty cents for each adult's and twenty-five cents for each child's grave dug by him. From the state each child's grave dug by him. From the state he got eighty-two dollars, and from the village seven dollars and fifty cents a year, with six acres of good farming land and a house. All the books and maps I saw were of the most oldfashioned sort, and the teacher was drunk whenever he had money enough to buy schnapps. The church consistory appoints and removes the village teachers throughout Hanever. Teachers are not considered socially With the teacher ends the list of village officers and next come those communal servants for whom we in this country have no equivalent. In what follows, the distinction between village electors and commune citizens or corporator must be borne in mind. Those that I have

must be horne in miss. Those that I have called electors comprise all males over thirty who live in E—, while there are only sixty-six citizens of the commune. Electors have no rights except that of voting for village officers, while village corporators possess many valua-hie privileges, a list of which I have given and runs on errands for the Bauermeister. All these men are elected yearly at a meeting of the corporators. Such places are much sought after, but do not despend from father to son-Each full corporator may send out daily with

of that person to whom the right to knit game through the stracts playing pecul SITM OR purators who wish to send their annuals out turn them into the street to be collected. In the evening the animals are brought back from the posture by their borders, and turned losse ome. Sheep, nonver, as not returned to their owners such ingkt in this way, but remain with the lareful during the sunmer exton. For their labor the herders receive very little money, must of their salary being paid in sgricultural preducts. Each of the herders receive a house and a quarter of an area of land from the commune, in addition, the shephert has the privilege of restations of the charges. pasturing fifty sheep of his own, and receives seven dollars and a half a year from the com mune and about fifty dollars yearly in grain from the citizens. The con-herder makes about forty dollars a year, and the goose-herder receives a hundred luaves of bread from the citsens and twenty-two dollers in money from the commune, for which he must do all the town-crying and go daily for the orders of the Rangemainter

THE NORTH AMERICAN REVIEW.

THE June number of North American Review contains "Popular Pallacies about Russis, hy E. W. Stoughton, ex-Minister to Russia: "Divorces in New England," by Dr. Nathan Allen; "McClellan's Last Service to she Republio," by George Ticknor Curtes: "Has the Southern Pulpit Failed?" by Dr. F. A. Shoup; "Caste at West Point," by P. S. Michie, Pro-Interesting Publications," by M. W. Hazeltine, This number closes the 130th volume and 65th This number closes the 130th volume and 65th year of the Review. During the last few years this magnine has made a most remarkable edvance in popular fevor. Many of its numbers have passed through several editions, and its permenent circulation has increased more than sixfold. The New York Sun says of it: "It is surrow. The New York San says of it: "It is full of masterly disquantions on the great ques-tions that occupy the myods of the world. The Brooklyn Times: "It is the cream of the nation's thought." The Albany Journal: "It is the representative of the best American thought and culture. The Hartford courant: "It is interesting from cover to cover." The Boston Journal: "It has not a page which am intelligent reader can afford to skip The St. Louis gent reader can afford to skip." The St. Louis Christian Observer: "It is a rich feast of intel-lectual enjoyment." The Troy Times: "It is endowed with unprecedented elements of pop-ularity." The Cincinnti Times: "No other megazine has such a faculty for getting hold of live, fresh, interesting contributions." The London (England) Academy: It seems to have no difficulty in keeping its position at the head of the periodical literature of the United States."

THE UNLEARNED PROFESSIONS

BY POWARD ATRINSON

I'may be seid that the pursuit of wealth needs no incentive, it will always have its votories, but yet may often be an atterly ignocalling. Too true may be this suswer, and for that yery reseas the more should the real function of the capitalist be defined, the public necessity for the accumulation of wealth be mastered, and the profession of manufacturer and merchant he provided for in our method of squea tion as a profession of equal dignity, equal rank and equal neefulness with the profession of the minister, the lawyer, the doctor, or the soien-

It is very true that these pursuits may be ignohly followed, but not more so than many others. The man who spends his life in the pursuit of gam for its own sake, irrespective of he service that he renders, and even of it, yet saves substance that must be used in order to give it value to him, and in iteuse othre are mided who might else have suffered; but the student who passes his life in the mere parsuit of knowledge for its own sake only, making no effort so spend his work for the good of hu-namity, leaves naught behind, and has been supported by others, rendering no service in return; the yet more selfish person whose sole are is to look efter his own salvation in a fu care is to now enter in own salvadion in a fu-ture life may so wholly ignore his right service in this one as to become a less merfol member of society, a less rightsous force, than unother, whose besty impolses make him often a sinner. whose hasty impulses make him often a sunber, but whose great, anselfish heart, good will to he fellow-men, and kindly words and deeds more than stone for his errors.

The capitalist who applies inventions and

FROM THE CHURCHES.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to rightcourses, as the stars forever and ever.—Den. 13: 3.

PENNSYLVANIA

Wavneshere. May 25th. The Falling Spring congre-gation held its lovefeast. Large attendance. Very warm weather. Ministers from Adams Co., Pa., and Washington Co., Md. A very

enjoyable meeting.

enjoyable meeting.

May 30th. Our meeting at Welty's to-day
was slimly attended on account of rainy weath
er. But we had a good meeting. Scripture
lesson, 1 Peter 1.

lesson, 1 retor 1.

June 1st. We are having most delightful weather. The rains within the last ten days have saved our crops and now the general prospect is great. Diphtheria is still raging but ot so malignantly The goodness of God should lead us all daily

to renentance and a life of trust in Him. Yours in Christ.

D. B. MENTER.

OH10.

Palater Greek Church.

Although not a member of this arm of the Although not a member of this arm of the oburch, I feel like reporting some news which have made my heart glad, and probably will have the same effect upon others. Last Sab-bath six persons were received into the church; four by letter and the remaining two, who are member's children, by baptism. There has been quite a number of the brethren's children who have come out on the Lord's side during the past Winter and Spring, thus proving that there is a good influence somewhere. Brother there is a good influence somewhere. Brother Cassel, Stutzman and Kreider are the leading ministers. May the good work go on and in-crease is the prayer of your unworthy sister, Flora E. Traure.

Our communion of May 22d is now Our communion of May 226d is now among the things of the past. It was indeed a feast of love. There was good order and a respectable andience, and all seemed to be interested. It was a foretaste of the great supper at the evening of time. Brother L. H. Dickey was ordinated to the elderbip, brother Christian Krahlil was advanced to the second degree of the minister, and healther Graces Wire and the minister. the ministry, and brother George Wise and the writer were chosen to the first degree. Thus was weeping by old and young. S. W. Lindowin.

Flora.

Our cor Our communion is among the things of the past. The meeting passed off pleasantly. We truly had a feast of love. Brother Christion Lesh was ordained to the full ministry We have had very wet weather for some time. Prospects for fruit and orops are good at pres-The B at W. is a welcome visitor in our
A. F. BRUBAKER. family.

OFFICERS OF ANNUAL MEETING.

E NOCH Eby of Lona, Illinois, Moderator. John Wise of Mulberry Grove, Ill., Read-

James Quinter, of Huntingdon, Pa., Writing John Flory, of Bridgewater, Va. Door-

REPRESENTATIVES. The members from the various Districts as-

ombled in the Brethren meeting-house Lanark, May 31st, 1880, and upon roll-call the following responded as members of the Stand-

Western				-	David Long.
First Dis	trick of	Virgin	aia	-	P. Nininger,
Ni.	18	11			J. H. Lemon.
Second	NA.	14			Jacob Thomas.
Northean	ters (bio			P. J. Brown.
Northwe)hio	-	-	J. P. Ebersole.
Southern	Ohio				Jos. Kaufman.
Northern		-			Jesso Calvort
Middle L	ad.			D.	Bechtelhimer.
Southern		-	-	-	R. H. Müller.
Northern	III.			-	Enoch Ekv.

Middle Iowa, Northern Mo., Southern Northern Kan., Isase Miller. Michigan, DELEGATES.

Samuel Harley. Esstern Pa, Middle Brumbaugh. Wastern H. R. Holsinger Sec'd. Dist. Va. John Flory. Northeastern O., Northwestern " Samuel Garver John Brillhart. Southern George Holler, D. B. Sturgis. Northern Ind., John Wolf. Middle Jacob Rife. Geo. D. Zollers. Northern III

David E. Price. T. D. Lyon. Southern " D. E. Brubsker. Southern Iowa S. A. Garber No Delegates from Southern Kapsas, Northrn Kansas, Southern Missouri, Northern Missouri, Northern Iowe, Eastern Maryland,

and Western Maryland.

THOUGHTS ON ANNUAL MEETING

A T our A. M., it was frequently stated that A it would not cost less than one hundred thousand dollars. In this estimate is included the expense of preparing grounds, tents, fur-nishing board, the expense of coming, the time

We should now observe that the expense of We should now observe that the exponse of A. M., is not equivalent to the exponse on the consists of A. M. If those who spoke enter-tained the idea that the expense of A. M., was \$100,000, they were certainly mistaken. For Should, they were certainly mistascen. For that estimate is based upon the expense "on the occasion" of A. M., which includes all the expenses "of" A. M., as well as those not "of" but simply "on the occasion" of.

ot at least nine-tenths of all who attend A. M., do so for other purposes than simply nat of the meeting?

Take from those who were present at A. M.

all who came to see their friends and the coun-try, and for other purposes besides the legiti-mate business of the meeting, and how many would there be left? Is it not therefore evident that at least nine tenths of all the money ex-pended on the occasion of A. M., was not ex-

With those who oppose A. M., the exof it is a favorable and potent argum at. We do not intend here to argue for or against A. M. We desire simply to keep clear the facts concerning it. The expense of the netwal meeting is likely to remain about the same, regardless of the way it may be held. Any change in regard to the way the convention shall be held, cannot diminish its business, and therefore not

its expenses. But a way might be adopted which would free A. M., of being the occasion on which so many other objects are grouped together with it, and their expense under the eral head of A. M., expun-Some would claim that A. M., must be held

responsible for all that is expended in coone-tion with it whother spent for A. M. or not, i. e., it must be held responsible for furnishing the

occusion.

The next point than is, is A. M. responsible for all expenditures at it, for purposes not belonging to the meeting? If there were no A. M's., would that money be saved? We do not think it would. The things separate and apart from, and independent of A. M., would cost at least twice as much, and in some cases a hun-dred times as much if carried out apart from A. M., as when taken in connection with it People would want to see their friends and the country just as much if there were no A. M. this at so small expense in any other way. To class the bucks and press the lips of all whom we do at A. M., in any other

way would require, from some of us, an expenditure of a hundred times as much as ose at A. M. Therefore it is our conviction, that instead of A. M. being an expensive un-necessary appendage of the Brotherhood, it is an economical measure which saves the Brotherhood annually thousands of dollars.

Having decided the question of A. M. then

John Thomas to subtriam so two came, there were, to the third and to understand the subtrial and no customed est, which is always reeded, epically so after long and ventriome needed, epically so after long and ventriome. needed, especially so after long and verarisoms pirarrays, such as must have to take who at-tend A. M. Besides this, it taxes the minds and lodies of those who extertain as much that often they get very little time to spend with their friends whom they dearly love and who have come long distances to are them, or to sit-tled the scretches of the meetings. New, how the state of the meetings. New, how the best controlled to the controlled to the the beneficial features of the meeting retained? Our plant at merest, small be to hold a. M.'s. Our plan at present would be to hold A. M.'s in the large cities. If this were done, each one would bear his own burden, and certainly no one would object to bearing his "own" bur-den who would be willing to bear in addition to his own that of many others; and anyone who is unwilling to bear his own horden, we who is unwilling to bear his own horder, we regard as disqualified to give expression on this question. In the city the meeting could be held without any of the annoyance of boarding or council tents. The trouble and expense of or connoil tests. The trouble and expense of this as well as all else connected with it would be avoided or overcome. Here, however, it is objected on the ground that it would cost more to remain in the city the time of meeting than it costs to sutertain the people in the country according to present custom. This we very much doubt. We think figures could be promuch doubt. We think figures could be pro-duced that would show that it costs more to entertain the people in the manner it was done this year and previously than it would to en-tertain them in one of the cities. However, as we do not have estimates at hand, we have that point for future development. While we think it would cost less to entertain the people in the city than in the country, it is certainly evident that it would cost the Brotherhood less to attend a meeting in one of the cities than anywhere else on account of their railroad facilities being so much better than any of the small towns afford. It often happens that long and circuitous routes with frequent changes of cars where poor connections are made must be taken to reach place of A. M., so that parties must start a week or ten days before the meeting in order to get there in time. Here would be a material paying if the meetings were held in one of the cities Besides all this,

spirit has taken hold of the Brotherhood, we know of no way in which better work could be done at such a small expense to the church than by holding our A. M. in the cities. In all probability, as many churches would be opened free for the use of the Brethren as they could sup-ply ministers for. Certainly that would afford us a grand opportunity of preaching the Gospel as we understand and practice it in the great cities of the United States.

We submit these thoughts for the consideretion of those who have more as well as those who have less experience and ability than our

THE GREAT MEETING IS PAST.

N Saturday, Sunday and Monday, the ele of Saturday, Submy and Monary, the co-sing days of May occasional showers, betokened mad and unpleasant weather; but Tuesday morning gave fair indications of fine westher, which blessing was bestowed, and on Tuesday, Wednesday and Thursday the cool, pleasant air was truly enjoyable. But on Friday meraling a severe gale spring up, blowing down the canvass of the boarding tent and somewhat damaging the Tabernacle hefore it could be lowered. About \$19 worth of opense ware was destroyed in the dining tent, and the ware was destroyed in the during tent, and the canvass bully torn. The meeting was conclu-ded in the Brethren's meeting-hours in Leonth about 10 A. M. Friday. The only things be-fore this closing session were the H. D. Davy case, the announcement of committees and a case, the announcement of comment and fe-change in the ticket husiness. Sixters and fe-male friends will be required to pay 50 cents each for a season ticket; and in addition to the each for a season ticket; and in addition to the \$1.00 and the 50 cent tickets, meal tickets for

\$1.00 and the 50 cent tickets, racal tickets for 15 cents each will be issued. The work of A. M. was pretty fully given in the Darly and no doubt the great majority of our readers have already learned what was before the assembly. It was a very important meeting, having taken advance steps in mission meeting, baring taken advance steps in mission work, and in throwing safeguards around our admeational institutions. A Board of Foreign and Domestic missions was created to which was committed the work in Denmark and all Northwesters Ohio J. P. Rhernis,
Scuthers Ohio Jo, Karfann,
Southers Ohio Jo, Karfan,
Orthern Jol. Jesse Carer,
Géocoury, the samp teplone for selation of secondary the same temperature of the secondary of the work in Demark and all Demarks to the recognition of the work in Demark and all Demarks to the secondary of the work in Demarks and all Demarks to the secondary of the work in Demarks and all Demarks to the Scatters of t

J. S. Snyder. ntmost to entertain all who came, there were, now is an opportunity for every now is an opportunity for every member tool countries are an appearing the Google to every creature. This work is under the supervision of a Borel elected by A. M. and the numbers amount be to that body for their work. If they more in a wrong direction A. M. has power to call them bod; hence no one should be about offer the best and right-term more backman of the big lost and longth Lendy, were the beautiful to the best and the best and the best lost of the best lo Boy, D. E. Brubaker and Joseph Lordy, were chosen on the Board. We anticipate good re-sults and shall habor to make the work success-ful, because we believe it to be of the Lord, May his blessings attend it, and souls rejoice in the knowledge of God. s u. z.

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No 24

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COMING WITH POWER

BY C. H. BALSBAUGH. To Elder Daniel Brower, of Oregon.

An Asiater Daniel Brower, of Oregon.

"Exceeding great and precious promises are given unto as, that by these we night be partaisers of the Divine mature." 2 Feb. 1: 4.

DID God ever faisity his word? "I from not."

"He is faithful shade word."

"He is faithful that promised." Heb. 10 23. "He is not slack concerning His promises. as some men count slackness." 2 Pet. 3: 9. His "angings are faithful and true," and "His word is forever settled in Heaven." Rev. 22: 6. Ps. 119: 89. "The words of the Lord are pure ords; as silver tried in a furnace of earth, pu rified seren times. Ps. 12: 6. The promises are not all in the form of promises. An implication is tantamount to a postive declaration. God hints it is enough. He tells us to pray
"thy kingdom come," leaving us to infor that
the prayer means promise. He is always whispering out of His gospel, and out of all event and providences, that "the kingdom of God will come with power," first to us then in us. and lastly by us. No one will know who Jesus is till he sees Him on the Mount of trans figuration, and gets a glimpse behind the veil of flesh. The apostle saw what Jesus did in s on others, but did not really s Him till He wrought a miracle on Himself and permitted a foregleam of his glorified humanity. and ours. Christ "casts not his pearl before swine, nor give what is boly unto dogs." By many indirections He brings himself to our anpreciation, so that by the time he stands revealed we are educated for the meaning of the apoc alvose. He takes no Judas Iscariot into the mer chamber of miracle, or on the Pisgah of Divine manifestation. Not even common disciples mount the peaks of christian experience, or the Patrites of extestial disclosures. Wby? They disrelish the Divise method and discipline. Patmos scenery is too harren, Patmos life too isolated, monotonous, and dreary. Not to God's John's. Those who lie on the bosom of Jesus, glorying in the brotherhood of trial, derision, persecution, and cracifizion, will be ronchaufed soul-lifting, soul-awing revelutions of the Wonderful in the most rugged localities, far away from visible communion with saints, where the Divine Presence turns all objects into cronged Dictionary is so compact and deep and seminal, servant, therefore he is not, neither can be a creat those

he aroms of the Upper Eden. "The kingdom of God comes with power," but not hap-hazard. God is a law unto Himself, has given law to all existences, from the Archangel to the all but norganic moneron, and respects the laws of all brings and atoms He has created. This leads us to look for rigid conditions as essential to the coming of His kingdom, "whereunto we do well that we take heed." "God is not mecked." Seed on the wayside is quickly devoured by the ravens of the nit and rocks allow no root and thorns choke even the planting of Jesus, however great the netural capacity for a plentiful barvest may be. "Keep thy heart with all dilbarvest may be. "Keep thy heart with a igence, for out of it are the issues of life."

4: 23. "Kept by the power of God." 1 Pet. 1 The Lord is thy keeper." Ps. 121: 5. Self-kept, Christ-kept, doubly kept, safely kept, then comes the kingdom of God with power. Not to drones, not to self-pleasers, not to mus worshipers, not to formalists, but to those whose "life is hid with Christ in God

The sun was made to shine, not to be o ed with a bushel. "In Him was Life, and the life was the light of men." Here is the king-dem. "Ye are the light of the world." First a Babe in a manger, then a youth in subjection

under parental training, then a man at the corpenter's craft, then a flaming Prophet, then a bleeding victim, and lastly a glorious High Priest, and Lord of lords, and King of kings. The kingdom of God is within you. Christ is there. But there is also an objective kingdom. Life must have both support and expression. The sun is ninety-three millions of miles away, and yet practically here in the light he sheds upon and around us. So far as we are known Jesus should be

known. He whose life does not mean Emmannel, is "none of His." The kingdom of God is not a theory, or philosophy, or notion, or tradition, but "the power of God unto salvation. Where the sun sheds his beams every germ is quickened. God awakens and vitalizes in us all that we allow him. We are to the world 'in Christ's stead," sending out in rays of love and holiness the life of God, calling in words and acts and silence, "be ye reconciled to God." The kingdom of God comes with nower. "without observation." The work of the Holy Ghost is not subject to the analysis of reason. It takes reason captive, employe, unfolds, and sanctifies it, but ever remains above its grasp. Only christians are truly rational. Skepti philosophers are fools. So testifies the Bible Ps. 14: 1. "As many as received Him, to them ave be power to become the sons G how little we realize this Divine inheritance To them gave he power." The offspring of uch Paternity must needs be "a propte," "living spiritles known and read of all men, written with the Spirit of the living God, in fleshly tables of the heart." 2 Cor. 3: 3. Power to speak with tongues of fire, power to cast out devils, and take up serpents and drink noious without burt, power to storm the gates of hell and vanquish the legions of Apolyon, nowor to conquer ourselves in body, soal, and spirit. and represent Almighty God to the world. To this end "the kingdom of God" must in very deed "come with power." "Who is sufficient for these things?" "Our sufficiency is of God." 2 Cor. 2: 16, and 3: 5. We must be God," "filled with all the fainess of God," "strong in the Lord, and in the power of his might," "more than conquerors through Him that loved us." "Thy kingdom come." So it comes, or not at all. "Endued with power from on high." "Mighty through God to the pulling down of strongholds."

How much does all this mean for Gregon? Much, very much, I hope. The life of the saints before must be be marked. The binding amount of the best of the be

of righteoneness, and fills the wilderness with that we need anointed eyes and hearts for its creature. What is not created must be creator; study. Baptism is infinitely more than trine therefore Christ our Lord is Creator. immersion. It is to be feared this is oftlines the Creat overlooked, "I am with you alway, even to Deity his the end of the world." Glorious promise. The "alway" includes our century and year, and "the world" takes in all latitudes and longitudes. But the "And Lo," that precedes the ; connects it with conditions that cut through oul and spirit, marrow and bones, the thoughte and intents of the heart, like a two-edged sword Heb. 4: 12. The teaching that prepares for haptism lays bare the heart of God in all its fiery rightsousuess and unutterable love-"Teach all nutions" means the exhibition of the Cross in all its sin bating, sin-condenning, wrath administering, hell-unfolding terrors. Tae kingdom of God must come with power

to condemn, apprehend and slay, as well as to redeem, heal, and beautify with the Divine life and likeness. This must be effected by the church; by the ministry and the influence of percopal holiness. This can be done only by such consecration as invites the free, unbindered occupancy of the Holy Ghost. Without him we are nowerburn. The execution of His office? is dependent on our parification "from all filthiness of the fiesh and of the spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. When I contemplate this high standard and profound work, I am asbamed of the cry of progress which means so infinitely less that it is not worth the ink spent in its advocacy. Whether the saints in Oregon are all conformed to a rigid, inflexible pattern of dress, I know not, and care not. But if they are temples of the Holy Ghost, real Emmanuels in character and life, they will be "holy, harmless, undefiled, separate from sinners," and "higher than the beavens" in spirit and sim and destiny. Heb 7: 26. Non-conformity comprises the whole We cannot have "the mind of Christ," and the vestments of Belial. We must "pre-sent our bodies a living sacrifice." Dress is only a small part of this requirement, but it cannot be left out of account. There are other physical abominations against which the church Jifts not a finger. There are ways of "walking after the fiesh," where there is no restraining eathority but the inner individual appreciation of the high, pure, sweet, self crucifying life of Jesus Chhist. Here is room for progress, preaching and practice, and it is progress that means something. When "the kingdom of God comes with power," the fertile acres of the pollute body and soul mammon will not cheatthe nes of idolatry, our bellies will not be gods, and we will learn to "spend and he spent" for those who deride and above no. "looking unto Jesus" as onr "Alpha and Omega," meekly, tearfully, yet gladly "endured the cross and de spised the shame for the joy set before us. May the Kingdom of God come with power in Gre gon, and every where, and may there be "mighty shaking among the dry bones of the house of Israel, so that we may be a terror to the devil and his angels, and the light and salt and sal vation of the world.

church will not be desecrated by needs that Lord of His tithes, our wardrobes will not be

DIVINITY OF CHRIST.

"But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man." Fhil 2: 7.

T is not here asserted that Christ wa tant, or that he was ever made such by his Futher, but he says he himself took upon himself the form of a servant. We are homan; therefere created. We are created; therefore

God is the Creator, therefore Christ is God, God is Deity himself, therefore Jesus the Son of God

Plattsburg, Mo.

OUR PROFESSION

LET us hold fast the profession of our faith without wavering; for be is faithful that promised." Heb. 10: 23.

The above text is a command to us that we ald hold fast to our profession that we made to God. We have promised to God and mas that we would covenant with God in Christ Jeous to be faithful until death. And how many of us dear brethren and sisters, have comshort of the brofession we have made to God are we doing our duty to the cause of our Master? The apostle would say, "let us consider one another to provoke unto love and good works, and not foreske the assembling of our selves together as the mauner of some is. But exhorting one another so much the more as ye see the day approaching." It is necessary that we examine corselves day by day and see whether we are in the faith that was delivered to the saints; and those that hold fast to their profess inn will receive that promise; for be is faithful Christ has done all that gave us the promise. in his power for us; now it behooves us to obey the injunction of our bloomed Moster, for yet a little while and he that shall come will come. and will not tarry

SOWING DRAGON STEETH

VEW England was recently stortled by the I tidings that a young man,—hardly more than a hoy,—in the state of New Hampshire, bad shot and murdered his sunt, and they lodged a pietol ball in his own brain. Though apparent healthfulness cast discredit on the latter portion of the story, yet in a few days a marked change occurred, and the murderer suddenly died from the effect of the builet, as was

proved by a post mortem examination.

A short time before his death he most posirely depied having had any trouble or cause of quarrel with his aunt, and as his death cuts off judicial investigation, p strange mysters verbung the case; but from disclosures made by the prisoner, the sheriff is said to have anthorized the statement that "the motive of the crime was to satisfy a morbid cariosity, which had been created by long-continued vicious habits, and the reading of sensational, vulgar

Four days before his death he was asked on ally by an attendant if he over read novels, to which he replied that he did; stating in quite a spirited manner, that among other preferences he had a decided liking for the that the reading thereof gave him great satisfaction: this incident showing that his penchant for yellow-overed literature was the rul-

These are only fresh instances of the demon alizing and damning effects of the caculation of the vile trash that is sent through all the land The world has gone astray after lies. the pions novels and Sunday School swash that pervers the taste of the youngest readers, and the rementic love-tales that ruin the marab and wreck the lives of giddy girls, down through all the recking deaths of brutal licenthous abomination, which stimulate to robbery, outrage, murder, and outlawry, the trial of the old serpent is on the literature of the age.

A HYMN

NNERS, perhaps this news to you May have no weight although his true. The carnal pleasures of the carth. Cast off your thoughte and lears of death. The aged sinner will not turn. harder than the flinty rock, It will not break though Jesus knock The blooming youth all in their prime, Are counting up their length of time Taey ofitimes say, 'tis their intent, When they get old they will repent. But oh, the sad and solemn state. Of those who stay and come too late; The foolish virgins they began To knock, but could not enter in

Ob, how will parents tremble there o've raised their children without prayer; Methinks you hear the children say. I never heard my parents pray.

Of your dear children, dear to you How can you bear to bear them cry. And foult you in their misery. When Christ the Lord shall come to reign, in solemn pomp and hurning fisme, Gabriel, go proclaim the s

O surrents, take a selemn view.

Awake ve nations under ground. Good Lord, what grouns, what solemn cries. What thunders rolling through the skies.

While Christians shouting through the air.

STRIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Biregarded as churches of Jesus Christ.

W. STRIN, Denies D. B. RAY'S 14TH APPROVATIVE

THOUGH Mr. Stein plead "not guilty" of the crimes of which he ac cused the Baptists on account of war, yet, as the trials has progressed, he pleads 'no exemption from the guilt of war as Rantist soldier." Now he has cona Baptist soldier." fessed his guilt of all that he charges upon Baptist churches on account o Therefore he confesses that he as a Baptist soldier, by his own confess ion, was guilty of the following crimes

churches with granting "legal license to do "the works of the flesh;" he charge ed that Baptist churches "hold that we and Galilee and Samuria had peace," may do evil, fight and kill; "he charged &c. This reading is sustained by the ed that Baptist churches "hold that we that Baptist churches are guilty of the "crimes of perjury," and he charged Baptist churches with justifying the "rapacious, crnel, flendish," carnal lusts and passions.

If he was guilty of such crimes when a Biptist, what may be expected of him ship, it sustains the same relation to the as a Tunker, with all his prejudices aroused? Our readers may judge as to the weight of his bitter charges against

us and the Baptists. Mr. S. makes utter confusion of histo-

ry in attempting to overthrow the Baptist succession. Nothing more is now needed to convince the unbiased reader that the ancient Novatians and Waldenses were not trine immersionists than to of the kingdom. restate the undisputed fact that in all the writings of these people they neither a part of their practice.

It is absolutely impossible to suppose, on principles of reason, that churches uld practice three immersions for over a thousand years and leave no word in

But if the charges of Mr. S. were true, that the Baptist churches had their origia, like the Tunkers, in modern times, this, according to his own views, would not form any objection to their church We have been pressing an argument which he does himself regard as valid! He cannot be sincere in his ob- gument. iections.

Mr. Stein has utterly failed to notice our leading historical arguments, based upon the Bible promises. While these arguments remain natouched, his object tions are unavailing. We restate the ar-

First. The Tunkers have admitted that the Bible teaches church successiou Second: They deny that the true suc cession is with any Pedobaptist church

Rome or her brauches. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church, holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tuokers themselves must admit Baptist succession or be driven into infidelity.

Will Mr. Stein attempt to tell what church has the Bible succession? He baptized. His attempt to support the

daren not try to tell.

Our proposition affirms that "Baptist churches possess the Bible characteristics which eatitle them to be regarded as churches of Jesus Christ." This prop osition is denied by but few outside of the church of Rome. In denying our proposition, Mr. S. must deny the salva tion of any Baptist, because he holds that there is no selvation except in the true church. He thinks that all Pedobaptists and Baptists (including his mother and sister) must be lost unless they join the Tunkers. Of course he has done his best to overthrow the Baprist church claims. We defined the word church in our

proposition to "describe local congrega tions" of baptized believers, observing the laws and ordinances of the gespel. Also, the word church, (by common figure as when one is used to represut a class) is sometimes used in the New Testament, to designate the gospel institu-tion—the sum of the local churches coverius the extent of the kingdom. The word church is evidently used in this sease in Matt. 16: 18; Gal. 1: 13, aed He persistently accuses Baptist Eph. 5: 34. And in the Bible Union translation (Acts 9: 31) reads: "The church, therefore, throughout all Juden

ancicat manuscripts, as well as the best Therefore in this Biblical criticism. Therefore in this sense we may use the term church with "unbridled the same extent as kingdon

While a local church is the executive in the kingdom, as regards its member kingdom as a part to the whole. A lo eal church is an integral part of the kingdom of Christ. There can be no local churches without the kingdom.and

no kiugdom without local churches Therefore when we establish the perpetuity of the kingdom, we prove church succession, and when we prove church succession we establish the perpetuity

In support of our proposition we stat ed our first characteristic thus: "Bap-tist churches possess the Bible charactertion-the new birth-and spiritual life as essential to bapt'sm and church mem

Proof 1: we showed that repentant iato life precedes baptism and church membership, Luke 3: 7-8; Acts 2: 38; Acts 11: 18. (1) Repentance precedes baptism and church membership. (2) Repentance reaches into spiritual life (3) Therefore, spiritual life precedes bap tism and church memership. There was but a feeble effort to meet this ar

Proof 2: We showed that faith with

However, it will be observed that the heart must precede haptism and er to put him into a Tunker church! church membership, and that those possessing such faith have forgiveness and are the children of God. Acts 10: 43; Gen. 15: 6 with Rom. 4: 3-6; Gal. 6, 7. Also, Jesus testified that the believer is saved, and is a child of God Luke 7: 50: Joo. 5: 24; Jao. 3: 15 18 and Rom. 10: 9, 10. We stated this ar gument thus: (1) Every one must posess heart-faith prior to baptism and church membership. (2) But every one that possesses heart faith has regeneration and spiritual life. (3) Therefore every one must possess regeneration and spir itual life prior to haptism and church membership. In spite of the doctrine of his church, Mr. Stein was compelled to surrender this point and admit that cone but the "regenerated" should be doctrine of haptismal salvation was con-

fused and contradictory. Our 3d argument in support of our first leading characteristic was bused upon the fact that none are to be haptized and admitted to church member ship till they tove God. Juo. 14: 15; 1 Cor. 16: 33 and Rom, 13:10. Also 1 John 3:14; 4: 7, 8: "Every one that loveth is b rn of God, and knoweth God. 1. Every one must love God prior to baptism and church membership. 3. But, every one that loves God "is born of God and knoweth God." 3. Therefore every one must be born of God and know God prior to haptism and church

membership. This argument remains nemoved The des of baptizing achild of the devil to make him a child of God is too abannl.

Our 4th argument was based upon the fact that none except "lively stones" are to be built into the spiritual house the church. 1 Tim. 8: 15; 1 Pet. 2: 5; 1 Cor. 3: 12, 13 The pitiful idea of putting unprepared-dead-stones into the spiritual temple to prepare them is auti bristian.

Avgument 5th was based upon the fact that Christ made disciples and then baptized them. John 4: 1, 2. 1st. Disciples, made by Jesus Christ, are the children of God. 2nd. Jesus made dis ciples before baptism and church mem-bership. 3d. Therefore, Jesus Christ received the children of God to baptism and church membership. But our friend would baptize those who are not the children of God to give them spiritual liful This makes a Savier of the ad-

We based our 6th argument for this first fundamental characteristic upon the fact that men must be "dead to sin" pri or to the buria! in baot'sm and recention to church membership, Read Rom, 6: 1-7. In the sense of this Scripture, "he that is dead is freed from sin." 1st. Every one must be "dead to sio" prior to baptism and church membership. 2od. But, in this sense, every one that is 'dead is freed from sin." 3rd. Therefore, every one must be "freed from sin prior to baptism and church membership.

Our 7th argument for this characteristic is based upon the fact that the new birth does not depend upon the will of man, but it is of God, as the direct product of the Holy Spirit, John 1: 11-

To make baptism and church membership essential to the new birth, "the will of man" must be consulted so that no one can be horn of God without the physical act of some man. According orts of my youthful follies and indisto the doctrine of Mr. S., no one can be creteass. We were wrong then, dear horn of God without the will of a Tunk brothers and sisters, but we are right

Our 8th Arg. iu support of the fuadamental Baptist characteristic that de mands spiritual regeneration, the new birth-and spiritual life as essential to baptism and church membership-was based on the fact that salvation, in the

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt | But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteonaness." Rom. 4:3-6.

Paul did not oppese good works, but be did oppose works as a condition of pardon and salvation. "For by grace are ye saved, through

faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast." Eph. 2: 8-10. Baptism and joining the church are included in "good works," but salvation is "not of works;" therefore our doc trine that none except spiritually

saved persons are entitled to baptism and church membership is sustained. . "Not by works of righteouspess which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior. Titus 3: 4-5.

Being baptized and uniting with the church are "works of righteouspess which we have done." Our friend's doctrine contradicts Paul by making salvation by haptism and church membership. The idea of shutting salvation up in

the Tunker Church, which had its origia in 1708, is too absurd to be entertained by any except deluded fanatics. In the light of the above eight Bible arguments; our first leading characteristic is fully sustained Baptist churches posess the Bible characteristic which repires spiritual regeneration-the new birth—and spiritual life as essential to baptism and church membership.

SCRAPS BY D. C. MOOMAW

When a member of the church hubit. ually absents him or herself from the weekly or monthly meetings he has passed the hest mile-post on the backsliders road and is on the public highway to hell. What do you thick of it, O von Landicean!

When a congregation of Christians do not meet for devotion oftner than once a month when they could meet oftuer, their faith may be founded in uccoruptable proximity to zero far below the nost line and as a factor in the cause of universal mi-sons, they perform the profitless office of a left hand cipher. Forward, laggard to the front.

That was a time of great refreshing from the Lord that I speat with th disciples at Troutville in Bontertout Co., There are eargest workers there and they say plainly by their actions that they do not mean to sell out body and soul to Satan for the trashy baubles of this world.

In that congregation I first saw the great light of the world and first bowed the knee to the yoke of the Savior, and most of the members were the intimate companions of my youth and the part-

It is not a remarkable coincidence that as soon as a man becomes self-willed and heady and will not submit to iar notions and whims, he wants to reform the church or work up a separate organization.

A SPEECH BY G. B. REPLOGLE IN A DISCUSSION AT BETH-ANY (HURCH. IN DE-CEMBER, 1879.

)ROPOSITION; Secret societies are

injurious to religious influence. In entering upon the discussion this proposition I suppose we are agreed that whatever is contrary to the Bible is injurious to religious influence. As no one answers I suppose there is no dispute on this point. Upon this basis, then, we propose to join issue with secretism. I begin with their plen of benevolence. This is the principle upon which they lay their claim of benefi-

It amounts to about this: A member pays certain installments at specified imes. He is then entitled to certain benefits. If he ceases to pay such installments according to the rules of the lodge, he is then deprived of such benefits, and loses all that he had previously

le that henevalence?

It is precisely like an insurance company on the "mutual" plan. You pay so much per year. If you fail in a single payment, you forfeit your claim of protection against loss. It is a matter

of bargain and sale. Will you call that henevolence? If it is not, then their claim of heney

oleuce is false. But suppose we were to admit it for the sake of argument. Then we ask: Has not the church a better system of benevolence? Let us compare. Secret societies confer bene fits upon those only who pay for them But the Christian System is as broad as the universe. It reaches everybody without partiality and without hypocrisy

But you will say that the churche don't thus practice. I will answer that they are perverted by the influence of secretism. Many of the church members who are, or have been members of cret orders are constantly teaching their selfish—oue sided — mis called charity in the churches and spoiling the church es in their vain deceit. We see then that the churches are poisoned by the viris that flows in the veins of scoret ism. Thus religious influence is not on ed by the baneful influence of secret or

It is a wall known fact none but able bodied men, or those who have ample means of procuring a livelihood, are admitted to the order. Hence it becomes a society of benevolence for the benefit of merchants, bankers and millionar Actual paupers have no admitta there. Away with such mockery!

Does heaven exclude paupers? the church exclude paupers because of their pauperism? Does the christian system exclude paupers? Here again variance with the christiau religion. Christ sought out the poor, the maimed, the halt, the blind and extended to them the charity that is so inherent in the christian reli-

Masons reject the poor altogether, and the maimed, the halt, the blind &c., unless they have plenty of money.

Money is the test of membership.

The love of money is the root of all vil." In order to make their instituthe fl-h and of theeye, they bare adopt ed a system of flipperies and flummeries and gewgaws and jimeracks which they call "symbols." Truly they are sym bols. Symbols of vanity and earnality.

Nothing more nor less. They claim that Christ and several of his apostles were masons. We challenge the proof, and charge them with a libel upon God's son and His holy apostles. A falsehood without the shadow of foundation in truth. Did Christ and his apostles ever

eagage in such flummery and foolishness? When men are thus trained to atter falsehoods, are they in a condition to receive the truth as it is in Christ-Are not such unfounded falsehoods made in apparent good faith, injurious to

Their grips, passwords, &c., are mere ly the cogwheels in the machine, linking together the working parts, giving them power and opportunity to work togeth-er in their secret designs. Every Mason is thus armed with a dagger and walks about in this secret darkgess, rendy to stab to the heart anything that dares to oppose their "works of darkness." less the case of Mr. Morgan about fifty years ago. Murdered by the Freemasous, at the dark hour of midnight, for the crime of publishing to the world the workings of a so called beneficent (?) so-

Paul says, "Have no fellowship with the unfruitful, works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Eph. 21:1-

Diabolical murders by a society of which holy men of God are claimed to have been members are not injurious to religious influence? Are they? Or are they not?

Geutlemen please tell us

Now let us hear the testimomy of the Son of God. "This is the condemnation that light is come into the world and men loved darkness rather than light hecause their deeds were evil 1 John 3: 19. So it was with Masons in the days of Morgan. They could not bear the light because their deeds were evil. They would rather have the guilt of murder upon their souls than that their deads should be made known. Masonry is the same to day that it was fifty years ago. Every one that doeth evil hateth the

light neither cometh to the light lest his deeds should be reproved. John 2: 20. The Masons have thus proved that their order is opposed to Christianity, as their workings are in direct opposition to the teachings of Christ the Son of God. Can it be possible that men of sane winds gan for a moment believe that that which is so palpably contrary to the teachings of God is not injurious to religious influence? As well might they affect to believe that light is not oppose ed to darkness, or, that Satan is working for the salvation of mankind.

Hear the Savior again. "But he that loeth truth comets to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 21. the members of secret orders do this Nay verily. But they swear never to reveal by word nor act, uor by sign, nor by anything whatsoever the secret work ings of the order. They have "Masters "Worthy Masters," "Grand Masters "Past Masters" "Past worthy Masters.

Past grand Masters." &c. &c.

Christ says, "call no man master up- evading the tongue of criticism, which on earth; for one is your Master, ever Christ, and all ye are brethren." Matt 23: 8. James says, "My brethen be not many masters, knowing that we shall receive the greater condemnation."

James 3: 1. Here we see they are in
direct antagonism to Christ and his fol lowers. Christ says, "He that is not for

me is against me, he that gathereth not with me scattereth abroad." Larke 11: Secretism is against the Christian religion; therefore its influence is to sent-

Their claim of morality is of the same piece with their claim of benevolence. I affirm that I know and testify that I have seen that many of their members are notoriously immoral Drawkards licentiates and gamblers are alike in standing in the lodge, provided they pay their regular installments. Christian professors, deists, atheists, infidels, pa gans, mohamedans heathers and ulo

worshipers are alike good "brothers." It is written, "Be ye not unequally voked together with unbelievers. For what fellowship bath right cousness with unrighteousness? or what communion has light with darkness? or what fellow ship has Christ with Belish? or what part has he that believeth with an infidel? and what agreement has the tem ple of God with idols?" 2 Cor. 6: 14-16 Fraternizing with the wicked and un believing is a violation of the above text, and is therefore injurious to relig lous influence. We are commanded to come out from among them and have

The apostle Paul says, "come out from among them and touch not the unclean thing. Here we learn that he who is joined to this harlotry cannot be a child

nothing to do with them.

of God. "What, know ye not that he who is joined to an harlot is one body." I Cor. 6: 15. One with the hurlot. So he who is joined in alliance to an infidel is one with the infidel. He who is joined to Belial as one with Belial Brotherhood and amourism with infidelity and the devil not injurious to religious influence? Is it? or is it not? Will our opponents please answer?

To sum up, we have seen that all the principles and workings of secret soci eties are of a worldly, flesh-pleasing or der. Know ye not that the friendship of the world is enmity against God Jas. 4: 4. Can enmity against (iod be otherwise than injurious to religious influence, to holiness, to piety, to truth to the conversion of sinners? God works openly. The devil works in secret. The church seeks the light. Masonry and its kindred associates seek darkness. The first is in harmony with the Holy Spirit of God. The latter is in alltance with the spirit of evil.

ADMINISTERING BAPTISM

THERE are but few occasions in life. witnessed with more anxiety than is the haptismal scene; then is the burial of the old man of sin, and our com ing forth from the watery grave, to

While fathers and mothers, sisters and brothers, and the saints on earth, are united in the song of thank-giving on the return of the precious prodigal, the being united in the same happy song. It is therefore an occasion of solemnity, irre-pective of our familarity with the scene; hence it is gratifying to Of all companies, an ungodly n see the occasion calm and in order; thus least likes that of his own conscience.

is usually close by. We therefore sub-mit the following suggestions: As the congregation is usually work

and fatigued on arriving at the water. we suggest the singing simply of a verse or two, followed by a short pray er suitably directed. It is an impress ive scene to see the congregation knowith the administrator and applicant at the water-side. Applicants frequent ly have but little experience of being in water, hence it is well previously to in struct them, to be firm and strong, put-

ting their trust in the Lord. A handkerchief is sometimes given an applicant, as they pass into the water; this, however, they have no use for. The hand in cup form gently placed over the mouth, so as to close the nasal cavities, will effectually suffice. plicant just before being submerged should inhale, inflate the lungs, so that on energing they will exhale; there will thus be no occasion for straugling
As water has a strong buoying ten

dency, it will aid much for the applicant to be firmly on his knees; the adm tor holding the applicant with a down ward pressure, especially when omerg ing, thus preventing the applicant from the proper

ed more easily by the administrator standing at the side and a little in front of the applicant, the effort of the admin istrator being to pull the applicant for ward rather than press downward; there is then but little resistance that appli cant can offer.

Some of our most skillful administra tors, eagage the three dips without any cessation, instructing the applicant a

cordingly.

Brethren sometimes in their prayer's, in the "laying on of hands" ask the Lord to baptize the applicant with the Holy Ghost. To this we take exceptions Baptism of the Holy Ghost was engaged in the day of miracles; followed by a miraculous power, but as the day miracles is past, we conceive that the baptism of the Holy Ghost, its consoliog effects. See Acts 2: 38: also Acts 8:

LIVE FOR JESUS

DERHAPS you are especially auxious for the soul of a parent, brother or sister, or some dear hosom friend. Take that soul in the arms of faith to the throne of grace. Pray earnestly and in confidence, that the promise, "Whatso-ever ye ask in my name, believing, ye shall receive," is for you. But let not your labor cease here; strive to show that friend that you long to bring him to the kingdom of heaven with you. Seize every opportunity to speak of Jesus, and entreat him to be reconcil-

ed to God. If you have grown cold and lost that

you once enjoyed, here is an efficient Set yourself about praying for some soul who has never tasted the joys of

pardon; forget self; throw your whole your own soul. Your heart will be made glad; the cloud will vanish, and of the Sun of Righteousness. Look Jesus. Live for him and soon you will live with him, when your work is done.

Of all companies, an ungodly man

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M. M. ESHELMAM, s. J. HARTISON, J. W. STEIN, Even

CARDINAL PRINCIPLES

DRETHREN AT WORK. Lanark, Carroll Co., Ill.

SEND us news on postal cards

SEND silver, not postage stamps Peacrics as well as preach, charity

How are your children spending Sanday?

Will G. W. Sensenbaugh please send u In obligary notice in No. 17, Henry Garble

-Bro. Andrew Miller, of Upper Codorov, Ps. is dead. He was a faithful elder of the church

Many bretteren and sisters went home via.
Mr. Morris, and took a view of the college and

Any one sending us a postage stamp will rerive in return one of brother Kurtz's Reeth

THE Preacher thinks we "slapped" or its ears around that clothing house. This is

All orders or Muntes of Annual Meeting have been filled. Price 10 cents per copy; 75 cents per decent. Postage prepaid.

Buo P. R. Wrightsman advocates divorces wants beer, wine and all intoxicating drinks divorced from the church. We are for casting

THE (respel Preacher of 7th inst. anno that brother Bashor and wife will start to Culifernia not later than August 1st. How long

THE Br-thren of Maryland have a miss corderic city, that State, and the presented are

Tue Brethien in Eastern Penna, have re now let it be observed in spirit and in letter.

BEFORE this issue reaches our readers we ex rect to have on hand a large supply of Frank Libble's flustrated magazine containing a pic-ture of A. M., grounds, the tents, &c. Price

Don't let the warm weather overcome your energy for the Master. It God did not continue to give you breath and immunerable bisings even in bot weather, you could not survive. As he keeps up three blessings contactly, so you should daily continue your work for him.

ng are the officers of the Home and Foreign Mission Board: Enech Ew, Lena, Hlinois, President; James Quinter, Buntingdon, Pa., Treasurer; S. T. Bossermao, Dunkirk, Ohio, Secretary.

A Baorneza writes that he had intended to attend A. M., but concluded to stay at home and send half what it would have cost, to the Danish Mission. He did as he resolved, and now rejoices in his self denial.

Wz were glad to meet, among the many dea oved ones, our dear brethren, Drs. Boteler o Wayneshoro, Pa, and J. E Roop of Ashland, Ohio. Their presence seemed like a vision for

we had no time to converse with them. Bao, Samuel Murray writes us from Brook n, lowa, where he attended a feast the 4th

He speaks in glowing terms of our town and the pleasant A. M. We hope the Lord may bless his labors to the good of many precious Do not address lusiness letters for the office

Do not address insumess letters for the office to any one of the editors personally for it will almost always be delayed more or less and some-times lost altogether. All husiness connected with the office or paper should be addressed BRETHREN AT WORK

PERMAPS the clearest case of man-following is that wherein Christians are told that the are in error on certain things because Bro. B. or Bro. G., who are "chief men," do not believe that way. Such excuses are inexcusable and deserve neither smiles nor teurs.

BROTHER J. C. Ewing of Ohio, is now with us, and shall likely remain awhile. He will meet the people of Lanark and vicinity Friday evening the 18th for the purpose of organizing a class in vocal music. We hope he will be favoyed with a large class; for good singing is a

On Tuesday the 8th inst, the Dierdorf and Trostle families from the different parts of the country to the number of one hundred and five an excursion to Rock River, Lee county this State and spent the day in fishing and so-cial enjoyments. They were rewarded with about three bushels of fish. How they lorget the editors is a mystery.

TWELVE persons have been received into the hurch in Donmark since Easter, and the c in that country seems prosperous. Will the brethren and friends see that sufficient funds are promptly placed in the hands of Bro. Quinter, the Treasurer, so that there may be no further suffering by Bro. Hope for the want of food and clothing?

o. Samuel Garber and Abram Flory, to of the oldest ministers in the Miami valley-Ohio, attended A. M. and seemed to be deeply interested. We had an interesting conver-tion with brother Garber, and found him e nest and firm for nothing but the truth. V think it a grave mistake to presume that these brethren are laboring for disunion. We have confidence that they mean better things.

Rev. De Witt Talmage says: I consider the nenspapers to be the grand agency by which the gaspel is preached, ignorance esist out-oppression dethroned, crime extirpated, the orld raised, beaven rejoiced, and God glorified In the chaining of the printing press, as sweets.

All out, I hear the voice of the Lord Almighty
proclaiming to all the dark nations of the
earth, "Loxarus, come forth;" and to the retreating surges of darkness, "Let there he light."

The brethren who are publishing the Report the last A. M. have indeed a task is fore th It will be unite large, of course the expense of publishing proportionately increased. We think they should increase its price, for there is no good reason why they should bear the whole burden. They are offering at at old rrices, when it was smaller and paper the price, though we presume they will not.

Status Julia A. Wood, of Breme Bluff, Va. Sistrict Jolia A. Wood, of Brence Bluff, Va., stopped with us several days after the Annual Meeting; and we spant some time with her in conversing upon the work of the Lord among the Brethren. The sister's mind is very protrickery either in religion or secularism. Freale in body but determined in spirit she manifests a real for the Mnater's cause worthy the imita-tion of many professing Christians.

I was to make an inquiry concerning a book I wish to make an inquiry concerning a book on Close Communion or a plea for the Dunkard people by brother Lundon West, where it can be had not at what price. Also for the benaft of some friends that have come from Illinois, whether there are any brethren in Clay

county Illinois. We can farmish you "Close Communion." Price, 50 cents. Do not know whether there are any members in Clay county. Perhaps ome of our readers can tell.

Oun own best friends are as liable to be out off from the BRETHES AT WORK list as any ing, for we do not personally attend to the majing. Those who have charge of this department cannot keep track of the editor's riends. All are liable to share the same fate. without the least desire to slight, distrust, or The only sure way is for each watch his date and keep puid up. Will our readers remember this point?

With much reluctance and many regi that it should become necessary to prejudice the fair fame of our still glorious county. Clerk Fitzpatrick, by request of the county commissioner, sent a letter to Gov. St. John, setting forth that Norton Co., Kanses is in des-titute circumstances and will not on able to provide for all of her citizens. If the Gov. has provisions we need them, and in the mean time we suggest that the citizens of Norton county take the matter in hand and do what they can-Norton County, Kansas Advance

PLEASE NOTICE.

ON the 16th inst. I expect to start to Minne souls, and will be absent from home about two weeks; and immediately on my return shall go to Pennsylvania to remain several months Our readers will, therefore, please address no letters of business to me, but to BRETHREN AT Wors Social and religious letters can be addressed to me at Lanarh and they will be for warded. These should be marked "Private." Please observe our requests, especially the one relating to business matters. The God of love give you all his divine care and protection M. M ESHELMAN.

A FEW P C EDS. AND COMMENTS BRO. E. B. B., don't favor the Brethren'

Clothing House scheme, Because "they may promote style" Because it places "too much stress upon aublect on which the Scriptures have but very

little to say. Certaioly irresistible argu-At first the scheme is condemned because it might 'promote style," and second because such a thing would be too powerful a restraint against fashion. The scheme is wrong because it does >0', and wrong because it does. Beau

tion barrowy of ideas.

... Some of our britten was very anxious that more stringest means should be received to fine more stringest means should be received to fine of the stringest to the stringest through the stringest means and the stringest means that the should not be our gentle of concern. When break now was large was included to believe that there is constituted one means that was stringest means the stringest mean tiful harmony of ideas.

Does the P. C. actually have readers who think that if they dress in the "old order" that they do not need to be honest? If so, does it think that a departure from "old order" dress is necessary to recure "old order" in hor esty? On the whole, does not the item sound very much like the rejoinders we get from un converted young men and young ladies, who try to avoid the "modest apparel" doctrine by saving "there is something more seeded than a suit in the order," insinuating thereby that those who favor "modest apparel" think differently, which they know is utterly untrue? detest do-honesty with holy indignation, but

we don't expect to remove it by removing and formity in dress. Does the P. C. have an idea that uniformity in dress produces dishonesty; or does it regard uniformity and dishonesty as inseparably connected? We protest against arguing away nulformity in dress on the plea that hypocrites use it to disguise their evil

. . Bro H. B.B., under the caption "W hat we Mean," calls young brothren who oppose Sun day-schools, prayer meetings, Bible classes, so ries of meetings, education, &c., open. Bro Henry, did the spirit of Christ dictate that to you? Is it not stooping from all true Christian honor and dignity to call any member of the church an "spe" because he opposes mewhich we favor? Ought not persons who have been trained in Sunday-schools, prayer-meetngs, Bible classes, series of meetings, and who possesses an education exhibit more Christian

dignity and courtesy than to call their brethren who do not see things just'as they do "apes" i who do not use things just as they do "ngast", "... Fun, in a very reasonable and pinis way made the must be unconsend which keep year, waste the must be unconsend which keep year, where the property of the

special religious covering?" He argues for a covering, and when the "a-covering" is urged as the only distinctive sign of "power" (1 Cor. 11: 10) he denies is. He admits that "the ca will do for a covering"—that it will do forwill do for a covering"—that it will do for— not that it is. Our Pedobaptist friends say, "immersion is haptism, but sprinking will do for haptism." This cap question is not one of for, but one that is. Does our brother mainain that a bonnet or kerchief will do for ligious covering? Or does he maintain that anything will do for the covering? It so, then the cap, the kerchief, the hat, the bonnet or the shawl are each a covering, and together coverings. This is rather more than Paul re-He says "covering," but Brother B. would have it coverings—more than one cov-ering. Our brother first advocates a covering for a religious purpose, and then objects to the cap because it is a religious covering. He is placing himself on the record. If any covering will do, there is no use of our sisters wearing caps; for the caps can serve no other purpose that that of a religious character. The ultimate end

of Bro. B's 'logic' is to have, instead of uniformity among sisters in the religious covering, bate, ribbons and feathers—things which go a great ways towards making skeptics when plac ed on the heads of christian professors. please tell us whether a bonnet worn "for a overing" would be the religious cover Give us the chapter and verse for corrrings

REVIEW OF ANNUAL MEETING OF 1880.

THAT the meeting was marked by a spirit
of love and moderation is putting it in its proper light; and for real earnest, wh work we think it compares very favorably with any of ite predecessors. It is probable that forty years hence our children and grandchildren will point to some of the work of this meeting as soundly orthodox, and plead with the people for the "old paths" claiming us as stars and lamps along the highway just as some of us are looking to the work of forty years ago as being the only worthy work that should have our regard and attention. Is such a course If our children and grandchildren stop this side of the Corner Stone for example and pattern it may go ill with them as it does with us when we take up way marks far away fron Jerusalem. Faith goes back to the Foundation, but notions and opinions wear out before they travel back a century. When will we b

this lesson? But to our review

1. The demand for the majority rule instead of the anit rule was the first thing in ord-And it is to be regretted that the demand for the observance of this principle could not be presented without reciting the fact that last year's meeting was "unnecessarily delayed by the opposition of one elder." The question, the principle should rest upon its merite, and not be urged because some brother last year exer cised his simple rights. The unit role was the order of that meeting, and if a brother insisted on observing it, certainly he was not to blame, hat the originators of the system. Let justice be rendered in every case. We submit to the candid consideration of our bretbren whether charity does not require us to present queries characters. Adopt to ha system of reasoning and propositions to D. M.'s and A. M's void of personalities, reflections and insinuations. Such things arouse the animal feelings, the passions,

speak evil when it could be avoided. Principles, not men should be discussed. We think that the adoption of the principle in this query is the manifestation of wirdom; for in all matters of human judgment the minority should yield to the majority.

2. Adultery and fornication received a severe blows; and the committee to whom the matter was referred, reaffirmed Art. 1 1868 and recommended indefinite postponement, which recommendation was accepted by A. M.

3. Gospel authority was demanded for holding A. M. The question was shelved or tabled, erefore we shall continue to hold Annual Meeting as usual. The right to hold a general conference is based upon Acts 15, and we pro sunte that so icug as there meetings are not held for the purpose of pleading for usurpere of auhority and fushioushle artistes, the divine pleasure will not be withdrawn from them That there is opposition to A.M.is no marvel to A. M. presumes to handle arrogance, pride psurpation and lordly ism without gloves; and where evils are checked or laid bare, there will be opposition. Let us not look for anything else; for if we do we will be disappointed. We are for Annual Meeting on principles of right, charity and instice.

4. Evangelistic work received a gospel ea dorsement. The work of the committee to whom the question was referred, is so accepts hle to us that we give it enture.

to us that we give it entire.
We recommend this Annual Meeting ap-tifus pretires sound in the faith and fully ito our missionary interests to superintend homestic and Foreign Mission work of our ast Recollerized.

General Brotherhood.

2. That those five brethren appoint out o their number such officers (Cor. Sec'), Treasurer, &.

of number such officers (Cor. See y. Treaumer. C.).
It makers of the work requires.
It hat the brethren he instructed interfere no way with any proper individual church, or strict missionary efforts manag our brethren.
That Annual Meeting advise that any Do-bestie or Foreign Mission work of a general memanish Mussion, now under the car-ncil be committed to the supervis

That this meeting recommend that the fund now in the Brithren's Work of Evangelism be commit-ted to the treasury of the board of the General

That this board be instructed to procee ier in its appointments, &c., than the n

further in its appointments, &c., than the means in its trensury will justify.

7. That the officers of this board be required to

ake an olicial report of their spin of our Gener-conference, and that said report go into our guistr minutes.

8. That every church in the Brotherhand be re-tained a salicitor in its own congrega-

o. I may every think an absence of the dependent of quested to appoint a solicitor in its own congretion to raise funds for this work, and forward same to the Transmy of this Musicu Heard at he

5. The lifth subject referred to unmannerty

unlearned, disrespectful(2)"young official brette-ren and youthful editors" It seems that these "officers" have been crowding aged brethren back from the "honorable" position, and th are now warned to be more cautious in the fu Young John, the beloved disciple lean ed on Jesus breast without rebuke from the good Muster; but down here in 1880, a young John dare not lean on the breast of the Stand ing Committee without a public reliake. Things we succeeded in reaching the S. C. table with the hope of procuring news for our readers, but we had not been there five minutes before we learned that we were in danger of being squeezed to death, and forthwith made our way out and est under an oak tree on the bank. We Now if baptizing were modified by a simple elrentured not back the second time; nor did we A. M. We were not "pinched" that hard, the name of the Father, teaching them to ob-May patience be yours, elder brethren, while we serve &c. what then would constitute Christian tell you that this coustant distinction he haptism? Certainly single immersion. Well only widers the tween "old" and "comno" breach, and fails to infuse that respect for each We admire other which the Sripture requires. age must assert itself with decisions of A. M., we fear it will not receive the attention it demands. It Christ and his spostles were to at-

and our brethren are thus tempted to think and gate of the city. Let us rise far above class dis tinction and be men of God 6. Related to questioning applicants for

baptism. "Can any man forbid water?" question was also involved. We think the put ting of this question to applicants without ting the whole of it as expressed by Peter is wresting the Scriptures out of their connection Hear Inspiration, "Can any man forhid water that there should not be haptized, which have received the Holy Ghost as well as we?" Now we insist that it will not do to repeat only a part of this werse in order to prove a pet noti on. If it is worth anything in defense of a position we must accept the entire verse; but we claim that it is not a proper que tion to ask a congregation of people now, any more than it is proper to insist that a man must receive the Holy Chost prior to baptism beca Cornelius did. Suppose a man should say: "Go and teach all nations, baptizing them," am then refuse to quote the rest because it did not uit his pet notion, would we regard it as fair? Would it be just and right? Would we regard him as an honest teacher? Friends, if you he gin to quote Acts 10: 47 in defense of a practice. quote it all, for the Holy Ghest has linked it tegether in a fashion which we dare not deny.

In regard to public examination, we favor it, because it comes under the head of preach ing the gospel; and the gospel is not to be hid, only to them which are lost. 2 Cor. 4:3 Whatsoever doth make manifest is light. 5. Light should not be hid-should no be put under a husbel, a box, or a barret. By all means should applicants be examined openly

and if there are valid objections they can be made known. As for ourselves, we would rather state our objection before the applicant than in secret. There is so much danger of doing injustice when we do things secretly that our ry soul revolts against the custom. Surely if we have the truth we ought to be bold in tell ing it.

The practice of holding public collat the dedications of meeting-houses was object-ed to by A. M. Dedication of meeting-houses is something new to us, hence we are bardly ualified to venture an opinion either for the order or the collection part. We have often thought it would be well to induce the prople to dedicate their hearts, their lives, their all to the Lord, and make less fuse about the word the stove, the glass, the brick and the iron of which the house is composed. But then that is the weakness of the creature He is sure to leave the higher for the lower, the spiritual for the natural. And as for the collections, perhaps they letter be taken before the house is built. We dismi s you until next week.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM .- XIII.

Baptism into the name of each person of the

TO deny that "into the name" belongs to each of the adjunctive elements connect ed by "and" is to deny that these elements are similar, and virtually destroys the office of the co ordinate conjunction. Bro. Tester makes the following very appropriate remarks here The participle 'haptizing' is modified by the ompound element 'in the name of the Father, and in the name of the Sm, and in the name of the Holy Spirit. A compound element is one containing two or more simple elements. this case the compound element is made up three similar, simple elements; first, in the name of the Father; second in the name of the Son; third, in the name of the Holy Spin mission would read thus: "Baptizing them is then, if a simple or single element requires one quires compound action or immersion. Or if oue simple element requires one immer three simple elements require three similar immersions, Treatise on trine Immersion, p. 4.
A young physician in Illineis once said to

When I was at school at-college, I

who was a single immersionist, after ascertainthe wrote the sentence, asked me why I did it? I answered, "to see it analyzed by the class under your supervision; when rabbing it out e said "that will never do. It will make the the last one of these hoys Dunkards." I am aware that there are those who are unseropuons enough (although they use Bable ellipse themselves) to occure us of adding to the w of God, because we observe the force of the ellipses, in this construction. We deny the charge however as both unscholarly and christian. Every Bihle elilipses belongs much to the full sense and construction of the language as the words written, and he who denies them in their proper place in any Bible construction, is the one who invades and marthe heanty, sacredness and truth of the holy oracles and presumes to take from the wor God by denying and perverting the sense of the language which he has revealed his will to men Take for instance the test, "Jesus haptized but his disciples (did haptize.") John 4:2. Here I appply in parenthesis the words "did bautize which has been omitted by ellipses. Is solding to the word of God? Can any or readily deny the sense of these two words or take that sense from this passage without taking from the word? If not written can they in the case of any other Bible ellipses? But, I ask our opponents (leaving out the ellipses) if they can express an action into the name of och of three persons, or into each of any dis tinct names of persons or things more clearly and concisely at the same time than Christ has in the commission? without omitting impor-

A CALL FOR BURAD

taut relations?

O the brethren and others where this co greeting. Pursuant to a late call made by the people of our vicinity, there was a meeting held on the evening of the 24th inst. to ascertain the circumstances of the inhabitants of this new and fortile part of country; and upon such investigations it was discovered that in the absence of the proper amount of rais last fall up to this time, our crops of vegetation thus far are a failure, into which disappointment leaves nearly all of the citizens here dectitute of any entables whatever; nearly all of us having come here inside of one year and with very little capital at that, which now is con sumed, and no prospect of a crop upon which to subsist; and further, as we all have come here to secure homes for our families, and have emigrated from where we formerly lived hecause we were not able to own homes, and also banause this is a good and handsome part of country, therefore we nearly all desire to remain here and hold our claims, and can do so if sided by our beloved brethren and liberal friends of the East.

Dear brethren and friends, will you do good to the hungry now as you have heretofore? We organized an aid society here to be known as the "Maple Grove Society, of Norton county Kansas: and this society is entirely within the control of the church here; all of its officers being members of the church; and if we are entrusted with any aid, we shall try to have it applied to the actual needy only. Our officers are president I, L Harafer treasurer, H. M. Blue, Secretary J. P. Blue, Foreman of a distributing mittae of 7. U. W. Miller Cor. Sec. M. Lichty; all of Bell, Norton county, Kan. Shoulthere he any cash raised for our relief it should be sent to our Treasurer by draft or letter. desire that those who are not members of the church or colony shall share with us in whatever is sent to us; therefore we solicit aid from all who have of this world's goods to spare.

Dear brothren, we hope that none of you will begin to say as some have said, "Let them come mack Esst and live." We are too poor to do that, if even we would; and hendes this we desire to cite you to the reports of what the Lord is doing in the conversion of souls. God moves in a mysterious way his wonders to perform. We solicit provisions and clothing, and let those he just such as people have to spara; and all goods shipped by rail so as to reach us safely must be consigned to Maple Grove Aid Society of Norton Co., Kun., in care of W. W.

but not unless we livet netify each Gen. Fort. Agt., when and wherefrom such shipments are to be made. Therefore when you are prepare ing to ship a load, inform the Gen. Agt. of the fact and he certain to consign as above stated and write to W. W. Miller, Bell, Norton Co., Kan., at the time of leading and send to him the bill of lading on alt occasions; wise the goods will be sold to pay freights and the needy remain hungry. Send all m by draft or registered letters to C. M. Blue. Bell, Norton Co., Kan-

Maple Grove Church, Norton Co., Kansas,

Will not the elders of the different arms of the church please take immediate action in the matter and report favorable at once? Remember giving to the poor is leading to the Lord. The countries east of us you aided six years ago are now belping us a little, but cann Submitted by N. C. Workman Elder; M. Lichty Cor. Sec., Aid Society.-- Eng.

FROM OUR EXCHANGES.

The Christian Union, edited by Henry Ward Beecher and Lyman Abbott, expresses its belief that the judgment day has already arrived. that there is no resurrection of the hody, and that the dead pass immediately from death to indement

The Yale Courant's statistics on tobacco are othing other than we should have expected nothing other same we should have expected. The Yule classes are divided into divisions ec-cording to scholarship, the first division con-taining the heat and the fourth the poomet scholars. In the first division 25 per cent use tobacco, in the second 48, in the third 70, in the lowest 85. Tobacco and brains stand in

John Wesley always preferred the middling and lower classes to the wealthy. He said, "If might choose, I should still, as I have done hitherto, preach the Gospel to the poor."-Preaching at Monktown church, a large, ruinous huilding, he says: "I suppose it has scarce ad such a congregation doring this escatory. Many of them wers gay, genteel people, so I spoke on the first elements of the Gospel; but was still out of their depth. How hard it is to be shallow enough for a polite audience? and the statement is good this day. The style and show which clamor for a "star" preach would be utterly bewildered under anything like a blaze of sunshine .- Meth. Recorder.

If there was nothing true in Christianity but some beautiful sentiments common to Jasus and Aureline, then the fanatics who gave their ives to establish the church were the most nisguided of fools. Christianity includes the othics of Nature but it also includes historical facts in the life of Christ. Christianity accepts the ethics of Nature, justice, truth, mercy, above all love, and first eojoins them by authorty, and then enforces them by the most tremendous arguments that can be brought to hear on the human soul. It tells by revelation o God, of Heaven and Hell. It declares the incarnation, the sacrifice and death of the Son of God. Its message is one of warning, and then of good news; what one may do and must do to be saved. Christianity is not like the Hindu mythe of storm-clouds, or the Homeric tales of nymphs and naisds-mere pretty conceits, to look at and enjoy. It is stern, serious, solemn It promises; it threatens; it commands. It will bave obedience or death.

Now

Now, for time is short and death is near, and judgment threatens! Now. for in eternity it will be too late and your very next step may land you there! The only season in which you can work is now! The purpose may not last till to morrow, fulfill it now! Fresh difficulties will flood the channel te-morrow; wade it now! The chain of evil habit will hind you more closely to-morrow; snap it now! Religion as a work for every day; begin it now! Sin exp to present miseries; escape them now! Your Creator command-; obey him now! Holines confers present joys; seize them now! A God of love entreate; he reconciled now! The Father from his throne invites; return now! The Sarfor from his cross beseeches; trust him now;

HOME AND FAMILY.

Heabands, love your wives. Wives, submit your selves unto your own husbands. Children, obey your parents. Fathers, provoke not your certibildren to wrath but bring them up in the nurture and administration of the Level, Servants, be obedient to thout that are your masters.—PAUL.

THE PRAYER AND THE LIFE

- Do I mean the prayer I offer— Do I teel the words I say, When before our heavenly Paties I kneel down from day to day— When at morning and at evening I incline to seek his face. And my voice goes up in pleading To his glorious throne offerme.
- to us governs turnes organic.
 When my voice gors up in pleasing.
 Does my heart go with it too?
 There are many though it ask him
 That his might and grace may do;
 Petition on petition
 Goes up to meet his ear;
 Ob, are they such petition
 As our Father loves to hear?

- I tell him of my wants—my nec.
 But when I turn away.
 Do I think of what I seked for?
 Do I watch as well as year?
 Do I strive against templation?
 Do I arek like Christ to live?
 That so freely he doth give?

- My prayers are with much speaking
- My prayers are with more spessing— Yet, when It cave the spot fed— How soon these prayers forgot! the if the thought that gave them birth So lightly treasured be, How can It think God's mercy Will remember them for me?

- Yet one petition further, Lord! Wilt then not deign to hear? O, let thy Spirit breathe onew

- O, let thy Spirit breaths now Threagh all my daily prayer, Then help me, as I pray, to live, Kapt by thy grace divine— And the glory of the prayer and life, Alike, O Lord he thins.

WARNING TO MOTHERS

MOTHERS, have a care that a passion for And dress and personal display be not generated in the hearts of your daughters. How many lives have been blighted, how many souls dragged into the depths of sin by eraving for dragge into the acputs of am by craving for dress. Teach your daughters modesty and contentment. Begin when they are little. Don't make your children, who should be all innocent, women of the world in a sense, brfore they have got into their teens. Wha should children know of the fripperies of fisch ion? Yet how many a little miss of eight or ten years is, owing to the feelish indulgence of ten years is, owing to the footist induspence or parents, as vain of an elaborately triumed dress and as alive to the charms of "style" as one twice her years. Teach your little girls the branty of modesty and the virtue of contentment from their earlier years, and when they grow up they will be nobler women for it, and abler to withstand the temptations of the world. It was only the other day that a young lady committed suicide because of the dishonor which she had brought upon berself and her family by a petty crime into which she had fallen through the love for dress.

PEACE

WE are out on the voyage of life and are often tempest-tossed and driven by fierce winds. The billows are sometimes turbulent and we experience seasons when our fruil barque is mateady. But amidst these adverse storage wethink of One who walked upon the ne misned. "Proce, or state," was spoxen, and there was a great calm.

Nothing is so desirable as peace,—peace to the soal. We may enjoy all the pleasures that wealth and affluence can afford, yet if we are

would an afference can sfort, yet if we ask at entity with 60 or man,—"In the heart between makes, jushupy or ill will, the second there is makes, jushupy or ill will, the second makes and the second of the secon ful climes of heaven. The world offers us phase but it is soot lasting—is not to be compared to the peace of God which passeth all understanding. The pleasures and alleraments the of this world are only transient, and unsatisfied from the properties of the properties of the compared to the properties of the p

sus gives is abiding and prepares the soul to the dark hour of trouble and sorrow. Comthe lank bury of trouble and sorrow. Com-what will, there is ofer, for pose support-the soul under the most depressing circums-tenses. A chevring the language is the sup-stance, a chevring the language is a com-give in the case, it is count to enjoy as long as we now willing to continue in the service of the Master. We should ever culti-tude of the control of the control of the billows may rage and the winds of perse-cution brush resond on, yet if we have made our peace with God all will be well.

INFIDELITY CONOURRED.

"The weakness of God is stronger than men. ONE of our devoted Christian women, whose meat and drink is to serve Christ, was called in God's providence to hold a meeting in a small town. The pastor of the church met a small town. The paster of the cauren mee her at the railroad station, and informed her she would be entertained at a very plessant bosse of one of his members, but her husband was an infidel, and said, he will be very glad, as was an inner, and sust, he will be very giand, as such men generally are, to engage in discuss-ions. Assuring the minister size had not the slightest objection to be entertained there, she said she would most surely seek the welfare of her kind friends.

Kindly she was welcomed, both by himself to her guest, who read from its sucred pages, and then poured out her soul to God for this Out of courtesy the gentleman score psuied the lady, with his wife, to the house of prayer. People listened with wrapt attention to the earnest words of this messenger of Christ. Our infidel friend listened and tried to fortify his mind against the truth of God. He tried not to believe the things he had heard from the word of God, through this lady.

On reaching home he astonished her by : ing, "I am an infidel, and don't at all believe what I heard this evening." The lady ex-pressed her regret, adding, "All of these traths are matters of experience—just as taugible— just as real—as your emotions of joy at success in business, or in any other pursuit."

ins usiness, or in any other pursuit."

He replied, "I don't know anything of that experience you speak of; it's all foreign to me." The lady then narrated, in a culm and im-pressive manner, how she had been brought pressive anamer, how she had been brought out of darkness into God's marvelous light, how, when conscious of her sinfulness before God, she prayed, "God be merciful to me a simmer," how her prayer was heard and answered; bow she was led to trust in Christ shone for sativation. "Auf now," she added, "tis the joy of my heart and delight of my soul to lead

others to Jesus." The man listened with amazement to this re The man listened with someoment to this re-cital, saying, "Wonderful! wonderful!" "Yes," said ahe, and true as wonderful, and this bless-edness shall be yours when you come to Jesus and sincerely seek it." He requested her to pray for him. She did so, then and there, and soon afterward learned he was in his right mind, sitting at the feet of Jesus. Christian experience is more than a match for infidelity.

GIRLS, LEARN HOW TO COOK

MUCH of the harmony of married life de pends upon dinners. The condition of the stomach is about as important a factor in a man's happiness as the state of the heart. If is better for a woman—rank heresy, we know —to be able to make a cheerful home than to talk Greek. Before marriage the ability to sing diviuely and to play impossible music are very attractive; but when two people settle down to the steady work of loving such other for forty or fifty years the kitchen inevitably emphasizes itself, and the chances for success are greater with a comely housewife than with domestic consequences are apt to be fearful when a wife knows so much that

In their red, aboriginal notes— -But don't know chicken from turkey

WANTS

THE lawyer wants—a rich client.
The rich in general want—the com feelings of humanity. The merchant wants-cash customers and

extension of credit.

The poor want—the comforts and man- of -patients to nie up his

Printers and editors want-every man to de

- Printers and editors want—every man to ownki is right, and give them their dues.

 The mechanic wants—plenty of work, good spirits to do it, and prompt pay when it's done. It is whirpered that some young lodies want—husbands. This may be a mistake; if it is, we shall be happy to correct it.
- In conclusion, we believe it will be admitted by all, that every description of people want— fortitude to bear with the ills of life; and that many, very many want sufficient skill to Bon pracefully along the current of prosperity.

A SAD ACCICENT.

A SAD and heart-rending accident occurred on the morning of May 30th, about six to north-west of Sabitha, Nemaka Co., Kan North China, of whom 32 were added last year son ma pust the stable door and was secider tally struck by the fork in his fisher's hands one of the times entering his head just above his left eye and enme out at the top or crows of his head. Another time piecced his temple on the left side. The little by never spoke ugas nand although the best of medical chil was afforded ere long breathed his last. Brother and sixter Lichly stand in need o

that all who love tool will invoke his blessing-upon them in their zore and heart-rendung affliction. We sincerely pray that they may not give may to extreme grief, as it was purely accidental. Little Bertie's spirit has gone to God who gave it. After while, in the sweet by and by, it will remite with the body and th dwill with nim loverer where he specients will bappen to mar the peace and server the tender ties of parental affection. Funeral ser-vices by the writer and brother Brower from Prov. 27th.

W. J. H. BAUMAN.

Morrill, Kansas.

ANNOUNCEMENTS.

Notices should be brief, and written on paper separate

The Bretisren of the Berrien church, Berri ounty Michigan will hold their Love-fesst or the 26th and 27th of June, six miles north-west of Buchannan, at brother Jacob Weaver's, ommoneing at 5 p. m. There will be ter ome by rail. R. R. Mor

The Cerrogordo church, Illinois, will hold its Inc cereogordo churen, minions, will hold its Love-feats June 19th, 1880. J. HEMDITICES. The Vermillion church, Livingston Co., Ill., will hold its Love-feat on the 29th of June, commencing at 10 o'clock, as brother Paul Dale's, 3+ miles south of Cornell. Those coming by rail will be met at Cornell on the 26th by notifying J. W. Gephart.

A. E. Kingsley, Clerk

A communion meeting will be held in th Grand River District, Iowa, June 26th and 27th at the residence of M Myers, in Madison Co. four miles south of Macksburg and ten mil-

FALLEN ASLEEP.

EINNIX--In the Out Cover course.

Illusion, May finite 190, visited of blantine, wife of lillusion and the state of the state of the state of lillusion and the state of the s

BEAB.—In the Eoglish Prairie congregation, La-Grange Co., Ind., May 10th, '81, sister Mary Bear aged 83 years, 3 nonths and 5 days. Funeral services by brother Peter Long and the writer.

BEAR.—Also May 20th, 1880, brother Jacob Bear aged 33 years, 11 months and 23 days. Funera services by brother Peter Long from Rev. 14:13.

BAUGHMAN.—In the Pine Creek church St. Joseph Co., Ind., March "th, 1880, brother Henry Baughman, aged "dy years, Tomoths and a days. He was a member of the church about twesty-eight years, Funeral services were con-ducted by the home brethers. J. SUMMEN.

OUR BUDGET.

- -God cares for all.
- -God can save only the
- -God's children follow Christ
- -God's people keep his commandments.
- -Work is the index to the heart -The fruit we hear is proof of the kind of
- tree, good or bad. 'By their fruits shall ye know them," has
- always been true. -The Presbyterians bave 613 members in
- -Success comes to those who work. Work any place will succeed in missionary fields or
- -United work is what we need everywher We have the truth, and we
- How many preachers have resolved to be better, and more useful preachers? Go forward and carry out your resolutions.
- —No backing down from the geopel; no entering to Liberalism; the plain old geopel story; if not, there is no room for m as a people.
- —He that knows a little of the world will admire it enough to fall down and worship it, but he that knows it most will most despise it. -Do not take away from any one opinions that render him happy, if you cannot give him
- —The American Bible Society is now making nearly 1±0,000 Bibles and Testaments each year. That is more than seven each minute of working hours.
- -I believe I have never awakened fr
- in sickues or in braith, by day or night, with-out my first waking thought bring how best I might serve the Lord. -Hannah Moore says that there is one sig
- -Some of the domestic evils of drankenn
- clothing, principles, morals or mana
- -No man can lift himself above the world uniess, he takes hold of something higher than the world; he cannot lift himself out of himself unless be grasps something higher than
- —One of Brigham Young's daughters, who has quit the Mormons, says: "A religion which hreaks women's hearts and ruins them is of the Devil. That's what Mormanium does." The Great Teacher says: "By their fruits ye shall
- -The West point Whittaker Court of in-—The West point whitesker Court of in-quiry has concluded that Cadet Whitzsker mu-tilated binsself, and the findings of the Court have been forwarded to the War Deportment at Washington. Whittaker has been placed
- Cleopatra's Needle, the gift of the Khedive — Chepatra's Needle, the gift of the Khedive of Egypt to the Unnited States is ready for shipment, and is expected to arrive this sum-mer. Wm H, Vauterbilt pays the expenses. It is supposed to be 2,300 years old, and its inscriptions are, as yet, untranslated.
- -Everything around you, rightly viewed, would remind you of Jesus; he is the way to God; the City of refuge; the House of defense; the Tree of Life; the plant of renown; the Rock of salvation; the Wall of fire; the Stone of stumbling, and the Gate of life.
- -You meet in this world with false mirth as often as with false gravity; the grinning hypocrite is not a more uncommon character than a granuing one. As much light discourse comes from a heavy heart as from abollow one, and from a full mind as from an empty brad
- —I have lived more than threescore and ten-years: I have studied the principal religious systems of the world; I have read much, thought much and reasoned much; and the The Supreme Court of California has, on a
- ration that his imprisonment was illegal; and

OFR BILBE CLASS.

This department is designed for asking and wering questions, drawn from the Bible. In or to promote the Tubic, and to the control of the true control of the true control of the true control of the cont

Why was it that Moses could not enter the pro-

Will some one please tell why Christians of the present day cannot or do not perform mighty works like the apostles did, such as raising the dead, caring the sick, &c? S. B. Rormon K. Will some one please give some light on the 153 chap er of Revelations? N. W. B.

Will some one please explain Bevelations 22 Will some brother or meter planse explain the 20th verse of the 14th chapter of St. Linke

is there a looptism of the Holy Ghost?
What is the testimony of Jesus Christ, and who has that testimony as defined in Rev. 10.16.
Do we obey or disoley, by the first day of the week, the figure that it the fourth command this seventh day?

8.8 MCCAMS. -the seventh day? 8 S. M Will brother Rabbangh please may wer?

Will you please explain how? 'Sad thou (t'rpont) similtornise ble (the Messados) heel 'G Will some one please explain the 11th of Will some one please explaint his 11th chapter of 1 Cor. from the beginning of the tolt to the close of the 18th verse?

John W. Black.
Please evplain Genesics the Complex and sitt verse.

"And it repeated the Lord that he had made man on the earth, and it greeved him at his heart."

It sevil as Independent, self-existing, eternal principle or power, or wan it created?

Please explain 1st Curinthams, 14: 34, which reads thus: "Let your women keep silence in the churches: for it is not permitted anto them to aprick but they are companded to be uniter obdisence as also saids the law." LALDA HACON

EXPLANATION OF MATT, 18:5.

"And whose shall receive one such little child in y mine receiveth me."—Matt. 1425.
Who are to receive, and who are to be received;
no how are they to be received?

C. J. WORKWAN C. J. WORNMAN.
WIGSO" tells who is to receive. The
term is now obsolete, but its meaning is
the same as rehoses or. Whosoever means only

one, therefore any one may "receive."

2. It is difficult to decide whether it is a real child that is to be received or whether it is a are maintained by men of reputed virtue, plety and knowedge. We incline to the opinion that and knowedge. We make to the opinion that a child in gears and not a child in spirit is meant. The most honorable effice in the kingdom of heaven evidently would be to receive the King him elf. This our Lord says commences when you receive a child in His name, (John 2:15.) The expression applies to those who are apparently small, as contrasted with those who are apparently great, in the kingdom of heaven. Even a poor negro who is desirous of being admitted into the school of Christ may be such a child. The real glory of office and the real primacy of the apostles was to appear in their spiritual service, and in their condescension to those who were small, in the eare of the Lamb of Christ.

3. How are they to be received? In the same Under no other circumstances can we infer that we shall obtain the blessing of receiving Christ. What is meant by "the name of Christ?" Authority of Christ. Blessed promis it is that if we receive even a child in the nome or by the authority of Christ, we rec

FIRE BAPTISM

ed baptize you with water unto one as that consent after the 's nighther those whose shows it may mak worthy to bears be shall be pitter you with the Holy Ghost and with fre-Matt. 3:11.

J. H. Miller.

THE Baptist first points out his personal relation to the Messiah; then afterwards the

elation of his baptism to Christ's. John bap-ized with scater and that was the last of his tized with scater tind with scotte and that was the last of his he result. That we sum think of hisself more than the first of the state of the first of the state of the state of the first of

tism of fire. The grand final harvest in history, or, judgment and salvation. The fan on the threshing floor; or, the word of God separating the two classes. The gathering of the wheel into the kingdom of love; or the complete salvation of the complete salvation. vation of God's people. The chaff in unquench able fire; or, the judgment of hypocrates.

THE RETURN

THE business that called together so brethren, was at last concluded. The last hymn was sung with great depth of freing and then all deroutly knelt as every heart was poored out with the greatest gratitude for the presence and blessing of God during one of the most important meetings held in the Brothertood for many years. Then the parting ki-s what Paul recommended, was exchanged, then the human stream flowed toward the depot where train ofter train was filled and five thouswhere train after train was literand are thous-and souls carried in every direction to need again loving hearts at home. Many took occa-sion to visit Mt. Morris College, proving hom great the interest is manifested among the great the interest is manifested among the Brethren in the education of the youth in the Brethrehood. Some of us were defined by borius-and failed to reach Chicago in time to take the last train leaving that city. Com-selled to spend the Lord's day in this wicked uity was by no means conforting, but we resolved to make the best of it. The National Republican Convention being in session the x-stement was min-maily great. As we picked to a paper and new one of our old friends ed as one of the delegates we waited until named as one of the designtes we wanted until the convention was not in session then called on our friend, Judge Houek of Tenn, at the renowned Palmer Hotel which was gargeously decorated with banners and a number of life sized pointings of General Grant hung in consized pointings of treated triant houg in con-spirouses places and wreathed with flowers.— Many flags had this motto: "All the national do him benon," One of the largest had in-scribed, "Fortes fortune ajurat," all showing how despreads were the friends of Grant to force him into office the third time.

On Sunday morning we looked over the church directory and resolved to hear Prof. Pate great expounder of Presbyterian doc-We were very courtsously escorted by trine. We were very courtsously escorted by the usher to a seat directly in front of the speaker, and had on excellent opportunity to study this great theologian. We were am-prised at his youthful appearance, seeming to prised at his youthful appearance, seeming to be about twerty-five years old. Medium size, slins in form and nothing remarkable in his appearance except that he is near sighted. His reading is very ordinary, and his preach-ing like lecturing to theological students. It, looking over the authence we saw it to be composed of intelligent, cultivated men and women, and the adage "Like priest like people," was fully illustrated here, for the sermon was cutirely above the comprehension of common minds, and the boys and girls present seemed

minds, and the boys and girls present seemed to endure the sermon with the best grace at their command. His text from Prov. 14, "Rightcowness exalleth a nation," &c., was well treated and interesting to those who could understand so loarned a dissertation. We were told by one of the elders of Prof. Patton's came to this conclusion that we must have a wariety of pre chers to suit the variety of wants. Men like Moody with little education and plenty of magnetism can draw immense crowds of common people, and interest the learned for a little while, but the educated mind instinctively turns to those who can present

truths suited to their wants and capacity, while can interest the common people and the hest educated at the same time. S. Z. Shann. What is more degrading than ill-advise

compliments and shallow flattery? The ambi-tion to acquire wide reputation renders many man impatient. One will preach a "crack smon" in some town, village or city, and forth with the local paper gives him a flaming notice and the result is exhibition of pride and silli and the result is exhibition of pride and sili-ness. Again, some are amazingly spread-engled when they see their name in print, and all their friends must be mortified at their lack of good common sense. Honor seeking is the bane of society; and Paul prescribed a remedy when he said: "Let no man think of himself more highly than he ought to think." This honor

EASTERN LANDS. HANOVERIAN VILLAGE LIFE

COULD get very little information in reand to the modes of taxation of the village each person being willing to tell me what taxes
he paid but no one seeming to know just how
they were assessed. A former with forty acres
of land paid, the year I was in E—, five dollars as band-tax, three dollars as poll-tax, one dollar as house-tax, and four dollars as village tax. He would also, if he had kept a shop or

inu, have had to pay a special licence. Incomes of less than one hundred and ten dollars are exempt from taxation. Ministers and ten dollars are exempt from taxation. Ministers and teachers pay State but not village taxes. The pastor of E-paid o tax of nine dollars, on his of E-paid o tax of nine dollars on his in-come of four hundred and fifty dollars, and a land tax of twenty-four dollars on two hundred acres of land. Communal toxes vary greatly in rate seconding to the wealth of the commune Some communes, which own valuable mio Some communes, which own variance mices or forests, not only exact no tax from their extenses, but divide annually a surplus among the corporators. A case of this sort is rare, but it is not uncommon to have most of the communal taxes paid by the sale of wood from com mune forests. Alms house accommodations are so p

the food and treatment so bad that but few the inhabitants of E —————————————frel punperism to be their vocation. Only one villeger receives food and shelter from the village, and a second food alone. Their provisions are obtained by going from house to house in the village, each house being bound by less to provide food for the pumpers so many days each year. I asked why the poor-house was not repaired, and was told that the pensants had purposely built it nearly, fearing that if it were comfortable it might encourage pauperism in the village. The poor are supplied with clothes either from the shurch or village treasury argording to elreum stances. A residence of two years in the vil-loge compels its inhabitants at the expiration of that time to support the applicant, nor can be he forced to do any work in return for his liv-ing. The one pauper in E—was so distressing to the eye that I never passed him if I could avoid it. Blind and lume, hatless, coatless, shooless, and covered with the mud in which he had slept, be seemed, as he crept from fence post to fence post, muttering curses on those who passed without giving him alms, to be torsaken slike by God and man. I can imagine him being, in the words of a dying tramp, "glad to have a hell to go to," but I can not believe that any moderately respectable imp

corporation, and without his consent not a stick can be cut in any forest of his district .-since the settlement of the village many gru-erations ago, been planted in forest trees. None of this forest-land has ever been stripped of its trees and devoted to prejenture with the exception of a small part, which, on account of its position near a much-traveled road, served during the Thirty Year's war as a refuge and place of ambush for brigards and bighway robbers. This was, toward the end of the great war, cleared and the land divided amon, the rporators. The forest-land |belonging to _______is divided into forty parts, one of which may be cleared each year. On account of the large amount of extra labor caused by the keep ing up of nurseries, but few villages plant the land cleared by them each year, most of them allowing the natural growth to spring up a the cut portions. Although the natural growth of wood on which E- depends for its supply does away with the used for a large narsery, the corporation are yet compelled to keep up a small one, in order to plant high, wind-swept ridges where no seed has lodged. This nursery, or Baumschule as it is called, is planted and or Baumarchule as it is called, is planted sed kept up by the labor of all the corporators. As a general thing, only two days out of the year are spent by each citizen at commune work. In the fall a meeting of the corporators is

village forester, goes through the part which is to be cut that year and marks all trees under an juch in dramater except those which, from their form or good situation, seem likely to make first-rate timber. The whole of the woodand to be cut is then divided into sixty-six ourts, and each corporator receives a part, alrork and clears off the brush and marked trees When this has been accomplished throughout the whole tract, the imperial forests is again called, and goes through the forest, marking all trees not large enough for building timber, and which are so marped, decayed, or top killed as to be unlikely to grow into good timber. These trees are then divided as before, and each citizen cuts and carries away before, and saint feitzen cuts and carries away his share. Then, for the third and last time, the forester goes through the tract, and marks all the large trees which seem to be hellow-bearbed or to have stopped growing. These me them divided and cat like the rest, with the exception that the oaks are first stripped of their back to be sold to tanners for the benefit of the commune, and that the tencher and minister get more of this large wood because, the peasants say that, when a parsonage or e schoolhouse must be built, it a paranous or a choolthouse must be built, it is down, not by the maintier or towhere, but by the people. The oak bark is often worth more than all the rest of the wood of a forcet. In starting jone forest the cones are planted that by in foremers, and, which be fare wording that the properties of the contract of the contract time alternate tree are cut. This process a separated every few years, till at the con-tracting being divided among the compensation. When any one webset to built a house is regulared to the compensation of the con-traction of the contraction of the con-traction of the con

scribing the kind of house and where it is to he constructed. Notices are then posted in the constructed. Notices are then posted in the village, and, if no one sends written objections to the court before the expiration of fitten days, the building is allowed, and cannot be interferred with. It will be seen that the popufation of E-consists of two classes: the and draw from these an income which consid-erably increases their comfort; and the less fortunate, but more numerous, who precess no share in the communal property. But no social distinction, so far as I could see, obtains hetween these two classes.—Popular Science

MEMORIAM

HA Faggert was been in North Curolina,
May 28th, 1812. Seven years aftermed
her parents moved to Indiana, and from thee
to the southern part of Illinois, where she was
married to George Wolfe, Sopt. 18th, 1831. Sla. while that may moderately reportable impermits thereign Wolfe, Stylt 18th, 1811. But to study a long of the state of the s knows no bounds, but will live in eternity left a companion and three sons, two in formia, and one in Illinois, and two of her chil-dren, a daughter and son, departed several years before her to reap the reward of the faithful and are ready to welcome their mother to

the "evergreen shore."

In sister Wolf's death the eburch has lost a mother in Israel indeed. Ingcouncil she was always gentle and good. She labored faithfully with her companion, Eld. George Wolfe, for more than twenty-four years, building up the church in California. The church deeply sym-pathizes with the bereaved family, but not as pathises with the bereaved Isanity, but not as those who have no hope, for she is not dead but gone to a holier and happier life than this. Funeral discourse by the writer and Eld, Stephen Broadhurst from Rev. 14:13.

ELD. J. MYERS. Brethren's papers, please copy.

Many hours are spent in idleness, that might e used to some improvement of the mind and heart and for some banefit to others. Every moment spent for some good purpose, is a gain for time and eternity. Time spent to no par-puse is lost forever. The young mon who takes every opportunity for his improvement, spend lapt up py the bloor of all the conpensaces. As levery opportunity for his improvement, spending agreent things, only two days not of the sper in gail his pages emoustain is cultivating his me spath by each extine at commone work, low mind and boort, it slrings how known that the common work, low mind and boort, it slrings how known that the common work, low mind and boort, it slrings how known that the contract of the common work when the contract of the common work work which we have been a common which we have been a common which the lindscare that the common was the power and in stores on this case on the first and in company with the lindscare that the common was the common which we have been a common which the lindscare that the common was the common which we have the common which we will be a common which we have the common which we will be a common which we will be a common which we will be a common which will be a common when the common which we will be a common which we will be a common which will be a

many to rightecuar ever.—Dan. 12: 5.

Valley Pike.

We, the brethren and friends, mut at the
Valley Pike Church on Sunday, May 2nd, at 2:30 P. M., to organize a Sunday-school. After singing severel hymns it was announced that the time had arrived for us to organize, and that the first in order would be to select a chairman. One of our ministering brethren was then nominated and elected. After a few brief remarks by Brother Samuel A. Shaver (chairman) the following officers were elected William H. Spiggle, Superintendent; John W Assistant; Samuel D. Windle, Secretory; Philip Gochenour, Treasurer; George S. Gochenour, Librarien. All of the officers are members of the Brethren Church. After forming classes we adjourned to meet again on the next Sunday morning at nine o'clock. School opened with twenty-three scholars, and has steadily gained in numbers until this writing. At ou last meeting we had fifty-one scholars. We bone by diligence and attention to make this school a bright apot to look back to in after years with veneration and gladness. SAMUEL D. WINDLE, Secretary.

PENNSYLVANIA.

May 23rd, Services at Price's meeting-hou Our bishop, Jacob Price, who is in his seven-tieth year, was present to-day, not having tieth year, was present to-day, not saving attended meeting since last November on ac-count of bodily infrantly. After services we resorted to the stream near by where one was buried in haptism. O how joyces it is to see sinners surrender to Christ and the church! Can any sight be more touching to the beholder than a true penitent believer following in the first footsteps of his Lord and Master? May the envision of the religion of Jesus he fully realized in the experience of sister Lizzie Lesber, and at last, notwithstanding our trials and afflictions, may we meet in "the bouse not made with hands' with hands."

LATER.—Yesterday, June 7th, we had regular services at Priges. Seven persons were baptized, one quite young. May they be faithful unto the end.

D. B. MENTEER. anno

I just returned home from a visit of one I just returned home from a visit of one week to the Danville church, Knox county.— While there seventeen were added to the church by confession and baptism. Our meeting should have been continued several days but owing to a business pressure at home we co not remain. Over forty-five have been added to the church at that place this Spring. Here at Ashland we are having some additions by letter and haptism right along. Professor Huber, Professor of French, Lutin and Germson, at the college, was haptized a short time ago. The churches in morth-eastern Ohio were never in a more prosperous condition than et present. Between three and four hundred have been added during the year. This is the wheat with the chaff left out. S. H. B.

INDIANA

Wabash. The church here met in council and dis-posed of all business brought before the mertng; one received by haptism.
T. M. AUSERMAN.

The Marion Congregation is progressing slowly. On the 23rd of May we had the pleasure of receiving three young men by baptism. May the Lord stand by them and may they

Bachelor Run Our Love-feast was held the 97th of May. and a feast of love it was to see brethren and sisters, from far and near, surround the eacramental boards and partake of the broken ecubleus of our loving Savior. Our hearts were made gled to wander back to our last continues or the loring Savier. Our hands is large altendance or Similary. Some thought if the Gilliper Chapt in solect films a Transition of the continues and part in mostly but to one in all indicated about the a Annual Merring of the first transport of death upon his pair. In the continues and have been alted boson to be better if the will be a shaper metring. Will be defined the continues and the continues and the continues and have been also been to be better if the will be a shaper metring. Will be defined as of the continues and the contin

ers who were far better by practice than we are. Affectionate and loving friends who stand outside of the fold of Christ, please give

me your attention for one moment. Did you ever think solemnly upon the following: "Agree with thice adversary quickly, while ever think solemnly upon the following:
"Agree with thine adversary quickly, while
then art in the way with him, lest at any time
the adversary deliver thee to the judge, and
the judge deliver thee to the officer, and thou the judge deliver thee to the officer, and thou be cast into prison?" Christ means what he says, and how quickly we can get in possession of the judge. I plead with you, dear friends, not to put off Jesus any longer, becames your sister or brother ('n flesh) does. No, let us nev-er he led into the dark valley of death by others, but turn to Christ immediately and try to percuade them to come in and partake of the rich blessings which Christ has in store for them. Now I trust in Jasus to hear of more them. Now I trost in Jasus to mear of more precious scale larning to our Savior to live faithful unto death; them followers of Christ con any in spirit and in truth: Sweet soul, we leave thee to thy rest, Emjor thy Jesus and thy God,

Enjoy thy Jesus and thy God,
Till we, from bonds of clay released,
Spring out and climb the shining road.
MARTHA HUMBERD.

Laporte fie

union came off May 22nd; and although not less than eight or nine ministers were notified, not one responded to our request. A reply would doubtless read, "Dear Brother: With regret I must inform you that other en gagements prevent me being wth you, as I have not there from three to a down more uninsters at the communion that prevented your pres-ence here than was needed? But I spare you this time because we had good company. The spirit of Christ came and assisted the home minstry, and ruled throughout the meeting, not on ly solemaizing the hearts of our dear brethren and sisters, but his holy influence was very perceptible through the large audience of spactators, evidenced by the good order and interest manifested. O how we thank our good Father for ordering such a state of good things, instead of permitting the evil spirit to pervade, causing confusion and disorder. Fifty-eight members of our own and eight of adjoining churches were sented around the Lord's table, and with solemn or once more partock of the holy em-blems, and observed the sacred ordinances. None were haptized, but much joy was felt when just before taking seats at the table the church was called in counsel and informed of the request of a brother who had been standing out as a discounsed member for twenty years. to be taken back into fellowship. The circumand upon his hearty acknowledgement and open request the church forgove him, and amid tears received him back again. Had meeting the next doy at same place, when a very large the next day at same place, when a very large and interesting audience gare us its presence and attention. Thus another communion eason with us has gone, and by some of us never to be lorgotten. Although the absence of help from abroad is somewhat mortifying, we are not despairing, but as a little hand of brethren and sisters on the north-western out post of Northern District of Indiana, by the help of God, will struggle on in our is

condition. Pray for us. ILLINOIS

Mulherry Grove.
Our Love-feasts are among the things Our hove-tests are among the things of the past. I must say that I enjoyed mysely as well as I ever did on such occasions. The brethren and sisters are very kind to me. I am poor but they do not slight me because I am poor. We have no team, no way of our own to go to meeting, but the brethren always have a way for me to go. O I thought while at our Love-forst, how strong the love of God is to bind our hearts together in love and union, so that they care so for me an unworthy creature as I am. I feel myself one of the least of as I am. I feel myself one of the least of God's children. There were four haptized at the Hurricane Creek Love-feast, in this (Bond) the Hurricane Creek Love-Seast, in this (Bond) county. How pleasant to see the young "buried with Christ by haptism." Lithought while standing by the waterside, Do not the angels in heaven rejoice at such scenar? I canangels in heaven rejoice at some scenars? I can-mot express my feelings as I saw those tender lambs led into baptismal water. They were all quite young—the oldest not fifteen years old the other three past twelve years. There was a large attendance on Sunday. Some thought it looked almost like an Annual Meeting. O what will be that imnumerable company when

Quarry. I attended the Lovefeast near Brooklys on Saturday the 5th. The meeting was belin a small open barn and a large crowd of per in and around the barn. Very good attention to the word spoken. Preached several times Made my home at Bro. J. Snider's. On Mon day morning haptized his son-in-law. Man thanks to this family and all the members is their kindness. I am now with my relatives it Marshall county. SAMURI MURRAY.

Libertoville

We, the brethren of the Libertyville Church, Jefferson County, lova, met on the second Sunday in April, at the Brethren Meet-ing-house, to organize a Sunday school. After ing-bouse, to organize a Sunday-school. Atte-singing and prayer the following officers wer elected; James Glotfelty, Superintendent; Jo-seph Beach, Assistant; Francis Glotfelty, Chor-ister; Thornton Fordice, Assistant; Laur McCleary, Secretary. Six teachers and about forty scholars, with an increase of scholars an speciators up to the present. Hops the Lor will crown the effort that all may learn th good old way. John H. ESHELMAN.

KANSASMaple Grove Colony.

Came here the 14th of May. As it was th first time I was ever on the prairies I foun things somewhat different from my expects tions. As to the lay of the country it is bean tions. As to the lay or the country it is created tifel judging from what I have seen, and the soil is wonderfully productive. Found the colony in good cheer and much encouraged as to their prospects. The Brethren mostly have as tive brick houses. One is surprised at secin their comfort and durability. Wood cost about \$2.00 per cord. Their wells are from 2 to 175 feet deep.

The church is in the best condition, p

union and zeal for Christ provailing. I has been in the church cleven years, but I neve enjoyed myself as I have since I have bee here. Perhaps it is because here we are all a common level. Aristocracy has no room. W do not have five hundred dollar carriages. W on not have are numered some carrages. Whave social meetings every week, and preaching nearly every Sunday. We had a communion last night and preaching to-day. Three precious souls came forward for baptism. This wa one of the most pleasant meetings of [the kir I have ever enjoyed. I believe this was a con mucion with union. Brethren, pray for u

that we may be kept aimine and stand seev.

There has been no sooking rain here for eight mouths. It rained some the last tw weeks. There are no vegetables growing yet Whost will be a perfect failure, and the gran has not yet beautified the earth. I nave con forred with brethren who say they have new known of such a state of things for eight year Dear reader, can you appreciate the condition things? There is a total stagnation of bus ness. The old settlers are as had off as the new comers. Some who came here last spring as high as eighty to ninety acres broke. have sown plenty of winter and spring when soon. Corn and potators are planted. are many other items I might give but the may suffice. I have given these not to mu mur but simply as facts. God may have a good design in it all. We have no desire to formke our claims and I have heard of no care that deands that. The colony is to meet to night to determine the financial condition of its members and to give relief through some source if needed. You will hear of its results in the

I will close by saving to the brothren East. I will close by anying to the brethren Heat, though we have the hest of meetings and Sun-day school here, I should like to eat of the the crumbs that fall from the table of their sanctury. May the good Lord help you to remember myself and family in our present condition. May your encouragement cheer as to endow the trials of this life and prapare us more fully for that unortal change, is my prayer. Moses Kindo

ASHLAND COLLEGE TRUSTEES ELECTION

THE first regular election of Trustees for Ashland College will take place June Ashland College will take place June 22ad, 1880, between 10 and 12 o'clock A. M. in the College Chapel to slect fifteen Trustees:

DANISH MISSION REPORT.

П	STATE INTODION KET OKT.	
2	Annual Meeting fund	79
1	D. P. Berkey	00
	Falls City Church, Neb	00
i.	Anahwiok Chusch D.	00.
	Pluple A. Holtz	60
V		00
r	Antietom Church	.00
0	Dunespsville Church 9	.00
	Hopewell Church	.00
		.00 .00
	Marrion's Mark	00
0	James Quinter	00
	Grand River Courch, North Mo 1	.00
e	rod Otesk Cunter	.50
0	Novelty Church	.20
	Novelty Cherch Smith Fork Church 9 Wakenda 9 White Cloed 9 Whitewelle	00,
a	White Cloud.	.00
ă Ł	Whitewille. 2 C-C. Root, District Clerk, Wiandott. 2 Jennie E. Eby. 10	00
à	C- C. Root, District Clerk, Winndott 2	.00
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	S. J. M., Ohio 1 Green Tree Church, Pa 2	.00
	Green Tree Church, Pa 2	00
o d	Portage Prairie, Ind 3	.00
	North Manchester, Ind	.05
ŀ		.05
0	Nosh Longonecker	.00
ŀ	Jessie Thomas	35
0	Jacob Rister	.25
r g	Leah Replogle10	.00
8	Upper Middleton Valley Church, Md S	00
2		.00
	Annual Meeting Fund	000
t	Fairyiew Church, Iowa	80
e	Pleasant Church, Iowa	00
n	S. S. Convention, Middle Pa	.53
n	Right Hands, Claysburg, Pa.,	00,3
n o e	Sugar Creek Church Iown	00.5
		.00
g n	Union Church, Ind., 2	.00
	A Sister	60
и	L. B. M., Nors, III.,	1,00
d	Stanislana Cal	5.DC
1-	L. A. M., Nore, III	2.00
35	North Manchester, Ind.,	1.65
16	James Creek, Pa	7.80
ır	M. Shirk	1.50
ro	Samuel Funk, Ill.	00.1
Ł.	Paharas, Ps.,	90.8
85	Jacob and Hottie Haven, Ohio	100
2 - PT	Center View, Mo.,	00
97. 92.	St. Joseph, Ind.,	3.00
of	Coldwater, Iowa, 2	00
į.	A Brother	1.00
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n re		on:
se:	Daniel Swihart	
b	Elder Eli Horner	00.0
å		100
o	Total	
00	C. P. ROWLAND, Treasurer	
0	Lanark, Ill., June 5th, 1880.	

Lanark, Ill., June 5th, 1880 Brethren at Work ONLY SIXTY CENTS FROM ANNUAL MEETING

JANUARY 1st. 1881.

W. U. R. R. TIME TABLE

	Night Express . 1-084. Accommodation . 1000 A.
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	Accommetation
	Passengers for Chicago should leave Lanark 12:15 P. M.; fun to the Western Union Junction here they need wait but five minutes for the Ch
	oago, Milwankee and St. Fael passenger train, ar thus reach Checago at 7:45 the same evening. T
	reach Lanark from Chicago; go to Carroll St. d
	pot, take the Chicage, Milwhukee and St. Pa-
	U. Junction, change cars for Lannik, and we
	here at 1:55 in the meeting.







Vol. V

Lanark, Ill., Tuesday, June 22, 1880

No. 25

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

nin, 68%. E. S. Me

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SECOND PAOL.—Never Despair. E Pluribus Unum. Annual Meeting and Missionary Work

THER PAGE.-Women Prophsying. Ariting

FIFTH PAGE.—Review of Annual Meeting of 1

SINTH PAGE.-Home The old Loves. Content. Self-respect. Our Budget.

SEVENTH PAGE.—Concerning Moses. Revelations 18. To Auron Mow. To S. T. Besserman. A

Etonyn Page.-Waterloo; Brocklin, Iowa, Wich Minouri, Appleor Arkansa, St. Louis, Minouri, Appleor Arkansa, Etho; Salem Orogon, Utah. Williamette, Orogon. Denmark, Europe. A Letter. Annual Meeting in Cities.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. J. W. STEIN, Denies. J. W. STEIN'S 14TH NEGATIVE

R. Ray complains that I have not noticed his leading succession argument. I have, ing that all churches that believe and obey the gospel regardless of acclesiastical ancestry truth of the divine promises. Matt. 7: 24, 25 John 14: 21, 23, 24; John 2: 3-5; 5: 3; Rev. 22 14 But I have shown that Mr. Ray's church disregards many of Christ's commandments. ence does not belong to this succession His efforts to establish an uninterrupted person-He can't find his church prior to Spilsbury' ongregation in 1633. This "first" church his succession line was self-constituted, and he ys, such a church can't be the church of Christ. See his self-rejuted position. He has been completely overwholmed by a number of ompetent, clear, and united witnesses, proving the trine immersion of the aucient Novatians, Waldenses, &c. B-sides these, his own argu ment-, if it be an argument, may be turned against him thus, "Nothing more is now need ed to convince the unbiased reads that the an cient Novatians and Waldenses were not "sin gle immersionists, than to restate the disputed fact that in all the writings of these people they neither advocate "single" immersion nor state it as a part of their practice."

Mr. R.'s list Arg., that repentance rese efore or independent of ban firm, is refuted by the very extravagance absordity of his position which taught that re-pentance which changes the mind and heart and reaches into life is prior to faith in Christ See (his 1st Neg) Thus his same logic antone into life before he believes in Christ, John's "baptism of repentance" (Mark 1: 4; Luke 3: 3 Acts 13: 14,) was not only for (etc. intoor in or der to) remission, but was into repentance "mechanism", "reformation) itself. John asys, realizes its end through baptism. Peter said
"lindeed baptice you with (zis, in) water unto to the Pentecostians, "Repent and be lashined
(zis into) repeatance." Math. 3:11. In reply levery one of you in (eig, appoor is give author-

to his 2nd Arg., we showed that none of the | ity of) the name of Jesus Christ, cir aph arranges of Scripture which promises remission to believers, confined the promise to those who Many of the rolers of the Jews believed on him." John 12: 42, and yet were not pardoned. Christ said to certain Jews who devil, and the lusts of your father ye will do." John 8: 31-44. This shows that /aith only will not do. James says, "Faith if it hath not works, is doad, being alone," and "By works a man is justified and not by faith only. James 2:17, 24. His 3rd Arg., failed because it as samed that every one who was brgotten (for that is the proper rendering (and knew and locd God, knew and loved him as a pardoned child. He might assume the same of every one who elieves that Jesus is the Christ, which proves too much for him. His theology fails to discern between begetting, which may be abortire and actual birth, between the process of gener ting and that of deliverance, between the condition of death and resurrection, between kn ing and loving one in *prospective* relations and knowing and loving one in actual relations, as

and citizenship. His 4th argument founded on the natters of the temple, failed because it not only comtained the false incinnation, that we disregarded the necessity of spiritual preparation, but it also ignored the necessity of a building process Euch part, however, thoroughly prepared, must idal in, or it never becomes a part of temple," "God's habitation." Note 1. God's temple." Baptists teach that all must become temples of the Holy Spirit of God before and indepenof haptism. 2. They teach that no one can be come a part of the church, God's temple," "the sabitation of God through the Spirit," without huptism. 3. They therefore virtually teach that "temples of the Holy Spirit" are no part of God's temple, "of the habitation of God." Rather lame position.

His 5th argument failed, because it assu that all disciples of Christ were children of God, Christ chose Judas Iscariot to be a disci (Luke 6: 13; Matt. 10: 1-4), who was "a thief and a "devil." (John 6: 70; 12: 6). A disciple is simply a scholer, a learner, and bence must be such before he can either truly repent or believe in Christ, and honce before, he bronnes a

His 6th argument failed because it confor ed one's own death to six, with his participation in Christ's death. It misapplies the apostles's doctrine and would free oue from sin by virtue of his own death, instead of Christ's death. When Paul says, "He that is dead is freed from sin," Rom. 6: 7, he speaks expressly of baptiz of helievers, who after dying to sin had been tenptized into Christ's death, where his blood flows "for the remission of sins." Paul limits Paul limits the application thus: "So many of you as seen baptized into Jesus Christ scere baptized into his death?, etc. Rom. 6: 3. 4. His 7th areament limps by overlooking the fact that man's tion are subject to God's will. Being made willing by God, and submitting to his sathority, is not being born of the will of man.

His 8th argument failed by confounding the Savior's requirement to be baptized with works Source's requirement to be imprized with works of righteousness under the law by which no flesh can be justified. He thus emphatically controdicts the speatle James who says of the obedience of faith, "By works n man is justified, nd not by faith only." James 2: 24. In stipe lating the conditions of salvation from sin, or pardon, Christ himself declares, "He that be-

ves and is haptized shall be saved." Mark 16: Here faith and baptism are related to salvation precisely alike. They are united in one common design, one common end. Thus faith

amartion) for the remission of sins-38. Here repentance and baptism are united in one common design. Both are required of the same people, in answer to the same question Both are related to remission precis believed on him," "Ye are of your father the If one precedes remission, so does the other. It one follows remission, the other does also. The design of both is expressed in the identic grays used to express the design of the shed dong of Christ's blood. 'Twas shed for many Matt. 26: 28. Mr. Ray has been compelled to admit this but expression means in order to re

While repentance (metameleiow) and hence being begetten "by the word of truth," are prerequisites to bantism and church men bership; we have shown that Mr. Ray has fuled to suntain his 1st characteristic not only by his arguments, but in that his church's standard of repentance and faith and bence of repre

Baptist repentance does not involve that those

ough hatred and abandonment of six which the may be illustrated by the relations of marriage gospel requires. It consents to the persisten violation of Christ's positive prohibition of caths of confirmation. Matt. 6: 33-37: James 5: 12. It consents to war, which Mr. Ray has not been able to deny; necessarily involves tred, varience, emulation, wrath, strife." (Gal. 11: 20) and of which Paul says, "They which do such things shall not inherit the kingdom God." (v. 21.) Bow theu, I ask, can Baptist churches be truly regenerated? Biole faith which "works by love" and "overcomes the world." John 5: 4. If each was the Baptis standard of faith, how could they ever co. to go to law with one another before unbeliev ers, or to kill even their enemies in war, let alone their brethren, 1 Cor. 6; 1-5; Matt. v: 38 45; 1 John 2: 9; 4: 20. How could they regret and sometimes ridicule the divinely appointed expressions of christian love and fellowship, i e., the salutation of the Holy kiss: Rom. 16: 12; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 20; 1 Pet. 5: 14; Acts 20: 37. How could they pre ume to put away what the apostles left in the church, the love feast (Jud. 12) without divine authority? How could they conform to the world in its pride of clerical titles? (Matt. 23 8), in its extravagaut and vain fashions? (1 Tim. 2: 9, 10: 1 Pet. 3: 3, 5: Isai, 3: 15-24: Rev. 17: 1-4), in its worldly wrath-bound institu with all their borrid death penalties that shriph from the gaze of the public eye and civil justice? 1 John 2: 15. If the Baptist standard of love obey Christ. He says, "He that hath my com mandments, and keepeth them, he it is that loveth me," &c. "If a man love me, he will keep my words." John 14: 21, 23. If the Baptist stendard of love is what Christ requires, why are so many of his precepts disregarded? "This is the love of God, that we keep his comundments and his commandments are not grievons " 1 John 5: 3. Those who hear Christ's sayings and obey them not, are only builded unon sand. Matt. 7:26.27. "Ye shall know them by their fruits." Matt. 17: 16. Thus we have shown that the highest standard of reper tance, furth and love which the Baptist churches heast, is not thorough enough to qualify personproperly for christian baptism, much insure adoption and judependence of it. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in bear etc. Christ. (Matt. 7: 21-23).

> Are you a wanderer from the fold of Christ? Know then that the Good Shepherd still seeketh thee in the wilderness. Oh, listen to his He loves you still, he calls you still. Heed then his calls, and return to him, saying, "Truly I am the Lord's, I will wander

A FEW THOUGHTS TO JOSEPH MYERS ON THE APOSTLES AU-THORITY FOR CHOOSING ONE TO FILL JUDAS PLACE

THINK the prophecy was direct to them There was one to be chosen in Judas' place, and he was to be a witness of Christ's resurrection. Consequently find to be one that had been with Christ and the apostles all the time ing in and out among them. It appears the he said and done, and that they saw him after his resurrection. Now it appears they had no choice between the two brethren; as they to:ked knowledge of God's choice they prayer and cast lote; now he was numbered with the eleven apostles and was waiting for the prom ise, and took part in the ministry with the ven If they had lacked one it would not have been a full jury or foundation to build the church upon, as they were now to declare the gospel; and as the number referred to in the other case mentioned-rayen-and they made full of the Holy Ghost. So it is yet; if we r choice of men who are not full of the Holy Ghost we only make a mistake, and his labor is to lead into all truth

PREE WASONRY

BY E. UMBAUGH

To Brother Isaiah Horner BELGVED in Christ, my heart is filled with joy at the thought that there are those among us who are an willing to make any reserve whatever in favor of the principles of wrong. This, my dear brother, is radiculism. If a principle is opposed to any doctrine or pre-cept taught by Christ or his spostles we must either reserve a little sympathy for that princi ple or else be radical. Which shall we choose? The editorial in the BRETHREN AT WORK is correct in saying that our people as a body are strongly opposed to secret societies. Your upworthy colleague has however, been more than ouce importuned to become a member of these organizations. Upon a particular occasion it was said to me. "Come into our lodge and I will guarantee the impossibility of the fact ever being discovered by the Dunkards. This shows at a glance that one of the principles of maton ry is to never expose its Dunkard members. me a master mason within three years from the time I joined the ledge he would give me his farm, and he has a good one too, with a large brick house on it. This contract he agreed to make good by written agreement. I heard a brother say, "masonry is not the worst Another brother said, and a minister too, "No one who knows anything about masoury will say a word against it." brother, a deacon said, "If the brothren as a will live godly in Christ Jesus, shall suffer per-

Power of Mornens -On one occasion, ont of one hundred and townty candidates for the ministry, gathered together under one roof more than one hundred had been born by a mother's prayers, and directed by a mother's ounsel to the Savior. The pions watchfulness and corport prayers of parents may seem for a time to be fruitless; but in the aducation of children, experience usually varifies, that whatsoever a man soweth, that shall be also reap" The holy impressions made in childd are seldom erased in manhood.

NEVER DESPAIR

NEVER despair! the darkest cloud The longest night will yield to dawn-The dawn will kindle into doy.

When fortune frowns, and summer friends,

Lake hards that fear a storm, depart Will stay and nestle round thy heart; Will stoy and nestle round thy heart If thou art poor, no joy is won, No good is gained by and repining, Genne buried to the darkened earth May yet be gathered for the mining.

There is no lot, however sad, But has some joy to make it glad, Some latent bliss to soothe its w he light of hope will linger near, When wildest beats the heart's e

A star on on the troubled ocean. E PLURIBUS UNUM.

To Brother Cyrus Wallick, of Michi-

THIS is not so pertinently the motto of the United States as of the church of (rod and the system of Divine Truth. Many in one is the grand fact of the Universe. In God all things come to a unit. Many members, one body; many radiations of truth, one central Suumany worlds, one composite system many forms of Diviae wisdom, power and love, one God. This argues Om nipotence, Omniscence, and a providence so minute and circumstantial as to in clude every hair of our heads, every sparrow, every worm and insect, every leaf and spire of grass, every rain drop and snow-fiske, every atom of matter in the Universe, every act and thought a every sentient being. Here is multiplic ity and variety exceeding all human and angelic enumeration, summed up with

out effort in the Great One.

A distinguished English Essayist has recently said, "Blesed is the man who finds his place." A sentiment glorious and comprehensive enough to take in the E Pluribus Unum of the Almighty All-owner. All the trouble and unrest and collision and misery that ever occurred in Heaven, hell, and earth was born of the misplacement of personalities, and through them of things. The church would long since have ushered in the millenium, were there not devils to interfere, and sin-corrupted human wills to fight against God and their own highest interests. We need not go oute of our own individuality to discovor how the harmony of the Divine E Pluribus Unum has been shattered. All uls are conscious of being out of joint. We all bear about with us the saddening conviction that we are far below our sible altitude of gooduess and moral nobility. Where is the saint who can pass twenty-four hours in the flow of Divine impulse ou which the breath of siu does not fall in thought or feeling? Rore are such souls. And yet this state of positive freedom from all taint of siz is our only God-given Ideal in the man-to every man's conscience in the sight of ifestation of Himself in human nature! God." 2 Cor. 4: 2. This is what makes Accepting this as the solemn, all-deter- "the Gospel the power of God unto saland that so much "wood, kay, and stub- This is Christianity. All'else is delusaid that of Bulke "Wood, N. and stub."

"I but have diven the "gold, silver, and be an open of the mystical children of

though to crucify the Soc of God afresh Col. 2: 10. God offers Himself in all bounty, so there he no gathering when sensitive are deep and thrilling beyond all faite conception. When a being of absolute goodness is obliged by the very ANNUAL MEETING AND MISSION necessity of His perfection to demand the death by stoning of a poor mortal whose offence was only the gathering of a few sticks on the Sabbath day, we may judge

all and more than all the colleges and universities ever taught. What can the profoundest philosophers and scientists tell us but the reason of things? and what is Jesus but the embediment of all reason! The involution of Deity must precede the evolution of the scien tist. All the investigations and explo rations of science are but a superfi unvailing of the Divinely originated Divinely arranged, and Divinely main tained E Pluribus Unum. Every stroke of the geologist's hammer, every com bination and divorce of elements in the chemist's crucible, every new physiolo gic discovery of the naturalist fresh pronunciation of the awful Name Emmanuel. Did the church of God or ally believe that Christ is the "Alpha and Omega," that "by Him all things consist," and that "without Him wa not any thing made that was made," and w in the Universe is the ex pression of His life, and that absolutely pothing can exist without his immaneuc in the form of law; did we in very deed believe this solemn truth, what a people would we be? dove tailed into the all compassing E Pluribus Unum as Father Son, and Spirit constitute a Tri-unity No tobacco would be seen from Dan to Reer sheba. The broad, fertile acres of the Brotherhood, instead of waving with the nauseous, body and soul-polluting weed, would roll with golden harvests to feed the destitute, and be presented as a "heave offering" to the Lord of Sab noth. Holy kisses would not be given with lust stained lips, and prayers and sermons would not be born of carnal unnatural stimulation. Life would mean Emmanuel, and the whole circle of rela tions, duties and acts would harmoniz with the great E Pluribus Unum. Thi should be the one, supreme, undivided object of life, and not to amass money or "make a fair show in the flesh," revel in carnal gratification. God does not put such a low estimate on His la arnation that we may live as we list We are not our own, for we are bought with a price." Life must have to us a mighty signification: no less than it has for God. "To me to live is Christ. Philipp. 1: 21. Here is the philosoph of Christianity. This is the best way "earnestly to contend for the faith which was once delivered to the saints." Ver

hal preaching is of meagre account where the life means passion, self-seeking lust mammon-greed, and levity. To walk as Jesus walked. 1 John 2: 6. This is religion. This is salvation. This is the

meant no more to Him that a figure of Hisfullness to fill out every niche of our it is needed. As Brother Hope cannot speech. The sensibilities of the sensi speech. The sensibilities of the latinitely personality, and clothe us with his majesty and beauty.

ARY WORK

ID ENGLISHEN

CINCE the year 1852 the question of a greater and more general effort Emmanuel is the study of the ages and in the Brotherhood for the spread of the the Eternities. To know Him is to know gospel has been before our some twelve different times; and every time received its approval and hearty e ncouragement; and while in the mean time there was a steady growth in the interests of the missionary cause a us, no very definite or extensive mes ure have ever yet been adopted until our late A. M. Districts have been rec ommended to labor in that direction, and many of them have done well, and we are glad to notice a constant growth in the interests of the missionary work; cause demands, and which becometh the and it is to be hoped that every man will be to his nost in the noble work and occupy till the Master comes, both with words of encouragement, and also means according as God has prespered him. Especially those to whom the A. M. has entrusted the financial part of the work should at once go to work and not delay; namely, that every member of the Standing Committee see that each congregation that he represented at A. has a good solicitor or more than one if thought best appointed in it, and either receive the donntions and forward in time and in eternity. Amen. them, or order said solicitors to forward them at once to Brother James Quinter, Huntingdon, Huntingdon Co., Pa., who is the treasurer of the new missionary board appointed by A. M., who will ,eceive and acknowledge all funds for general missionary work, especially remember, the Danish Mission funds must now be sent to him instead of Brother C. P. Rowland, of Lanark, Illinois.

> very elder, or overseer to go to work at once, and appoint some one to solicit for that purpose, so that every member who wishes to give may have an oppor tuaity. Many warm hearts are beating for the salvation of precious souls, and would hail with joy the privilege of contributing something, be it much or little

And I would heartily recommend to

And I would further remark that should the members of the Standing Committee neglect their duty, let the elexhibition of truth that "commends as ders and overseers not stop on that ac count, but go to work at once, and I feel safe in saying you will offend no one on Standing Committee; for we like Accepting 10s as the socious accuracy, in a variance. Rom. 1: 10. A living Jean to see the work more an without point as all surprising that the work has gain as the Throner a living Jean in the ling describing and identifying all others and over a contract of one the dreaf intense of rivine very most the 150 Ghost the line of the describing and in the line of the dreaf intense of the research point the 150 Ghost the line of the describing and the proposed in the line of the dreaf intense of the research point and the second point of the line of the li seers should be negligent, as sometimes is the case, let a deacon or lay member

family he is dependent upon our char ity, and some funds are needed immediately to meet his present daily necessities. We earnestly hope and pray there will be no delay in this matter

I often think of the cause in Denmark, and view its success with pleasure Eight more precious souls have been added to their number since their feast in April: but on the other hand my nillow could bear witness to my sighs and grosss, and even tears, when I think that we have a brother there with no extraordinary constitution, and a weakly wife and three children to support, and no work to perform, if they had even time and ability to perform it. And after sacrificing all his time, talent, and strength as a servant of the church and not able to meet one half of the demanual for preaching, that he must often be without one ceut at his command to buy bread for his children, forced as a and especially were we pleased to see stranger to barrow mouey to pay hack our late A. M., for the first time take as soon as it comes from here; and our hold of the reins in good earaest, and delay often wearing the patience of those adopt a system, which if carried out, and from whom he has borrowed; and then worked up to with the euthusiasu the when it does come he may be forced to use it for his own support. These are children of God who have the salvation facts, my dear brethren and sisters, which of the world committed to them, will we were made to experience more or certainly work well and accomplish less when we were there, hence know much good. But the best system in the what I am saying. Brother Hope is not world will smount to nothing if left lie getting a salary as some suppose; he is dormant. In a parable of the Savior it getting a very meager living, and would is said, He geve every man his work be glad to labor and earn his living if and commanded the porter to watch; it could be so. But as it is, we are force ed to either stop the well begun and successful mission in Denmark, and bring Brother Hope and family back, or give him our small support. Will we do the former? We think brother and sister will say, no. Then let us do the latter cheerfully, and in a way that God and his great cause for which we are laboring, may be hoaored.

The required amount will be small if we would all do our duty as a church; but as some may not do that let us do all the more and we will reap the reward

Count time, - Count what? Why count the mercies which have been quietly falling in your path through every pe riod of your history. Down they come every morning and evening, angel mes sengers from the Father of lights, to tell you of your best friend in heaven. Have you lived these years wasting mercies treading them beneath your feet, and consuming them every day, and never yet realized from whence they came? If you have, heaven pity you! You have murmured under your sillictions; but who has heard you rejoice over your blessings? Do you ask what are these mercies? Ask the sun-beam, the raindrop, the stag, or the queen of night. What is life but a mercy? What is the propriety of stopping to play with a thorn-bush when you may just as well plack sweet flowers and eat pleasant fruits? Count mercies before you complain of affliction

Who are the consecrated ones? Are they those who, like Ansaiss and Saphira, bring (with a lie in their mouth) but a part of the sacrifice, to lay at the feet of Jesus? or are they those who, like Paul and a thousand others, lay down

WOMEN PROPHESYING

WITHOUT a doubt there were wo men worthy of this hopor of the church in the apostle's time, as well s in the Jewish dispensation. There w have them with Miriam the prophetes in the beginning, and Anna at the end, How many existed between these peri-ods we have no knowledge; and they were both old. We have Anna's given us, and judge Miram's age by that of Moses and Aaron. God who knew the heart of man knew that when a woman serves in the capacity of wife and moth er, there is but little chance to serve him in a different espacity. Therefore we can understand why Paul gave such plain instructions who should be honored with the title of prophetess.

Those who oppose the plain fact that women may prophesy, say that he was speaking in 1st Timothy 5, of supporting old widows, Would that be an May God deliver me from the honor of a church pauper. Others say that there was some kind of a Wide Order, but that would be erecting some thing beside the church of Christ, and we have no hint of any thing of the kind in the whole New Testament.

The question is, cannot a woman hort and still be under obedience? If she cannot then 1st Cor 14: 34-35 would seem to say she might as well stay at home and ask her husband what th preacher said; for if she goes has she not is quick conceptions as her husband, that he would be able to explain to he after they got home? That itself proves that she may not debate or dispute publich, or even offer resolutions in the public assembly. Among those menoned as prophetesses are Priscilla, Phebe—the daughters of Philip. Tryphena and Cloe, all of them may have been as old as Paul requires a widow to be, to be eligible to the office. Priscilla and Tryphens were with their husbands no doubt, and having devoted their lives to the service of God they were under obedience to their husbands, as every christiau woman must be. Therefore Paul tells the younger widows what is the safest path for them to take, saying plainly if you do your duty in that ca pacity you will be in no danger; but if you are placed in the office of a prophetess, and become dissatisfied, or flattered into accepting another husband, you will forfeit your right to do anything which is unpleasant to your hus band; and but few young men could endure a preaching wife. In 1st Timothy 5: 3, Paul seems to

speak plainly of placing widows in a position of honor in the church. Verse four requires that they must have been known among their children as pious women. In verse five he says that a widow that is desolate, trusteth in God and continueth in supplication and pray-er night and day. (In Apocrypha we have Judith a sick widow who was desolate, who fasted all the days of her widowhood until after three years and four months when she saved her people from destruction-after that she remained a widow and was a hundred and five years old at her death-and increased n bonor until the time of her death). In contrast to that, he says, "she that liveth in pleasure is dead while she liv-Now he can have no reference to destitute widows, as they would not be in danger of living in pleasure. But

verse eight, to say, if any provide not for himself, and especially if they have others depending on them, and they reglect them, they have denied the faith and are worse than infidels, which proves that no amount of devotion will support either man or woman in idleness. the uinth verse he gives the age which a widow should be; and in the tentl verse he names the other qualifications. In the thirteenth verse he seems to re fer somewhat to the nature of their du ties; as he says the younger ones learn to be idle, wandering from house to house which seems to indicate that the duties of a prophetess consisted partly in visiting families and holding services where they were needed, as in poverty or in sickness, where the mother and children are often prevented from assembling with the church for months

together Who can tell what good might be accomplished in this way In the sixteenth verse he speaks of relieving widows that have no relatives in the church that are able to assist them, and don't give any further di rections, as none are needed on that subject. It being absurd to require them to be very old or very full of good works to make them fit to be helped by the church

In conclusion, I will quote the 21st verse, namely, "I will charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before an other, doing nothing by partiality.

ARISING FROM THE DEAD

"If ye then be risen with Christ, seek those "If ye then se rises with thrut, seek those things which are above, where Christ sitteth on the right hand of ford." Col 3. I. I WOULD not have the reader to un-derstand from the words heading

this essay on rising from the grave; but arising from the death of sin unto which Christ died once and is raised, to die no ore. Rom. 6: 9-10. Here in this resurrection a living

Christ came forth and death can no more have dominion over him. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unt God through Jesus Christ our Lord." So we see that the sinner must be made alive through Jesus Christ. For outside of Christ there is no life promised, neith er is there salvation in any other name under beaven given among men where by we must be saved. Acts 4:12. Then the subject of this new life, and arising with Christ should deeply interest ev ery mortal being on earth. And I will ask thereader, are you risen with Christ? unto life; but only the body must die. Have you got this new life? Did you bear the word of Jesus? Have you passed from death unto life? Have you become a new creature in Christ? Are old things passed away. Paul says, "therefore if any man be in Christ he is

an important question that every one should be able to answer for himself. Cau we answer as Paul did, Gal. 2: 26, 27, "For ye are all the children of God by faith in Christ Jesus; for as many of Rom. 6:10, sin has no more dominion you as have been bashized into Christ, over him. So the child of God, that is a Corselins. God may not see proper have put on Christ? Are you cense! now dead indeed unto size, but alive up. to deal withyou in any of the above field with Christ Does Christ in the log God duals sealed with that Holly Spir. ways to convict and coorer you. There

you? The bie which you now live in it of promise. Let us look carefully into the flesh, do you live it by faith of the the Scripture and learn the example Son of God who loved you and gave and teaching of it, and learn God's own that their devotion may not go in the himself for you? Gal. 2: 20 And if that there developed may not go the to-ingretion to sake them deped conduction. Christo be in you, the body is dead be delived in the holding of learned from fy of the support christopes. He goes not in case of six; but the spirit is life be. Egyst where they were in locatage up-support themselves. He goes not in case of registroness. Kome 3:10. They were total popular on the subricty of the mind—Which-strates are the support themselves. He goes not in case of registronesses. Kome 3:10.

But I fear there are many, yes, thous sake in the world, and perhaps some have surely seen the affiction of my that are rules in leads, that consort say people. This is a truth that so believe by self-experience how thee things can early the same that th must be born again." John 3: 7. There is no one of all the human race since ells his first birthright by sin, can enter the kingdom of God except he is born of water and of the Spirit. See John

God may use diversities of manne to

onvince the sinner and to convict him

of his sins. That may greatly depend

on the degree of sin a man has engaged is. The youngest son that went far from his fathers house was brought into want by a mighty famine. Luke 15. While a Saul of Tarsus was on his way to Damascus when in great authority from the high priest, he was met by the way by a light from heaven, and he fell to the earth and heard a voice saying unto him, Saul, why persecutest thou me. The jailor was convicted under a great excitement, by Paul telling him that the prisoners were all there, when the doors were all open. While many on the day of Pentecost were convicted by having the eracifixion and resurred tion of Christ preached unto them. S. I might go on and adduce testimony up on testimony from the Scriptures. might here say how many others with myself, became convicted of sin in our day and time, but shall forbear. And will only say here it matters not what the character of your sins may be, or what the means may be employed by God to make his Spirit and grace to bear upon the sioner, not only to convict him of sin, but he must become god ly sorrowful, and this must bring him to repentance before he can rise from the death of his son. He must first die unto sin before he can pass from death unto life; and this life every one must get in the Son of God, Christ must be formed in you, Gal. 4: 19, which is Christ in you the hope of glory. Col: 1 27. And to this life every one must be born; and it is an undeniable truth there must be a conception before a birth can take place, and there also must be a certain degree of life before the birth, but it is not the full and separate life, exercised and enjoyed by the child, as it is after it is born, for could it ever be an heir unless it is born. So must necessarily a death take place before a resurrection.

Acta 8: 11-17 and not the spirit. So also the body. If sin only shall be dead and not the renewed and spiritual mind. When the remain in disobedience when once enpenitent believer is buried with Christ lightened, for disobedience is sin. As by haptism into death, and rises to walk is newness of life, like as Christ was Lydia, she attended unto the things new creature."

once pained, burdened and made sorrow. which were spoken by Paul. Acts 16:

How did we get into Christ? This is ful unto death by the sins of the world.

24. This is God's way, according to which he bore in his own body to the cross, where he died unto sin oace; and it, nor lay plans and give counsels how when he grose from the dead, he left all God must do with you before you will sin m death, and he liveth unto God, obey him. You may not be a Saul, nor

plas and doings when he was about to

made alive again. But Christ says, to a certain extent, and not until the marvel oot that I said unto thee, ye entered through the Red Sea. Hertheir enemies were left behind th the sea, when the children of Israel were Adam that ever got into this world but baptized unto Moses in the cloud and by being born into it. And no one that in the sea, and thus the Lord saved Isreel. Exodus 14: 30. Then they could sing a new song unto the Lord that he bath triumphed gloriously. Ex. 19.

Paul tells us 1 Cor. 10: 3, 4, and did all drick of the same spiritual rock; for they drank of that spiritual Rock that followed them; and that Rock was Christ. Had they not crossed the Red Sea they could not be delivered from bondage, and could not sing the above

o we see of Noah and his family. he found grace in the eyes of the Lord (Gen. 6: 8) before the delage, but when he was warned of God, prepared an ark

to the saving of his house. Heb. 11: 7 Without it he would have perished with the ungodly, and could not be saved by water, (1 Pet. 3; 20), to passes the new world, where God made a new covenant with Noah and gave him great promises and blessings. Gen. 9: 1 17. Peter says, "the like figure whereunto baptism doth also now save us, by the resurrection of Jesus Christ. Cornelius was a devout man and one that feared God with all his house, who gave much alms to the people and prayed to Goo always. Acts 10: 2. Yet he had to send for Peter to tell him words whereby he and his house shall be saved. Acts 11 14. And while Peter taught them the way of the Lord the Holy Ghost fell on them, and he commanded them to be baptized. Acts 10: 44-48. Saul, the great persecutor, was three days with out sight, fasting and praying, when the Lord sent Ananias to him to put his hands on him. He received sight forth with, and was filled with the Holy Ghost and was baptized. Acts 9: 9-18. When Philip preached Christ unto the Samaritans they believed, Philip preaching the things concerning the of God and the name of Jesus Christ. They were baptized both men and wo men; and when the apostles laid hands on them they received the Holy Ghost

The enauch of Ethiopia was also upto Jerusalem to worship, and was reader of the Scripture, like a Nicode mus before he could understand. Christ and the new birth, but no sooner did he learn them by Philip he immediately put on Christ by haptism. No one can remain in disobedience when once ensoon as the Lord opened the heart of his word, and let not man fight against a cunuch, nor a Lydia, nor a jailor, nor fore awake thou that sleepest, and arisefrom the dead and Christ will give thee light. Eph. 4: 14,

Modesty and humility are the sobrie

The Brethren at Work PUBLISHED WEEKLY

CARDINAL PRINCIPLES.

BRETHREN AT WORK, Longrk, Carrell Co., 111.

FORGRADANCE is a virtue so long as justice it WILL some one give us the full address of E

The faithful titler of his land has bread

PLEASE send my paper to Putton, Carroll Co. BERJAMIN KAUFFMAN.

Bayrnsen John Gable of Lost Nation, Iowa and Issue Ety of Perry Co., Pa., were in atten-dance at the Hickory Grove feast the 16th.

ANY one knowing the whereabouts of J Kindig living in Chie, will confer a favor by sending his address to George W. Gish, Roar-oke, Woodford Co., Ill-

Virtor Hogo attributes his bale old age to the abstinence from drinking and smok cold bath every morning, and a tot chique from

Som, prople are unfortunate in having mongh knowledge to make them think they know it ad, and as a result they are very an noving to the generality of mankind

Vicon The Chistian we learn that the Diseiples (Campbellites) are very much elated the nomination of General Garfield, king lom is not of this world."—Jesus.

As an illustration of the strain after church ored, to "tose up its entertainments" by giving and "exhibition of one hundred dolls." Relig-ion is evidently in an infantile state not baving "out away childish things

Tax Bi-kary Grove feast was a very evil of able one. Brother George D. Zollers has cha goof the church at that plore, and his zeal and devotion to holy principles is evident in more ways than one A good elder is a great blessing to any congregat

tives of India regard the peepul tre as secred, hence will meither buy nor sell goods under it, because they cannot swear falsely nor tell an untrath under its branches. They claim they cannot carry on business by telling the

ince the agent of a circu ly stood at the door of the Opera House in ny stood at the door of the Opera House in Free ort, and distributed sireolars to the chil-dren as they were passing out from Sunday-scaced. Such conduct deserves the serverest condomination from all lovers of pure Chris-

THERE is a vast difference between God's "Judge me, O Lord my God, according to thy rightconeness." God's rightconeness is un-mixed with weakness, but our rights underse is as fifthy rags before him: for by our own works we cannot be justified. No man should trust in his own works, but in the works of God.

Mr. Months College closed the 22ad. The first year of its work is now in a past eternia whole the most sanguine expectations of its friends have been more than realized. A large majority of the student's rooms has been en gaged for next year, hence its patronug; is expicted to be larger next year than it has been this.

Any you ofraid? And is your heart greatly As you mind? And is your near give trembling? Does the Lord reluse to hour by dreams, or by various, or by prophets? so, then remember that thou hast been in ciful to Amalek, and needest to put on sack we wish to spare it or not. Every evil must be cast out of the heart ere the Lord will take

THERE is one wealthy church in New York sic-an omission due to one important family. The First presbyterian omits this feature out o recard to the late James Lenox. He was on posed to unstromental music and hence of a continuouse of the cust in

THE Spirit of the Lord began to move Samp-son at times in his youth. He was not throst out into the Philistines suddenly, but was grad-ually prepared for the work of the Lord. It was "in the camp of Dan, between Zorah and Esh of God If we were only content to be trained in the Comp of Dae, the strength of the Lord ould more surely accompany of life. It is when we go to the camp of the Asyrians that we are shorn of our l

Bao, Alley Boyer attended the feast at Hick ory Grove. He was on his way to Nebraska, and is making the trip in a huggy. Our fore futbers scaled the mountains and ronmed up and down the valleys on foot or horseback Bro. Allen is one step shead and glides ove the prairie in a buggy, while D. M. Miller and one of the editors are yet one step in advance of brother B., having gone to Munnesota of the cars. Thus it is; some are conveyed in on way, some in another; and the Gospel is preached, sinners turn to [God, men grow in grace and in knowledge, and the Lord is mag-

Jon remarked traly, "How forcible are right words." The right to use right wo.ds cannot be questioned for a moment; but is it right to one wrong words? is even a question. True, at unlearned or foolish man may sower at right words, but he sneers not because the words are right, but because in his ignorance he knows or how to use them. His shame must give xurceston in some manner, and smeering being the most convenient it lays hold at a first in the most convenient triays now at a tire im-pulse. We urge all young people to begin the use of right words at once; for they are as Joh says, forcable. Learn to speak correctly, and flee from that "bahyish" prattle so common

m families.

Exowermor without wisdom is like a load without a pilet. "if the iron be blunt and the user thereof fails to what the edge, then must be put to more strength." It is the failure "to what the edge" that requires so much labor sometimes. When we were aboy we were given an old southe and orders to keep up with the men in cutting the green grass; but not understanding how to "what the edge" we were r-quired to "put more strength" than any other one So with the man who has little wisdom he must labor to greater disnivantage, more wisdom the better the government. Th.

THE coming of Christ, who knows when it will he? If we do not know, it will not make void his coming by any means. We believe that the Bible clearly teaches a second coming of Christ to this earth; that m the end of this dispensation, before the ceneral resurrection of the dead, he will come with his boly angels.
What matters it when that time shall be? Have we lived true livrs. Have our Christian professions been true and according to his will? At we we really for his coming? If so it made we read you for his coming? If so it made we were the control of the control

not when he shall come. The sterual home may be much nearer than we think. Strength on the feeble knees and the hands that hans when the king comes you will be ready to mee

the soul full of rapturous joy and eternal bless eduess. Wutch, waitand pray till be come: The victory will then be ours — Christian. edness. Wutch, wait and pro The victory will then be ours

TO AND FROM LOST NATION. TOWA

UNE 17. Went from Lanark to Lost Nation.

The Mississippi is the highestit has been for eight years. It rose one inch per hour yesterday and is rising almost as rapidly to-day The C. M. & St. P. R. R. Co., are building a bridge across the river. At present the care are run into a ferry boat and transferred in that way from one side of the river to the other At Delmar Junction an aged couple got board our train that should have taken an-They sat in their seats contentedly thinking soon to be at their place of destina tion. Presently the conductor came a collect tickets. Their tickets showed that they were on the wrong road. The conductor rang the bell; the train stopped, and then started back to the Junction, but before arriving the train they should have taken was leaving. Our conductor waved his cap to it to stop, return and take his passengers. It stopped, but the went on. So the old tolks had to "lay over" This incident may serve to remind us of so

people's religious course. The old folks acted ding to their best judgment. They inquired if our train was the one they should take and were informed it was. Here is where the misteke was mode. The party that informed them was either ignorant or mischiovously worked. What the old folks did they were perfeetly satisfied with until it was too late to rec

So there are persons religiously. They think they are aboard the right train and will not know any better until they find themselves in the eternal "outer darkness." The whole of this and result could be attributed to one mistake only: viz: In placing confidence in an ignorant or mischievously wicked authority. How often do we hear persons say as their reason for belonging to the church or entertaining the ideas they do that their father, some friend, or min ister belonged to that church and believed so and so, and they know they were good men and they were saved in that church so will I be. Is such a course safe? Might our friends not be in error, as well as ourselves? Ought we not to be certain that the source to which we go for information is both competent and hone Can we find this in man? Can we find this in his work - in commentaries, or theological works? No. Reader, then where should you

go? I leave you to answer the question for yourself June 18th. Was entertained last night at Brother Isaac Barto's. Bro. B. weut to Nebraska and Western Iowa about three weeks ago and just returned this morning. He reports a visit with Bro. Jesse Heckler for w be also filled an appointment. Bro. H. has many more "calls" than be can fill. Ministering brethren are very much needed all over th West, and some places in the East also. We metimes wonder why we do not have more There are certainly many in the church as well qualified by the Hely Ghost and secularly that ire not serving as they might do, did the church give them an opportunity, as those who have been set apart for the work. We hold the church is fearfully responsible for her tardiness in this work. Talent that ought to be at work is haried beneath the rubbish and sod of " other time," "by and by," "after awhile," etc However the church is not in one way to blame for this, as such delays are generally caused by ious officers who fear some one may be "called" whose labors the Lord may more shundantly bless than their own and thus officious ones would be shorn of some of that honor which their vain spirits covet. But the church is to blame when she lets such ones cripple or delay the Lord's work. Officers in the church should be servants, not rulers, and it is the duty of the church to see that her servants act as such, not permitting them to usurp authority as if the word of God came to and from

the legitimate work of the church is sometimes up an agitation and confusion about one this or mother, thus giving sio and strafe precedence over love and zeal for the church. This is cortannly not the mind of the Lord. Has he ever

given error precedence over right?

Then there is still another class who hinder or delay the work of the church, who are called centrals. Certainly a very significant name The term neutral means writher which morns Sannase a church is to be built provided a sufsciently large part of the congruention desire On this question there can be no neutrals. Silence means no. No one can say in his heart. "I will take no part in this ourstion: I do not want to take the responsibility of helping to cide; but will support whatever the church agrees to do." The sheeze of his vote in favor of the motion is a vote squinst it. But if the question should be put in such a way as to leave the scajarity of those who have an exp sion to offer on it decide it, then in a certain ense a member may be regarded as neutral and in that particolar not be responsible for a de cision that he did not help to make but willing to support. But if a decision is made that is wrong no one need say he is not to blame for that because he did not vote on the question at all, for he could have voted against it and that might have changed the decision, so he is repossible and just as much respon decisions that he did not vote against as though he had voted for it. Christ says, "he that is not for me is against me." So in regard to ques tions requiring decisions. Those who do vote for the right when they could must be set down as against it. To permit a wrong that we could prevent is giving it our sunction.

After feeding the multitude church met for

preaching. Bro. M. Meyer, of Milledgeville, spoke from Heb. 6: 1-3. Church then held an election for two descons. Brethren F. Obergfell, of Baldwin, and Goo. Stramp, of Daven port, were chosen and installed into the office. Errenination sarviess were conducted by Elde Daniel Holsinger and J. J. Enmert. Bro. Holsinger officiated at communion services. To the predit of the people we are gled to say the best of order prevailed, thus making the season very

epjoyable.

SEP. 20.-Met for breakfast at 6 A. M. Bro Allen Boyer spoke from Matt. 4: 3-11. Before dismissing Bro. Moyer announced that he would preach at 3 v. m. on the sin against the Holy Ghoet. He maintains that there who sin agninst the Holy Ghost never possessed it That the reason that blasphemy against the Holy Ghost will not be forgiven is b ecanse ite penalty must be suffered. Therefore, he contends that nersons may sin strained the Holy Ghost and not be eternally lost. He regard those who resist the call of the spirit as sin-ning against the Holy Ghost. To do this brings upon the disobedient a panishment ners, a discontented and sorrowful heart The discourse was very interesting; however, we cannot accept the idea that relisting the call of the spirit is sinning against the Holy Ghost, neither that the reason that the blusphemy against the Holy Ghost will not be forgiven in because every disobedience must receive a just recompense of reward.

Bro. Meyer was followed by Bro. J. J. Em sert. Bro. M. then announced that the voice of the church had been taken and that it was her desire that Bro. Issue Barto should be ordained to the eldership, and Bro. David Kamrar advanced to the second degree of the ministry. Erethren Meyer and Emmert officiated in ordi-

nation services. There were two excursions to the meeting-

one of thirty-two from Linu county, Iowa, and one of twenty two from Lanark, were entertained at Brethren Gable's, Barto's, Kamrar's and J. Scott's, living near the church and quite a number at Bro. Shultz's, seven Sgr. 21.-Bro. Shultz took us to Elwood,

there we met the rest of the Illinois brethren and sisters en route for home. The river (Missistipps) has been steadily rising for a week us til it looks like a sea. The C. M. & St. P. R.R. will make the bridge they ere building eight test above where the water now is; that the crossing will not be impeded by any ordinary flood. Notwithstanding the rise of them only (1 Cor 14: 36) because "elders" ere the river we made the trip in the usual time.

to our tobocco using bretnren, why they are a low to yield this worldly habit, not only

their own good, but for the good of the church i

There are nousy reasons why its use should be

discouraged and disapproved; and very few

asons why any one should continue its ne-

We appeal to you who follow this fashion of

sider how greatly you may aid the cause of

Christianity by yielding your desire in thu

thing. We were once on that side-were onc

ver to Jesus, put away its use, and freely and

etimes feel the cravings for it, but the

The right to enforce a system by which

The right of each individua

sheerfully turned from our longings for who

finds must be denied. We firedly believe that

only by God's grace can any one yield the hab-

it; and we get no grace unless we go where it

ach member's share of expenses in fairly de

termined was deried. The fear of a centralia

ed money power prevented a decision in favo

carefully guarded, while covetones era receive

a severa blow in the shape of Matt. 18: 17. We

wonder whether our whole estate-our all

dedicated to the Lord? We feer not. If it

were, these questions would never appear be

back, this want of equality, this miserly dispo

sition that calls up questions involving the right to dispose of what is simply loaned to us.

Paul says, "Lay by as God hath prepared," but

it seems we differ as to who shall say how

much God has prospered us. Goe man says, he

is just what I want you to do;" and before

they are aware they disagree on what they are

both agreed. Satau tries to blind and coufus

them, hoping by their quarrels to gain both

All are agreed that each man shall say how

much God has prospered him; but one party

says. "I will not have any man know how

much fought to pay; and to hold his positio

and quite a number of us get' scared and yield

are too prope to help the covetous man hide his

man wants to oppress another, nor take from

him his just rights; but we submit whether

any man has a right to pay his due portion o

ject of the query before the A. M. was to ena

wer, and hope good use will be made of it.

The Annual Meeting decided that me

The right of Annual Meeting to enfor

or churches and see that its work is observed,

abrace the opportunity at no distant day to

have been pleased to present them before the

A. M. and had concluded to do so on Thurs

day morning, Jone 3rd, but was informed that

no discussion would be altowed; and being of

small steture and somewhat modest in forcing

procedure helpre the assembly, we forhore

hence shall beg leave to offer our arguments to

a much larger audience. We helieve we have

divine principles and divine precedent on our side, therefore shall urge them to the best of

our ability as soon as circumstances will per-

Pail, if you must, but do not whine about it

Up at it again, and make your failure around

on which you shall climb to success. If you ca

not make men see that life is better than death

and eternity of more value than time, you may

weep over their blindness and bardness of heart

ffer our views upon the question.

And the ob-

We would

to him. Brethren, we verily believe that

desires by our sympathies and our fears.

what the Lord has loaned him?

wants to say that himself; another says,

fore A. M. for disposition. It is this hold

is and ask for it. Try it, and labor for the ex

is termed the "soothing tobacco smoke.

tinguishment of the desire for tobucco

enforcement.

the world for no good purpose, pause and cor

REVIEW OF ANNUAL MEETING meeting which adopts them? And we submit OF 1880

THE second day's proceedings were marked "What should be done with a brother the for years refuses to attend the church? The counsel was to continue to admonish him him as disobedient. It is evident that he who persists in remaining away from the hallowed influence of the Christian assembly, has b he taken captive by the enemy of souls. Does bedient? Hardly. Paul mys, "Brethren, if a man be overliken in a fault, ye which are spiritual restore such a one in the spirit of meekusas," Gal. 6: 1. He tells mont shall be The one in fault is to be restornt. He tells who shall restore. The "Brethren" are to do this. He tells how they shall restore the one in fault; they shall do it in the spirit of This is the divine medicine-the remedy for the illness. Do you know that to be regarded as disobedient is no help to grace? Do you know that to be told that we are stub born disoladient, insubordinate often help ufurther along in that broad way? Why no tender sympathy, love, meckness and propers in behalf of the erring, and thus use the meanwhich are embraced in the spirit of me kuctand prayers in behalf of the erring, and thus the means which are embraced in the spirit of meekness ere we resort to more barsh measures? Certainly we should go that way and Annual Meeting no doubt felt so when it required repeated admonitions. The responsibility now rests with the admonishers

The right of members holding the offic of land-appraiser was discussed. Brethren ad-vised not to accept said office. We know not its duties, honce venture no criticism.

The question whether Christ ate "the ssover" prepared by John and Peter just before his hetraval, was freely discussed. ways inclined to the idea that Christ ate what "prepared," but it seems our Brethren have learned that he did not. That he called that which he ate a supper is evident; and ne washed feet at that suppor is also clea to us; but that he did not eat what John and Peter prepared for him and the disciples, is new to us; hence we find we must study that lesson We thought we had learned it pretty well, but now see we must try again. Flow easily we may skip an important item in a This should teach 'all of us to read with the spirit and with the understanding

ble churches to reach the covetous and miserly and heal them. We are satisfied with the an-4. The "hat" question occupied a few me ments attention. A goodly amount of scriptare was given in answer to the demand for g here of the Standing Committee can vote for pel authority forbidding the wearing of hits Moderator outside its own body. Pretty wis Tis well; let the law of God settle he sistors. conclusion, and a graud step in favor of pur every question. We believe the church is right in her decision on this question, not because it meets a pet notion of ours, but it is in harmochurch government. The principles of true equality here received a splendid victory over my with the principle of non-conformity t hope into our religious feelings world, and the principles of plainness and uniformity. We believe the 'bonnet side" is its decisions by appointing a committee to visit the side of bearen-the side of truth and righ principles, and believing this we make hold in was warmly contested. We believe that the expressing our convictions. Space forbids an true theory underlying this question was not extended review of the subject here. brought before the Conference, hence we shall

Request by District Meeting to be po mitted to choose committees. Granted, with the promise that the right of appeal to A. M. ot be abridged-a wise provision truly; for if there is one principle more vital than another next to obedience to Christ, it is the principle of justice to each other, hence in all our cisions the right of a fair and impartial hea ing must be rigidly maintained. The tendency of the human mind is to oppression and mtolerance; hence the right of equity and justice must be sacredly guarded. 6. The right and consistency of those who fol-

low the fashion of the world in the use of tohaven to reprove those who follow the tushions of the world in dress, was denied by the meet-We are not certain that this dis will work any reform in the church. Tohacco has from time to time received the disapprobabation of the Annual Meeting; but these deseries the may electron to most be seried to the many electron the many electron to the many electron the many electron to the many electron the

THE DESIGN AND FORM OF

CHRISTIAN BAPTISM .- MIL HE correctness of our position appears from the analogy between the hapts-mal form ula and other similar constructions. When precise meaning of any construction : ioned a very safe way is to appeal to sim constrictions involving like relations, ascertain their meaning, and determine the disputed issue by the light thus received. A suscription also was written over him in letters of Greek and Latin and Hebrew," Luke 23:38, This is not called "three superscriptions,"
"a (one) superscription." Was it not we Was it not written over him in letters of Greek, and (in letters of) Latin, and (in letters of) Bebrew? Was it not written by three distinct repeated efforts. "Delivering you up to the synagogues and into prisons." Loke 21:12. Here the active transitive participle "delivering" occurs only once, "beptizing" does in the haptismal formula Were they to be delivered up to synagogues and into prisons by one and the same action? Could "Approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults," etc. 2 Cor. 6: 4-5, Here the word "approving," like baptizing in the commission, occurs but once. Could they have been approved as ministers by all there "And Jesus entered into Jerusalem and into the temple." Mark 11:2. Here the word "entered" necessa but once. Did he enter both by one effort? "They that fed the swine fled, and told it in the city and in the country." Mark 5: 14. Did they not tell it in the city and also tell it in the country? "Ab, but," says one, synagogues, and prisons, and stripes, and Jerusalem, and temple, and city, and country are different.', Answer. That is true, and hence the propriety of the analogy; because the Father is not the Son, and the Son is not the Holy Spirit. Was the Father orncified on Calvary? or the Spirit baptized in Jor-dan? The appellations, "Father," "Son," and "Holy Spirit" are not the essential names of me divinity but three relative and distinct names, representing distinctly three powers or persons in the Godheni, which in this c tion are by no means interchangeable. This is meontestibly confirmed by the construction of the Greek text in this connection. It is an incontrovertible principle of the Greek language that when two or more nouns of the same gen der number and case connected by "kni" deno the same person or thing the Greek article is pre6xed to the first only; as "O Theor hai Pate tou kuriou cmou," i. e., "The God and Father of our Lord." 2 Cor, 1:3. See other examples in 2 Cor. 11:31; Eph. 1:3; 6:1; I Thess. 1: 3; Col. 1: 3; I Tim. 5:15: Heb. 3: 1; 12:2; 1 Peter 2:25 2 Peter, 2: 20; 3: 16; Rov. 1; 6, 9. But when nouns thus connected denote different person or things the article is prefixed to each nour (unless omitted before all, or prefixed to the lest nonn only) as "Hoi telonia kai hoi ha toloi," i.e.: "The publicane and (the) sinners. See also Luke 20: 1; Acts 11: 1 plass and caste. Such work infuses life and 26: 30; 2 Thess. 1: 2 James 1: 1; Rev. 22: 15 The haptismal formula reads thus, "pantisonteautous eis to onuoma los patros kai los bagiou reumatos." Matt. 28: 19. The article is here prefixed to each noun representing the as different persons or powers. Prof. Price professor of Greek in the University of Vi ginia, says, "In reference to the repetition of the article in Mait. 28: 19 (for patroe, kai for uhrou kai ton hagiou pneumatos) the rule of the classic Greek is as follows: When two or more nonns stand in series, in the same case connected by copular, each noun, if de6nite takes the crticle if each represents a separate and distinct concention. But if all the nountaken together combine to make up one general conception, the article stands with the first noor and is left out afterwards." Letter to the writer dated University of Virginia, Dec. 16, 1878 But as the relations expressed in some of my examples are relations of being, express-ed by "in" instead of the relation of transition expressed by "into," I will adduce some examples perfectly analogous in speech, construction and relation. "Write me your mame, transcribing it into the book of Ezes and of Esther, and of Job." Now if you pro

you are compelled to write it a second time in that took, and when I aid "and of Job," you are compelled to write it a third time in the book of Job. Take another example. The I'nited States government is but one. In this overnment are three powers united in one President instructs the foreign diplomatists to present their own petitions putting them i the department of the legis stive, and of the judicist, and of the executive. "Can they do it with less than three efforts? Bers the parts of speech, their whole construction, and the ex pression of each relation are exactly the same as those of the baptismal formula, and a man who knows nothing about ellipsis or any other figure of speech knows that they require three actions. "Oh, but," says one, "When I wrote my name in the book of Ezra I had to go clean out of that book to write it in the book Esther, and had to go clean out of the book of Esther to write it in the book of Job, accordingly when you haptize one into the name of the Father, you have to take him clean out of that name to haptize him into the name of the Son, and then take him clean out of the Son to baptize him into the usme of the Holy Spirit." When you wrote your name in the book of Esra, it and of Esther, it remained, and of Job, it remained. Hence your logic both in its premise and conclusion is a failure. But h rogate you seriously a little further. After you have written your name in the book of each of the authors, Exra, Esther and Joh. could one truthfully say, "You have not written your name in the book of Erra, and of Esther, and of Job?" After the diplomatists have presented their petitions in each of the three departments of the government can you my truly that they have not put them into the department of the legislative, and of the judicial, and of the executive? Can you then truthfully any after we have immersed one into ach of the three names, vix.: Father, Son and Holy Spirit, that we have not baptized him into the name of the Father, and of the Son, and of the Holy Spirit? If not it remains that we have done just as Jesus commanded, bence anything less must come short of his

FROM OUR EXCHANGES

great imperative. Matt. 28: 19.

An irreligious man, a speculative or practical eist is a as sovereign who volunturily takes off his crown and declares himself naworthy t

The Rantist church at Cow Rosen Tower at its parterly meeting, discussed the question of their creed and name. After foll discussion, proor, they appointed a committee to decide the matter. In a short time the committee brought wing report

"We, the committee of the church at Cov Bayou, do agreed to discard our decoram and name, and take the Bible alone for our rule of faith and practice,"-The Christi

G. B. Harrison, of Longview, Texas, in writing to the Christian Preacher, makes a sugges-tion to "evangelixing brothren" as to the style of their reports, assuring them "that the broi school are perfectly indifferent whether old Gray or Black Dick hands them to their apintments; whether they are severely humped in driving over hog-wallow roads; whether the good sisters gave them a superb warm appear: whether they sleep between linen sheets, or whether the little rose-bud daughter, 'Tilday Jane, has black or blue eyes, or golden ringlete. Dear brethren, let us bear what amount of good you are doing for the Lord, and how many have been landations of self."

Ob that we might so feet, if necessary, and so preach the "strong of the Lord," as to per sudde men to five to Christ. The great major-ity of persons who cause to Christ are first "morrea" and then "persuaded" by feer. How can we appeal to a sinner's lore for God before he loves him at all? But we can appeal to his fears concerning his personal safety and wel-fare, and when he submits to Christ then we may make love the highest constraining motive. But even the Christian is compelled to grow into a perfect development of this motive. Young

HOME AND FAMILY.

ods, love your wives. Wives, submit you series anto your own bushands. Children, o pour parents. Fathers, provoke not your children wrath but bring them up in the unriure and mealtion of the Lord. Servants, be obedient them that are your masters.—PAUL.

HOME

Where is the happlest home on earth? 'Tis not 'mid scenes of moley mirth; But where God's favor sought aright Fills every breast with joy and light

The riebest home? It is not found Where wealth and splendor most ab But wheresoe'er, in ball or cot, Men live contented with their lot.

The fairest home? It is not placed In scenes with outward broady graced; But where kind words and smiles impo A constant sugablue to the heart.

And angels watching o'er it cry, THE OLD LOVES.

AS we journey along the roads of life, and find our time filled up with busy cares and consists work, we are not to forget the simple things which once gave us such dear de light, when the heart was young and tender and full of promises, as fragrant as the blossoms whose perfume guided our wandering feet to their abiding places. Dull and colorless betheir abiding places. Dull and colorless be-comes the existance of too many hard-worked souls. They drudge on unremittingly till all the sweetness, the tender, gracious dreams of youth, the aspirations and hopes of early days, fade away and are buried from sight. But why need we forget, as the time passes on, the old loves that would help to make the sky more radiantly beautiful, the bloom of the roses more lovely, the evening of life something that calls entirely for regrets and bitter repainings. What inexpressible yearnings come to youth? The rustling of happy leaves, the glad blosson ing of flowers, the rich flood of hird song can not keep pace with the wild young under, the easer glow and impulse of our nature. laid, the new schemes begun, the rostless joy of climbing from one height to another, the grand things to be done and dared, the lovely imaginings and delicate funcies all take on more or less sudness in their fulfillment or dis appointment as the years drop away from light into shadow. The weary work, the grave anxieties, the petty care, the bard drudgery, all belp to bury the fresheet and tenderest part of our nature under deed leaves. Perhaps some-times there may be a moment when the swift electric chain of memory is touched by an old oug, a mother's loving lullaby, the fragrance of a once femiliar blossom, when the springe airs are blowing over the meadows again: the fair brave dreams with which you started out in life come back with a flutter of their out in the come back with a flatter of their white wings; the tears gather and you once mere hear the sweet propers that fell from a mother's lips, the loving counsels that came from a father's heart, and you stand in the long

from a father a neart, and you stand in one rong ago with the old hopes, aspirations, and longings, a tender-hearted boy again.

Would it not be better for us all if we oftener called up memories that would keep us young in thought and feeling? The old folks young in thought and iseding? The out rouse at house, whose love grows sweeter and deeper and better worth haring as the years grow on pages, whose love has been tried and tested, let them not be fergelten until the new friends made far away from home, and the habits that estranges as from old ties and friendships. The melodies that once stemed so sweet full of charm, hum them over now and then and let them take you back to the home of childhood. Pluck the flowers that have the oldfashioned fragrance of the meadows, your care-less hands once picked them, for new flowers can never hold for you the same tender asso ations or sweet remembrances. Old letters that breathe the perfume of a vanished past, take them out of closed drawers and read them over; there our or closed drawers and read them over; the years will come back full of eloquent, pa-thetic roices—eld friends that helped you over rough places, that cheered you on with hopeful words, and stimulated your ambition, and gave you love and affection and comfort—can you ever replace them in your heart, those who helped you shape your life, and influence for heiped you shape your life, and influence for good your destiny? All these memories take your thoughts away from self, keeping the beart more tender, more humane, more gener-ous. Ab, the old loves connected with the sensome thousand and a second and

ate thoughts and fancies, they made the world o full of glory and beauty, then will they n bring to your mind pleasant reminiscences, a remnant of their old grace and fascication still investing them with an ideal charm as you wander back in memory, hand in hand along the old paths where the marmaring river sang, or sat under the boneyauckle vine on the old-fashioned porch, with her face so sweet and fair, framed in the clustering leaves. Keep the heart young by recalling often these old-time The faces we once loved, the hands warmly closped at parting, the friend fondly cherished, the songs we song, the blos soms we gathered, the preyers we listened to-let them all return now and then to stir within us gentle emotions.

CONTENT.

OUR happiness is not dependent upon out-ward circumstances. You see people happy and miserable amid all circumstances. In a family where the last lost of bread is on the table and the last stick of wood is on the discord sounding her war-whoop, and hospital-ity freezing to death in a cheerless parlor. I stopped one day on Broadway at the head Wall street at the foot of Trinity Church.

to see who seemed to be the happiest people passing. I judged from their looks they were not the people who went down Wall street, for they had on their brows the anxiety of the dolare they expected to make; nor the people who came out of Wall street, for they had on their came out of Wall street, for they had on their brows the anxiety of the dollars they had lost; nor the people who swept by in splendid equip-ages, for they met a carriage that was finer than theire. The happiest person in all that

crowd, judging from the countenance, was it woman who sat at the apple stand, knitting. I believe real happiness oftener looks the window of a bumble home than through the opera glass of the gilded box of a the

I find Nero growling on a throne. I find Paul singing in a dangeon. I find King Ahab going to bed at noon through melancholy, while near by is Naboth, contented in the possession of vineyard. Haman, prime minister of Persis frets himself almost to death because a poo ew will not tip his bat, and Ahitophel, one o the greatest lawyers of Bible times, through fear of dying hangs himself. The wealthiest man forty years ago, in New

York, when congratulated over his large estate replied: "Ah, you don't know how much trouble I nave in taking care of it." Byron declared in his last hours that he h never seen more than twelve happy days in all his life. I do not believe he had seen twelve minutes of thorough satisfaction.

minutes of thorough satisfaction.

Napoleon I. said: "I turn with disgust from
the covardice and selfahnes of men. I hold
life a borror; death is repose. What I have
sufferred the last twenty days is beyond human

While on the other hand to show how one

may be happy amid the most disadvantageoucircumstances, just after the Ocean Monarch had been wrecked in the English Channel, a steamer was craising along in the darkness when the captain heard a soug-asweet songcoming over the water, and he hore down to-ward that voice, and found it was a Christian woman on a plank of the wrecked steamer singing to the tune of St. Martin:

Jesus, lover of my soul, Let me to thy basom fly, The heart right toward God and

happy. The heart wrong toward God or man we are unhappy .- Talmage

SELF-RESPECT

A GENTLEMAN hearing a person remark on the "good luck" of cartain lays in ecuring places, replied that it was not "luck" that gave a boy his rise in life, but something else; and then told the following story;

esse; and then told the following story:
My father was a chair manufacturer. He
had a very large establishment, and employed
many workmen and boys. He used to pay
them according to their work, that is, the numthem according to their work, that is, the num-ber of chairs each made was connted at the end of the week, and tested to see if they were well mode. If a chair "passed," or met the requirement, the man or boy was then paid for mukme it

"Now," thought father, "I desire an honest.

And how do you think he sats about fix one? He assembled all the boys in a large room, and told them that until farther notice no test would be required; each boy should make his chairs and at the end of the week obtain his pay according to the number made. At the end of the week he found that far ore chairs had been made than usual, but he be had the chairs of each corefully marked and placed by themselves. At the end of three weeks they were all examined. It was then discovered that although Ruius Londes ha mode a larger number, they were just as atrong as before, while those of the other boys were more or less defective. "Ah," said father, "Rufus is my man," and to him he gave the

"Doing right when there is no one to watch ou but your own conscience." says the S. S. you but your own conscience," says the S. S. Yisitor, after quoting the above incident, "is the kind of self-respect that wins the respect and confidence of others, and the smile of God."

If you would have the love and respect of others and the approval of heaven, young friends, live so as not to lose respect for your-

Speak with columns and deliberation on occasions, especially in circumstances that tend to irritate

Never reflect on a past action which was dous with a good motive and with the best judgment at the lime.

ANNOUNCEMENTS.

Setion should be brief, and written on paper sep from all other business.

The brethren of Broken Sword Church, Craw The brethren of Broken Sword Church, Crav-ford county, Ohio, will hold their communion meeting at Bro. Michael Snavely's, three miles northeast of New Washington, on the 19th and 29th of June, commencing at 10 A. M.

The brethren of West Pine Church, Rich land county, Wisconsin, intend holding a love-feast on the 26th of June. We cordially in-vite all. Those wishing to come by writing to the undersigned stating what time they will get to Richland Center will find conveyance. ost office, West Branch, Richland county. Win

The brathren at Woodstock, Richland coun ty will hold their love-feast on the 27th and 28th of June.

The brethren of the Wabash church will hold their communion September 18, 1880, communing at 10 A. M. The usual invitation T M ADDRESSAN

FALLEN ASLEEP.

Minuted are the dead which distribute Dee Lord ... Nov. 14: 12

JORDAN.—Near Tillin, Seneca county, Obir June 1st, Loviaia Jordan, aged 42 years, is mouths and 15 days. Funeral occasion improved by the writer from John 16: 22. S. M. Loos. FORNEY.—In the Big Grove church, Town, Juni 7th, 1806, of diphtherin, Mancy Almira Forney aged to years, 4 months and 28 days. Funum by the brethren from the latter part of 1 Oct. 15

ELIZABETH JOHNS MISHLER.—In the Eikhart Valley District, Eli-hart County, Md., April 30, 1860, Annuaresto, wife of William Mishler and daughter of Brand Slater Paulus, aged 21 years, 7 months and 21 days. Functal revices by John Fenk and the writer from James 4:14.

FORDNEY.—In the Yellow Crack District, May 21, 1589, Bro. John Fordney, aged 7t years, 7 months and 51 days. Functual services by the writer from Ray. 152;14.

Writer from law. He proposed for the Bango District, May 51, 1800 Emanuel Fink, aged 77 years, 2 months and 2 days. Funeral services by James Colbertson and the writer from Amos 4: 12.

JOHN METALEM.

RUSH.—In the Mexico Church, Misard county Ind., Jann ath, 19-9, Stephen Brush, aged a years, 8 months find 6 days. Fuseral service conducted by Elder John Wolf assisted by Elde George Brower, from Rev, 18 to to a large and Scanner France. SINGERY.—In the Beaver Dam congregation.
Jone 2, 1850 Sitter Mahmin Kingary, Engod e)
years and 7 manths. Funeral services by
the writer and Nash Weeler from 1 Them.
4,19-16.
Day to Be Persunname.

OUR BUDGET.

The fields are white, the labo ers feu. And there is work for all to do; Ideas are pitilens.

Anxiety is the poison of life -A good heart is worth gold. -Originality challenges originality -Patience and gentleuess are power. -Few minds wear out; more rest out.

-Character is perfectly educated will Children keep us at play all one lives -Joys are our wings, sorrows are our spurs -"Words only live when worthy to be said. He makes no friend who never makes a for Things past may be repeuted, but not re-

-Such as every one is inwardly, so be judge eth outwardly.

-Try self-denial. It is barsh at the begin-ning, eroy in the middle, and most sweet of

and at peace through Christ is the uni

-That is the hest part of beauty which a picture cannot capress. The history of many a Christian has for its chief data his so-called holy resolutions. -No man has come to true grea

has not felt in some degree that his life belo to his race, and that what God gives him he gives him for mankind. -A Persian philosopher, being asked by

what method he had acquired so much knowledge, replied, "By not being prevented by shame from asking questions respecting things of which I was ignorant."

-The Boston Congregationalist mays: Eight high schools for both sexes in the eight cities near the Harpoot Station of the American Board in Eastern Torkey, and sixteen girls schools are signs of great progress in a single year. A Turkish Pasha said: "When a girl

omes back from a seminary, say not a girl, but a school has come. -A Protestant community has

of over twelve per cent. in Central Turkey du-ring the year. There is a waking up of the people in the cause of education. Missionaries people in the cause of education. Missionaries are greatly needed. Ooris, generally regarded as Ur of the Chaldees, and hence the ancient seat of the ancestors of Abraham, is specified as one of the places particularly inviting such

-No preaching is so effective as that of conduct. There is no intriusic excellence in truth by whomseever uttered, that commends it to the hearer, but the best evidence of truth is its the heaver, but the next evidence of trath is its fruits in conduct. Actions speak louder than words and are much more apt to be helieved. The one truth which a man lives is of more value than a thousand which he proclaims by words. The gospel of salvation is the gospel of work, and work is essential to the mainte-nance of Chistian life. There can be no spiritual strength without v

-Consciousoes of heart religion in proven calls forth the fervout and effectual petition.

That which locks the sense of unworthings, of neediness, and of assurance in coming to God for help, cannot he sincere prayer. How Da-vid's prayer (Psalm ixxxvi) is strengthened by this counciousness! 'Bow down thy ear, O Lord; for I am poor and needy.' Humble faith brings the frail heart to the ear that never faith brings the frail heart to the car that never arous heavy. "Preserve my soul, for I am bely." The sye single to the glory of God claims the preservation of its sight. "O thou, my God, save thy servant that trusteth in any God, assee thy servent that treated in the Trust in God is salvation. "Be neverful under set, 0, lend; for 1 or y not thee dujyll continual mere; is the registrate occumumian." For them, Lend, at good and communian. "For them, Lend, at good and yet could be seen that God is good. "In the day of my treated in the serven in "Loud beissing give considence for the future. Now much the supplicant's independent of the future. Now much the supplicant's independent of the future. Now much the supplicant's independent of the future in the serven in "Loud being give to good and the serven in "Loud being give the future in the serven in "Loud being give the future in the serven in "Loud being give the serven in th my heart to fear thy name; I will praise thee O Lord, my God, with all my heart." Every O Lord, my God, with all my heart." Erep-thing in upon the altar of consecration, but the Lord will sanctify the offering to himself. "For great is thy mercy toward me, and the hast delivered my soul from the lowest hell." Only the coal real zing its delivarance can appreciate the greatness of divine meroy. If a child of flod lack this realization, does be not lack connectous religion in his petition?

OUR BIBLE CLASS.

"The Worth of Truth no Tonque Can Tell! Will some one pleads tell why Christians of th present day cumed or do not perform might works like the spostles did, such as ruising th dead, curing the sick, &c? S.B. ROTHEOR.

Will some brother or sister please explain the

Picase explain Genesia 6th Chapter and 8th were And it repented the Lord that be had made man a the earth, and it grieved him at his heart." William B. Gossmich. In evil on independent, self-existing, eternal prin

speak but they are commanded to be under obdi-once as also smith the law."

CONCENRING MOSES.

Wity was it that Moses could not enter the po commanded him to us, that which God did not command him to do not have always inclined to believe the latter.

D. Bossenhan

(10D said to Moses, "Speak unto the rock of before their eyes, and it shall give finite water." This is what God required Moses to do; but instead of speaking to the rock he spoke to the people saying. Most we fetch you water out of this rock?" and then smote the rock twice with his rod. Now Money tailed to do precisely what God commanded; and the reason he did not enter the premised land God himself assigns in Deut. 32:51. He failed to He foiled to sapetify God because he did not do as God commanded him. He called forth water—the thing which God requested him to do—but he did not do it in the manner We may learn an important lesson from this

God not only requires us to do certain things as expressions of obsidence to him, but demands us to do it j_st as he ordains it. The manner of doing is no less important than the manner of doing is no less unpercant tons the doing. The perverters and twisters ought to remember Meses' mistake. As little as Moses could be accepted of God for changing the manner of performing the work, just that little he change God's institutions now

REVELATIONS 13.

Will some one please give light on Rev. 127 N. W. B.

"And I stood upon the sand of the sea and saw a beast risa up out of the sea, having se heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blas-nhemy." Ray, 13:1. "The besat came up out Waters are used in the Apocalypse of the stat. Water's are used in the a Aphenoxype to represent papple, multitudes, nations and tongues, Rev. 17:15. Hence the beast rose up from among people, or nations. This beast we believe to be the Roman Empire in its secular form. Verse 2. He (the beast) is said to re-semble ferocious brads which represent earthly We read kings or kingdoms, evil rulers, etc. heasts coming up from the These four beasts are four sea. Dau, 7:9. These four beasts are four kings which shall rise out of the earth. Verse 7. The seven heads of the heast may refer to is an extent neasts of the neast may refer to the systen hills upon which the city of Klone, the sent of imperial power, was established. Rev. 17-9 reads, "And here is the mind which has widdom. The seven bends are the seven mountains," etc. "One of those heads was mountains," etc. "One of these heads was wounded as it were nuto death." This updoubtedly describes some calamity that fell up-on the government of the empire of Rome in on the government of the empire or Rome in one of its sections which was afterwards healed or repaired. "Ten horns." Horn denotes pow-er or the agent of power. All suimads having horns use them in defending themselves. Hence the ten horns are ten kings. 18:17. "Upon his head the name of blasphemy." That is a hou-orary name for the emperors, as if he had said i which derogated from the honor and olary of the true God. Christians shall be made kings and priests to God. snan be made kings and priests to God. They were to have a white stone and in the stone a new name written. Rev. 2:17. They were to be furnished with a diadem such as kings and priests were wont to wear. It is cartain that the statum of the P. the statues of the Roman emperors had inserin the scannes or ten crosses supports and interprise the tensions the first half one goal by 60 deg. The Remain represents the mixture and the state of the state o

ous title on each of his heads." "The fourth which shall be diverse from all kingdoms an shall devour the whole earth and shall tread a such devour the whole entit and small stead is the down and break it into pieces, and the ten horns out of this kingdom are ten kings that shall arise," etc. Dan 7:33. This must be the Reman Empley, for no other seve had such wide dominion, hence Daniel's beavt, like that

were in part of iron and part of clay which shows the division of the kingdom and the cause of its final fall. Now it was when the Roman Empire was in Se fullest glory that Christ appeared to establish his sprittal kingm upon earth, and Daniel therefore 'In the days of these kings shall the God of destroyed," etc. Dan. 2:44 This king which the God of heaven set up was the k This kingdon dom of Christ, and was not represented by i.e. without earthly aid, as Christ' spiritual kingdom was built up. Heb. 9: 11. It the reader will compare carefully the second and seventh chapters of Daniel he will see that it was the intention of that prophet to show fourth kingdom, terrible and povertul, which some H prevaled over all human opposition and shall stand forever." Thus, Whitecomb Com on Rer. 'And the dragon gave him his power, his seat and great authority.' The dragon mentioned here is (I think) the great adversary of mankind -the devil, and at was from him the beast got his authority, as he is the so from whence cometh all wickedness. By peru ing the history of the kings of Rome you will find they were fiendish, tyrannical, oppres

and everything else that was mean. "And he made war with the saints and overcome them. It was by Romans that most of the spostle were slain. Read Book of Martyrs of Holy

Men, and you will find the Romans were the most cruel people the saints ever had to con tend with.

"All the world wondered after the beasts The power he possessed and the reugeance with which he massacred his disobedient subects was the cause. No marrel that the peo-le "wondered." There was none able to make war with him. From the fact the Roman em-pire was mistress of the (theu known) world tor over one hundred years. But I must be brief, as the subject covers such a large field.

And I beheld another beast coming up out of the earth; and he had two horas like a lamb, and he spake as a dragon. Versa 11th. The first under consideration was the secular pow-

er. We now come to the power, represented as a lamb, which is harmless and pure, repre senting these lamb-like priests, apparently, and false prophets, who, by their influence over the people, sustained both the heathen and secular power. They all apparently, lamb-like, will be cast into the lake of eternal torment, with the beast. 20: 10. This beast or popul priesthood, in other places texmed the false prophet colaborer with the first beast, wrought many miracles and deceived nearly all the world, but it was destured to have and end, a William rehelled, then a Luther, one after an-other, and the 19-h century finds them disemmated from one end of the earth to the other with their once tyrannical empire destroyed It was predicted in the chapter under consider-"If any leads into captivity shall

ation. "If any leads into captivity shall be d with the sword not be denied that talso speritual teachers way strength to those secular powers no difference how corrupt they were. In the Jewish history this is demonstrated, " A wonderful and horri hie thing is committed in the land; the prophets proyhesy falsely, and the priests hear role by their means and my people love to so," etc. Jer. 5: 30, 31; Micah 3: 10-13

RECAPITULATION

2. The heads are the seven hills on which the city of Rome (the sent of the imperial power) was established The ten horns are ten kings. Dan. 7: 24;

Rev. 17: 12. 4. The dragon is the adversary of mankind.

7. The second heast is the popish power half of the tyransical empire

S. The empire real first some brother or aister some difference Chas. M. Yearout

TO AARON MOW

My Dear Brother in Christ:—
Through kindness of Brother Jacob Witmore I got a sketch of your history in coming to the church, and finally your induction to the ministry of the gospel of Christ. It is of course a new field to you in which to la-bor, but Christ has first marked the way and now stands a beacon light to lead you on. how themes a reacon right to lend you on. I humbly hope you will become fully resigned to your position and work with a will in the service of your blessed Master. The way to become proficient in the service is to engage in the work relying wholly upon God. in whom dwelleth all strength. It is now six years ago since your correspondent entered the ministry, ust ony it was a great burden to me. My brethren prompted me to labor, and when op-portunity offered I sugaged in the service, and though I cannot do much yet I feel that the load is getting lighter and the labor more sasi-ly performed. I am glad that God is calling ly performed. I am glad that God is calling the young Davids indeed. Being a teacher I suppose you have some experience already as a public speaker and such qualifications as gest-ures and voice culture you are familiar with, which may already be of great bruefit to you in speaking. I feel a great interest in all young s, knowing the many trials that are in-ministerial life. Rely wholly upon cident to ministerial life. the power that comes from above, study and holiness of life. My home is in Dunkirk, Ghio, and should you make our town one of your passing ways, please stop off and preach for us I think it well to exchange ideas and assist each other in the great work of Jesus

With kind regards and prayer for your suc-

Yours in the hope of eternal life. S. T. BOSSERMAN.

TO S. T. BOSSERMAN

A S writing is a means of communicating when we are widely separated, I resort to the orn as a means of thanking you, as a stranger, in the flesh, for the kindness have manifested in writing to me words of encouragement in my ministerial colling. You may perhaps have deemed it your duty to send words of encouragement to a weak and long-ing child in Christian faith, but there must have been more than asense of duty prompting to this benevolence. A heart overflowing tag to this centroence. A near overflowing with love connected with duty will bestow love and sympathy upon a wesk fellow-being. I can realize in this what I crus has commanded, "That we love one another," which is one of the greatest commandment he has given as and the greatest assurance of an heirship in us and the greatest assurance of an herrship in his kingdom. Being so soon summoned to the ministry is indeed a mountain in my spiritual journey, which may only be removed by faith. Where this faith is weak it needs cultivating, and we can cultivate it, perhaps to the size of a mustard seed, by persisting in love, in drawing sympathetically near to one snother and in trying to build each other up.

Since you have so kindly regarded me in my new field of labor, I am led to believe that the Lord, through the instrumentality of his chosen people, manifests himself to each individual of his elect and thus eff-ets the upbuilding of his kingdom. How great a work then are we capable of doing if we join ourselves in one ing hand to protect, and to ears for little ones who are yet weak and apt to err By giving special care for the lambs strong and vigorous sheep, and your sheep are the pride of the shepherd. For this reason Je-sus said "Feed my lambs." And this is feeding his lambs when words of enand affection are administered to the women

Since it is God's will that his gospel be p o claimed and that it must be preached through the instrumentality of fallible mortals we try to submit as meekly as possible and say the Lyd's will be done, hoping and trusting that we will all be comforted by the Comforter, and that Jasus will ever remember as and guide us, through the prayers of our dear brethren and sisters. May the grace of God he with you

EASTERN LANDS.

A VIEW OF APPNA

T was now December, but in spite of my laste to get on the mountain before the has to to get on the mountain before the way to Catunia (wheave the ascent was to be mode), to view .Etna from the north. Taormina is built on the southern slope of a spur rn ridge, rising a thousand feet above the sea, a crowned by the ruins of a Greciau theatre. The stream of pleasure travel scenar to pass by this wonderful coast, so that comparatively few touri-ts see the shores of Sicily, except from the steamer which takes them to Athens or Alexandria; but if the reader is a those few, he may remember the view from these ruins at sunrise as one of which the earth cannot farmsh many. He will remem ber, perhaps, rising long before daybreak for a ber, jurnings, using tong outers anyones for a solitary climb through steep lanes, half seeing, balf groping, his may between high walls, over which started into dim sight spectral figures with outstretched arms, resolved as he overleaning castus. vaguely outlined overhead against the starry sky. Mounting higher, one comes from he-

light, the waning moon, a crescent in the cast, "holding the old moon in her arms" while when higher yet, the colo proscentum stand out against a faint glow that iows where the sun is yet to rise; till, passing by these, climbing and groping up the stone benchis which once held tiers of spectators, one takes a solitary seat at the summit. Below, the last lights are still twinkling on the Below, the last lights are still transiting on the coast, but beyond and over the columns, all slong the south, rises a dark something, which might be a hundred yords away, but is .Etsa and twenty miles distant. As the dawn grows brighter the outlook extends north and sout to Italy, and as the sun makes ready to come out of the ocean the gray mass in the south moves further away, and takes on distinctness as it recedes until we make out the whole form of Ætna, with the outline of the crater and of the snow fields about its summit. These distant snows suddenly changed their gray to a rose pink as they caught the light of the sun before it had risen to me; but of all that was seen when it came out of the ocean I was most concerned with the monatain itself, which can be viewed better here, as a whole, then from any nearer point. The coastline on the left preserves the level

base of Etan that it fills the whole southern laudscape, which seems to be tilted upwards till its horizon ands in the sky. I could see immens: roleane appears than Vestivius; and the actual difference is in fact enormous, the height of Ætan being (if we disregard the terminal cone of each) nearly three t mass probably twenty times, that of its Italian neighbor. The entire mountain in all its sub-stance is lava, which has built itself up in eruption; but from this point the successive zones of vegetation are visible which in the course of ages have in part occupied its surface. Ex-tending to perhaps a fifth of the whole actual height before me) but covering a great deal more of the foreground in specarance) is the cultivated region, dotted with villages, which shine out from a background of what we know must be vineyards and olives. Tue see ond zone is barren, and in sherp contrast with the former. It rises to perhaps two-thirds of the whole height, and its broad masses of gray are patched with moss-like spots hardly dis-tinguishable in color, but which are raully forests of oak and chestaut. All above this rose what even from my distant station could be recognized as naked black deserts, streaked here and there with snow, while above this was the terminal cone, snow covered at the time I saw it, and with a depression at the summit from which slowly drifted a thia vapor. The railway south of Taormina runs along the coast (and is carried through cuttings on old lavastreams, which here flowed down to the erry one knows, is not only built on law, but which has been out through and through by lava streams, and shaken down by earthquakes in recent times, and which lives from day to day at the mercy of its terrible neighbor,—

Kindness and truth will go further and do more for the cause we advocate than all the haughtiness and high-tened oratery to which

July Atlantic

FROM THE CHURCHES.

And they that he wise shall shine as the brightness of the Ormanest; and they that torm many to rightnousness, as the stars forever and ever.—Dan. 12:5.

70WA

Waterico. We have considerable rain in this part o We have conservate rain in this part of the country at present, delaying farmers from attending to their corn. All crops and froit look very promising. The Brethren of the South Waterloo church held their council meeting the 7th, one of the most pleasunt ever attended. Business that came up was settled very satisfactorily. Love and harmony prevery vailed WM. H. LICHTY.

Brecklyn ir Lovefeast is past and we had a pleas Our Lovefeast is past and we had a press-ant and interesting meeting. It was a faint foretaste of the great supper in the creating of time time. The ministers from a distance were Michael Sisler, S. P. Miller, Samuel Murray, Louis Snyder and a brother Emmert whose giv en name I did not learn. It was pleasant to meet friends on the above occasion but sad to part again. Soon we'll meet to part no more.
Gillie A. Millen.

Wichita

We have had dry weather for some t We have has dry weather for some time but rais is falling now. Prospects for fruit and crops are tolerably good. The general health is good. We are encouraged to look to Jesus and wait the Lord's time to pour out his spirit upon this people and open their eyes to the truth of the gospel. We have preceding semi-monthly in a school-bouse. Brother Edgecomb was with us a few weeks since and preached for us. We were much encouraged in the good work. We have one preacher, one con and twenty-six members. Rememb in your prayers. A. N. Morr. us in your prayers.

Our communion was held on the 22nd of May. One hundred and thirty members sur-rounded the table of the Lord. We had good order considering the crowd. Brethren Levi Shaffer and J. W. Jarboe were advanced to the second degree of the ministry. The ministers from a distance were D. O. Brombaugh, Jacob Amesberger and brother Weaver. After the services were over three precious sforward to unite with the people of God, and I think there are many more almost persuaded

think there are many more almost persuaded.

There are pretty good signs for a drouth in
this part of the country. May the Lord's will
be done in all things is my prayer. Brethren
and sisters everywhere, I beseech you to pray for this church that we may all prove faithful in the discharge of our Christian duties and final ly meet you all around our Father's throne in neaven. Your unworthy sister in Christ.

MISSOURT.

St. Louis.

I have for some time been looking about this city to see what the prospect would be for brethren to come hern and preach the word of God to the people. There are a great many here who never heard of the Brethren. About a year ago I called on a friend and left a couple of tracts. One was the Railroad [Sermon by our worthy brother J. S. Mohler; the other was by our beloved brother J. W. Stein, "Why I left the Baptist Church." They said then wished that they were where a church of our Brethren is. I have been attending a pro-tracted meeting in the city held by the Methodists. I became acquainted with a young man from Iowa. He is just starting out to preach. I gave him the two tracts above mentioned and I gave and the two tracts show memboused and told him that I thought they would be useful to him. He took them and thanked me. To-day I went to the church, he came to me and said that he took those tracts and laid them on the table and asked the Lord if he should read them. The Lord had no objections so he read them and liked both very well. He said that there was a good deal in them that he never thought of until he had read it in the Scriptures but had not noticed them. He brought a large Bible with him and showed me that he had copied it out of the tracts so he could un-derstand it. He had the margin of the book covered with writing. He said he would keep them until his wife had read them. He seemed toem until us wife man read them. He seemed to be in a great steady during the service. I gave a tract to a Preabyterian preacher, but I have not found out what he thought of it. I received my paper to-day and was glad to see it. The young man, learning that there was a service.

mon in it by brother Stein reached out his band to take it and asked me to let him take it home as he wanted to read it. A great deal of good

as he wanted to read it. A great deal of good might be done if the brethren would sould a minister here. Let the brethren think about this and do what they think best. If any wish forther information address FRANCIS C. MYERS.

3545 Eastern Arenne.

ARKANS AS

Oh I do wish so much that some of the ministers would only come out here and settl ministers would only come out here and settle so we could have meeting and the gos pel preached in its parity. I have not heard any denomination but the Methodist since here in this State and I often think of the good meetings I used to attend in Indians, and it makes me almost heart sick to think I am en-

tirely deprived of the greatest pleasure on earth, and to think of what a family of children I have growing up in ignorance of true church principles. It pains me to think of it. My husband is a Lutheran, and I am sorry to say too much like the most of such Christians I hope the Lord will soon send some laborers in a nope see note will soon seen some seen seen seed to the field for there is plenty of room and a great deal of good might be done. I think a shepherd is needed here very much to gather the flock and hame them for they see rather wild yet. There are some good citizens here but poor Christians therefore we ought to have a true teacher of the Gospel. This is a new country but is still improving. Good land and produces well. We have a Sunday-school one mile from us but it is not very largely attende d EMALINE KRISHES.

This morning, May 2nd, the snow is two chru deep. Ogden, 1 p. m. Apples and plums are in bloom and the mountains above town are cov-ered with a mantle of snow which makes it look strange to a Kansas man. May God bless the A. M. is my prayer.

Salem, Oregon

I reached my journey's end on the 5th of ne and found my son and family all well and was just in time for the Brethren's council meeting prior to their communion and District meeting prior to their communion and District Meeting. It was held in a school-house men prother David Brower's house which made its happy meeting indeed. The meeting with its business passed off pleasantly. I meet again on Sunday for preaching and Sunday-school and enjoyed it all. The weather is wet and cool since I am here. The season is buckward; Lon-ses some bloom here and there on apple trees I can also see plenty of snow-capped mountains in different directions, which I think occounts for the coolness. There is no telling yet what the grain erop may be, but the promise for fruit is good. I met with no accident on my journey, neither did I get sea sick, but enjoyed the rocking of the ship during the storm of twenty-four hours while nearly all the crew was sick. I wo verwnelmed twice by the waves apou deck.

did not enjoy it at all.

OPEGON We have truly been made to rejain On the 23rd of May Elder David Brower came up here to hold a series of meeting with us. Had preaching at different places the forepart of the week; and at one of those meet ings we received three by letter—Jacob Baker wife and daughter. The latter part of the wife and daughter. The latter part of the week the work was concentrated at our school-house, and Brother M. M. Basher, who has lately come to our State, and is stopping thirty-five miles north of us, came to Brother Dauid's assistance. Here these two soldiers wielded th assistance. Here these two soldiers wielded the sword of the spirit with such power, and held up pure and undefiled religion with such besuly that many were seen to weep; and on Sunday, the last day'n work, three precious souls were made willing to come and be "plented together with Christ in the likeness of his death, that they might also be in the likeness of his resurrection." One of them was a memof his resurrection." One of them was a mem-ber of the "Christian Church," and when esked what his object was for uniting with the Brethram, replied that the courch to which he belonged he had not a word to say against, hot that he had become satisfied that there are sev-eral things that Christ has enjoined upon his while that they will not be not but to while there, repeatly then with bales and what be delibers, repeatly then with bales are whole to be with a people that and but be delibers, were assigned by private branes in the blas to de all these Christ had belie his people. We have the same and the same that the blast to be a pert assigned to many.

A. H. BAILDEST.

Chicago, III.

ly days and kept several meetings. As a result five were haptized the last evening and several more stand near there. Next Sunday I go to Hjorring; from there north to a Love go to Hjorring; from there north to a Love-feast, where severel bave asked for admission in the church the same day. So you see the good work goes on rapidly, compared with oth-er denominations in Denmark. All the need

here is workers and soon our borders are en-larged. I am called on continually and can't pror fill all the cells. I have been down sick; can't hardly spe but in a whisper; yet a whispering voice satis-fies hungering souls. Twelve have been added fies hungering souls. since passover day, and we fondly hope the in-

gathering is not over yet. C Hope

A LETTER. THE brethren and sisters whom I met reques

ted a communication from me. Daily it has been my earnest wish to comply. A weak body forbade it.

Since June 6th I have been the guest of Bro. M. M. Eshelman. The various kindnesses and genoine hospitality of this household are highly appreciated and gratefully received by highly appreciated and gratefully received by the afflicted writer. May that Omniscient On-richly reward all such for their Christian ser-vices to one of "these little ones." God bless each one. It affords me unfeigned plessure to each one. It affords me unfrigned pressure commend the people of Lanark for their country, kind tesy and sympathy. If breatiful country, kind will breat the sick, the ness and enjoyment will benefit the sick, then I must rapidly unprove. Far beyond my exprotestion, I am sufficiently strengthened to walk a short distance in town visiting the well a short distance in town 'issuing the members and some pleasant friends recently met. I expect to be going around through this section till about July 1st. Then I leave tor an anticipated pleasant visit to South Bend Indiana. It is my intention to spend several months through the different States, dividing the time, and taking them in order as I reach

Again and again I have visited in thought the dear sisters, who so tenderly watched me when prostrated and suffering. Methinks I see those black-eyed and blue-eyed good angels bending over me now as they pressed the hand of affection upon my fevered and aching brow, having done all that noble hearts and ready hands could devise. Such acts of Chrisready hands could devise. Such acts of Chris-tion love and sympathy to her who was far away from "the loved ones at home" will be a green spot in her memory. Truly God is faith-ial that promised. No good thing has he ever withheld from those who strive to "worship him in spirit and in truth." Often in my moments of sweet meditation, my whole heart silently ejaculates: "Bless the Lord, O my soul; and forget not all his benefite!"

With a heart full of gratitude for the man

fold kindenses received in this Northern land, my letter must close, invoking God's blessing upon the house of E-helman—he who seems w full of zeal for the Master. May the Lord bles the true and faithfut everywhere. "He rewards every mun according as his work shell be." Juria A. Woon

ANNUAL MEETING IN CITIES

NDER "Thoughts on Annual Meetings," page 8, No. 23, one nail is hit squarely it home. This is the first time the idea of held-ing Annual Meetings in cities has been made public, but your humble correspondent hus faithfully talked it up privately as follows;

1. Nearly every large city has now an o 2. These buildings can be rented for such

urposes at a mere nominal figure Any of these boildings are large enough to hold the cooking, dining, sleeping, editore and council tents or apartments. The patent cots now so common at comp meetings or conventions can be rented for the men to sleep on while it is a mistake to suppose that the gious people of any large city would not open their doors for lodgers, especially those with ladles. Before I came to this city to live I attended a Baptist convention at the First Bap tist Church on Wabash Avenue. The base ment was used as a dining and cooking room at night some slept on the cushioned pow-

GERMAN PAPER

22

IT is claimed that the power of the press is doing a great deal of good, which no doubt is true. Our own experience has taught us that it is through the power of the press many of our members who live in isolated places are of our members who live in isolated places are comforted and instructed; sinusers are convicted and turn to the Lord; joy is given to the child of God by reading of the return of lost ones and the conversion of sinners. With this in view we start out to publish a paper to is German brethren, who are so much neglected, more fully in the ways of the Lord, make ren, and bug sinuers to leave off from sin and turn to God. We make a general request to all members of the Brotherhood to do all they can to keep up a German paper in the church. I you cannot read it you can pay for one or more copies and give or send them to your German copies and give or read tuent to your terman neighbors or triesds who are not meashers of the church. By so doing you may be the cause of bringing a soal to the fold of Christ. Re-member the words of the Lord, "There is joy in beaven over one sinner that repeateth, more than over ninty and nine just persons which han over disty has been done dollar per year, in ad-done dollar per year, in ad-ance. George Aschemenennes.

Brethren at Work

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Brechren's Envelopes.—Prepored especially for the use of our prophs. They contain neally printed on the lock, a complete sensing of demy position as religious body. It can't prepare 20 in a package, or 90 cent per baseline.

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BRETHREN AT WORK,

BIBLE SCHOOL ECHOES HIS is the name of a new musical book pro pared by Brother D. F. Eby, for use in the family, in Bible schools and wherever people sire to praise God by singing with the

and with the understanding. The work is now in the hands of Professor Hill of Chicago, and will be published at once so as to be ready for delivery this month. In size and form it will be like "Gospel Songs. "Its low price, good music, and convenient arrange lovers of good singing. Orders will be received at once at the following rates: PAPER COVER.

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W. U. R. R. TIME TABLE.

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ion at the First Bap	Accommodation
Avenue. The base-	This is not will five above toxing only Famouger trains make the compaction at Western Calc o Januaries, H. M. ULIN Agent
g and cooking room; the enshioned pews, hose with ladies and private houses in the antages would indeed g. P. FAHENEY.	Presengers for Chicago should leave Lanars a 12:13 P. M.; run to the Western Union Junction here they need wait but five minutes for the Ch cago, M.; wankee and St. Paul passenger train, an







Vol. V

Lanark, Ill., Tuesday, June 29, 1880.

No. 26

BY C. H. BALSBAUGH

J. Scott Snirely, Dear Brother, Grace and Pence VOU and whether we are saved by the life of

Christ, or by His death? Not possibly by either without the other. The life of Jesus was an necessarily antecedent and preparatory to his death, as His death was essential to our "Because I live, ye shall live reconciliation. also." Here life gives life. The infusion of His life into ours is the perpetuation of the Inarcation, and means salvation. "He shall His people from their sine." To be saved from sin is to live free from sin. This is possible only by Christ living in us. His life cushrined in our hearts and manifested in our department, is salvation from sin. His death looks mainly Godicard, and rectifies governmental relations and prepares a ground of forgivasse. His life personally appropriated nots us in relation to that ground so that forgivness and salvation are realized. We are reconciled by His death, and sarret by His life. Ross. 5: 10. In His drath we trust; His life we live. This is salvation. must walk as He walked, if His blood is to vi talize us. 1 John I: 7, and 2: 6. Life and Blood are Biblical avnonyms. Gen. 9: 4. This mystery runs back into the very constitution of Deity. Gen. 9: 7. John 1: 14, and 6: 53. In Him was life. John 1: 4. "The Life of the flesh Him was life. John 1: 4. "The Life of the fitesh in the blood." "It is the blood that maketh an atonement for the word." Lev. 17: 11. "The Word was made fleth." The blood of Jerus Christ cleansth from all sin." The blood was

saved by His blood, active and puralse, living the will of God, then suffering His will in cess-HOW MANY WOULD BE LEFT?

first expressed in Holy conduct for our imitation,

WRITER esks the following questions:-When the following classes are taken out our churches, how many would be left?

All who will not pay just debte. All who are hypocr All who are decritful, and talk about others

shind their backs. All who get into debt without a prospect of

lying the same. All who are proud and scornful, holding

emselves above their fellow-men, and shunning those less fortunate than thomselves.

All who worship money more than they do

All who speculate on the is porance of others All who are tattlere. All who think more of wicked rich men than

they do of a pious poor man All who oppress the poor

All who make long prayers for the sake of ang heard and seen of men.

All who are vain and self-conceited

When these, and a good many others that

uld be mentioned, are taken out, the church will be left without a member. The religion of Jesus does not have any of the above defects It makes the true convert cheerful, hopeful, and sharatable, disposed to visit the widow and orphen, and to keep unspotted from the world. It does not make one proud or scornful; but, on the contrary, makes one desirons of doing good. to be meek and humble, and to be kind to sai as opportunity may offer

THE General Assembly of the Presbyterion Church adopted resolutions against reading secular papers on the Sabhath; investment of money in enterprises carried out on the Sabhath; sale of intoxicating liquors; transmitting lottery tickets by the United States mails, and orging the eradication of the evils of Mormon-

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

h Ely, Lena, 18 Buniel Tunimer, Othern, Cross Gords, 18 J. S. Fitey, Len Tester, 26 Morrie, 18.

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THE GREAT PROBLEM.

A SERMON DELIVERED BY S. Z. SHARP OF ASHLAND, CHIO, JUNE 13, 1880. "What is a man profited if be gain the wh world and lose his own soul; or what shall a m give in exchange for his soul." Matt. 16: 25.

TO gain the world is to gain authority over it as Alexander and Napoleon attempted Or to gain its giory and honor as Satan professed he had done when he took Christ up-on a high mountain and showed him the "kingdunis of this world and the glory of them. Few, if any hope to secure all this; yet nearly all strive to gain everything they can in some pursoit. How to gain the end in view constitutes the great problem of life. The principal objects of humas pursuit are; 1st, Power; 2nd, Wealth: 3rd, Honor and Fama: 4th, Sensual gratification in all its varied forms; 5th, Knowldge; 6th, Tae Kmgdem of God. The last for power is born with the infant

It asserts itself on its mother's knee; the domimeering spirit is manifested among the little brothers and sisters and among the playmates at school. There are always those who strive to he leaders on the playground and subdu others. In every form of society this spirit is present. In the political field it is specially prominent. Around every office, from that of alderman to that of the Chief Magistrate of the United States, hosts of greedy candidates swarm to secure the prize. Promises are made which are never kept, and every species of intrigue is resorted to in gaining the end in view. Even fortunes are sauk and souls perjured to gain that power a public office hestows. But what is the outcome of it all? If there are a hundred candidates for the same office ninetynine will be racked with the pains of disappointed ambition, while the successful one is at last decorated to the common level. Though he once was President of the United States, or if he was Alexander himself, pushing his victorious phalanx over river and mountain into the plains of India, and declared himself ruler of the world; yet, at the age of thirty-three he lost all; death owned him as his victim, and laid him in the grave to rot with the quarry slave and the law- for his soul when finally lost.

we may know the tree by its fruit. Now we whole inhabitants are said to be illegiti turn to the question in the text: "What will it born, and where vice of the despest dye is prac-

it a man if he gain the whole world?" The second great object of pursuit is wealth. harmless but the agent for accomplishing much ment. It leads men to fraud, theft, arson and even murder. It blunts the finer feelings and man in the condition of the rainer returning from California. Standing upon the wrack of his vessel about to sink, and about to leap into murky stream; pions men and women in every the waves to swim to a rock the Ountain called denomination are alarmed at the fearful stride on him, "Drop the girdle of gold or it will sink you to the hottom of the sea." So must every man of wealth. When in the voyage of life his vessel is wrecked, before his soul leaps forth to reach the "Rock of Ages," he must first out the cord that hinds him to his wealth. Judas sold his master and when he had gained his 30 pence he lest his own soul. As Jesus said, Those whom then gavest me none is lost but the sou of perdition." Lost is a fearful word and nothing to exchange is wrapt in eternal

Worldly honor is an object that misleads many. Nebuchadnezzar, standing upon his palace in Bahylon and gazing upon the city tretching out 15 miles each way. Frusting his soul upon the hanging gardens and palaces glittering in the setting sun he exclaimed: "Is not this Babylon which my hand hath builded for the glory of my name?" Yet God struck him down and went him to eat grass with the oxen in the field. His body mingled with the dust. His Babylon fell into ruins. His soul went to join the coals of those who live for worldly honor. What can Nebuchadnezzar give in exchange for his soul? His doom is seeled forever. Eternity itself will roll around and find him the same as now. So will it find every other one that seeks giery and honor as the primary object of his life, and though he gain all the world could hestow upon him, yet he could give nothing to exchange his soul. re is the object to which the world is flowing in a mighty stream. Like the Ganges that reaches the ocean through a hundred have

ous so this humau stream is divided into different channels after pleasure. The salcon, the drug store and the beer canten, found in every town and city, are the places of resort for mill ous in our own land who have no higher nim in life than the gratification of scornal pleasure. The business in the store, the workshop and the farm is employed to get means to gratify this last. The comforts of the family are sec ondary. Religion is not regarded. Home, family, means, body and soul are offered a sacrifice to the God Bucchus, and sixty thousand souls are swent every year into the ocean of eternal despair through this channel of pleasure alone, and what can they give in exchange for their sonla? Some find their greatest joy in revelry and the dance. Time, money, principle and even life are sacrificed to it. Light dresses and night nir will soon tell on the body. Rheums Aud, the gay young man or young lady is rush ed as by a side stream into the ocean of sternal woe. Young friends, you want to steer away from that channel as your bark floats down the stream of life. The eard table is the entrance to another stream of repid descent to destruction. If you want to judge the character that stream look at the character of those who indules in these cames. What preparation has

ticed without a blush. From this founts in the stroam runs to every nation and mingles it: A desire for it increases with its acquisition, filthy waters with every other stream. One of While money in itself considered is not only our strongest churches was one hundred years ago distinguished by plainness of dress. good; yet, the love of money is the root of all day it can scarcely be distinguished from the evil." It corrupts the polls and civil govern-stream of pride: and even some of its ministers display all the gaudiness of the dancing master. Another denomination that made plaintess of closes every avenue to charitable acts, and leaves dress a cardinal point of its faith is fast losing its identity. While our own church is threatened with being engulfed beneath the same this lust for dress and display is making, and everywhere are rassing their cry against it. any one should gain the finest garments made in the world, have it decked with the richest ads of the east, yet that soul could weep because it could gain no more. Personal dis play is an unworthy aim. Not what is on the hat, but what is under it gives character to the

> The young lady or gentleman whose chater depends on dress, tacitly says two things. 1st. That there is something lacking in th being that needs a fine dress to make it up. 24 If their character depends on their external appearance, what character have they at night when these garments are laid by? My young friends you want to goard against this external

display, and seek a higher aim in life. Knowledge is another great pursuit in life and then shed for our reconcilitation) We are desire for it is a God given principle, planted in every human soul. It gives strength and wealth to the helog. It is as natural to learn as it is ing to live for our atouement, and yet living to breathe. As the body needs the life-giving element in the sir so the mind needs the knowleven when dying, edge of the outer world. God has adapted the mind within to the outer world-the two con ollate. The capacity to comprehend the beau tiful is in the soul; hence the beauty of the flowers, the fields, the clouds and stars satisfy that capacity. The mind comprehends what is good,

hence noble deeds, noble thoughte and principles satisfy that part of our being, and the pur uit of all these is elevating, lifting him up fo the low an mercenary objects, brings him nearer Truth may be sought for its own sake, whether it be in the book of nature as traced in the footprints of the Creator on the rocks whether it be read in the flowers of the field as God's beautiful thoughts crystalized; or ing among the stars and exclaiming with Keplar, 'O, God, I only think thy thoughts after Knowledge in itself will never degrade. No one is held accountable for what he knows; hence knowledge is like the waters of a calm clear lake, and ready for any use you wish to make of it. Knowledge, however good it may be, will not save the soul. "Though I have all

knowledge," says Paul "it profiteth me nothing," 1 Cor. 13, Lastly, there is something that does | Seck firstithe kingdom of God and its right sousness and all other things shall be added unto you." When you have found out the will of God concerning you, and have obeyed from the heart that form of doctrine delivered

by Christ and his apostles, and possess the faith as it is in Jesus and are subjects of the kingdom, then "neither power por wealth, fame no asure, nor any other creature can separat you from the love of God in Christ Jesus. Then you may have all the power of Joseph, a the Spirit of God is in you; the wealth of Sol mon if you build God's temples; the honor and fame of David if you are men and women after a single one made for his soul? The very coun-God's own heart; the knowledge of Daniel tenance of every gambler indicates the absence you serve his God only, and having made Christ your advocate you can point to him as the ran

som for your soul.

est menial of his empire. He made no provis-ion for a future state, none for his empire, or even his family; all was lost—even his soul—uf fourtain head in Paris, more than half of the

WHICHP

HARVEST

BY JAC. Y. HEFELER. The harvest is here and the respectate out.

The grain of the season is ready to cut, Each bandle its proper attention receives. There is always a season to reap and to mow For spramer and winter in turn re-uppear, And change all the seasons that come in th

The bundles by thousands are bound on the But all must be opened and thrashed for the

So also our sheaves that are bound to the en Some time will be opened-our grain will be Phene's plenty of labor for each one to do.

If not at the harrest, there's other work too And none should be idle, the time is so short To pull up the weeds that will grow in the

The hum of the harvester sounds in the fields The harvest is here, and the grain has to yield The tramping of horses, the hum of the wheels is heard where the music of industry steals. What number of harvesters hum in the fields Where crop after crop abundantly yields

How husy are all those thousands of hands Who labor at harvest in civilized lands! Our fathers who handled the sickles are gon done.

ow they are waiting to resp the rev Which the dead will receive at the hand of the

And there is a harvest awaiting us all. That we must attend when the Resper shall

call: rain will be gathered, our wages be paid In the balances all our grain will be weighed. But there is a Reaper abroad in the land, Still having a sickle or scythe in his hand:

He reaps the green fields, and he respe the rips gruth, His sickle he thrusts, and the blossom is skiin.

This Resper has resped the great fields of the earth. By day and by night his sharp sickle wer He reaps in the squikine, and reap; in the

And stays not his hand to resharpen his blade. He also has reased the red fields of the earth When terrible armies with banners went forth He always exults with his brandishing blade, Where fields of destruction and carnage are made.

HONEY DROPPINGS IN THE WILDERNESS

To our afflicted, Suffering Sister, Mary

B. Skelley, of Mulford, Indiana YOU understand the allusion of my caption. Opened eyes, Divine iu spiration and panoply, a great victory and almost a marter victim of crowned impulse and tyrauny. Is it not so still We dip the end of a rod into a honey comb. taste the Divine luxury, are en dowed with wisdom, strength, valor, under take and achieve a grand campaigu against some garrison of the Philistines. and lo, because we have unwittingly in fringed some rash, impertinent regal mau ifesto, we are served with our death war rant. But common sense and common humanity come to the rescue. the passionate, vascillating Saul says, d do so, and more also, for thou shalt surely die Jouathan:" the intuitive sense of right swells in its majesty and to the ground." Courage, ye Christenshrining. Cross exalting, Truth ex positions, and come down, or mount up, tenting wilderness pilgrims: the "God to the naked fact of life as God has it is still the strong heart-throb of and offers to us in Christ Jesus. Israel, and the providence of the Most

This is life—eternal life—to know
High is still the shield of 'the pure in God, and the Sent One. Not know Him

you are a cufferer, a Patmos exile, a livng iliustration of the sacredness and inflexibility of law. "I am your brother and companion in tribulation," and I humbly trust "in the kingdom and pa tience of Jesus Christ." Strange wo these. "Kingdom and Patience." Reign ing through humiliation, suffering, crucifixion. There is one lesson which we must all learn before we are in the secret of Incarnation, and before we can participate the blessedness of Emmaquel. Although "He was a man of sorrows and acquainted with grief," His heati

tudes were as exalted and intense as His sorrow was deep and agonizing. He could feel as those only can the length and breadth of whose nature is in uninterrupted and filial contact and com munion with Deity. This made "His soul exceeding sorrowful," and His joy a reflection of the bliss "He had with the Father before the world was "Learn of me," is the sublime, all com prehending injunction. "I am come that they might have life, and that they might have it more abundantly." This the lesson. We know not what it is to live. Our very life is death until we know Jesus. "Because I live, ye shall live also." The incidentals make up our history. But Christ lived the Di vine idea and fact in spite of circum stances. Life was to Him the pulse and rapture of God, even in Geths

and on the Cross. It had many bitter ingredients, but they were not elemental. When clouds draped the sky, the sur was not blotted out, Life was to Him n Divine gift that was to be prized and njoyed for its own sake. It was intrinsically as full of God and God's joy under the scourge and on the ignominou instrument of torture, as in the most glad and triumphant period of His ca

reer. This great truth struggled to the surface in that great declaration, " man's life consisteth not in the abun dance of the things which he possesseth, A man's poverty does not mean rags and ulcers and destitution of material things Those "of whom the world was not w thy," the "kings and princes of God," "wandered about in sheepskins and goatskins, in deserts and in mountains, dens and caves of the earth, destitute, afficted, tormented." These were the wish of the universe, the "heirs of God possessors of all things," because they ad learned of Christ the meaning of

life. The sickroom is an excellent place to test the kernel of our being. Suffer ing and destitution and isolation strip off the incidentals. Nothing can bright on and sweeten the darkness and hittor ness and agony of the sickchamber but the innate, God conferred, God-felt value and grandeur of life. Christ would be Christ in the midst of Hell. He lives not that death life which is the inheri tance of a fallen race, but as God. H and grandest opportunities on the couch of pain, and in the darkened closet of seclusion. A tear saturated pillow may be a door step touching the threshold replies, "God forbid: as the Lord liveth of the Gate of Pearl. We must learn to ere shall not one hair of his head fall clip the wings of ambition, and soher the siry imaginations that place us in lofty

their sphere. An ovation for the Jon- friend can sacrifice his life for us, but but fire and the pit and an ac- God alone can give us His life and recursed memory for bothended, blackheart | cover us from death into fellowship with ed insurgents. But for the honey-drops Himself. This is what we must cherish and in-this find our heaven here and hereafter, and not in circumstances which without this are only a mockery and delusion. Where Jesus is, there is very God in the flesh, and the potency and prophecy of that which God means when He says, I AM. God not simply is, but is thus. So to be is to live in the christian sense; and not so to live is death here and forever in all the energy of life.

Jonathau was one that lived. His heart was knit with David's, and Dav This id's with God's. He ascended through the sharp rocks of difficulty on hands on feet. 1 Sam. 14. God struck through him. His first onslaught covered half an acre with twenty corpses, and then the fear of Omnipotent vengeauce rolled out on all sides till "there was a trembling in the host, in the field and among all the people; the garrison and the spoilers they also trembled; and the earth quak-ed; so it was a very great trembling." "The multitude melted away" under the terror of an invisible power. The life that made the honey illuminative, also made the Philistines like chaff and stubble Mighty and glorious lesson of indwelling Divinity. "I can do all things, through Christ who strengtheneth me. "Mighty through God to the pulling down of strongholds." More than a match for the Philistines, more than a match for the Devil and his fire-armed legions. "Fear not, for I am with thee be not dismayed, for I am thy God. "To me to leve is Christ." Christ is God. and God is Almighty, we are His, and He is ours, "Strong consolution," invincible confidence. In your lonely Patmos of suffering you can wage might ier conflicts and gain grander victories than Nebuchadnezzar, Alexander, Na-

your Hesh.

PARTING WORDS.

Delivered by Dr. Baar on Saturday to some Orphans leaving the Asylum N the Proverbs of Solomon, chapter 27: 18 we read: "He who guardcth his fig-tree, will est its fruit and he who watcheth his Master will be honor

ed. My children, as some of you very soon will leave this institution in order to enter upon the practical duties of life, I wish to offer you some advice, how to conduct yourselves in your new positions. Above all things eudeavor to obtain the good will and affection of that person in whose employ you will be placed. Our textsays, "He who guard eth the fig-tree will eat its fruit and he who watcheth his master will be honored." Therefore watch your master, read from his looks what he wishes from his hints what he desires; take from his satisfaction, from his frown his displeasthat so rives, can find his best hours ure. Study the character, the individuality and the special peculiarities of your future employer and make it your business to please him in every possible way. And as all beginning in the practical sphere of our labor is connecte with duties of different kinds, do not consider it below your dignity to do the work of a lower grade. Enter with a full heart into every occupation; he at that your master orders you to dust the counter or to clean the room, be it that he desires you to wash the floor or sweep

with skillfullness and willingness of heart heightens and empobles our char acter. Pay also strict attention to every branch of business with which you are made acquainted; show by the interest you take in your handleraft that you are anxious to profit by the instruction given you. Whatever brauch of trade or it entirely and in the most perfect mauner. Never overstep the special lines in which you are employed. There are apprentices who assume the micu and role of journeyman, and journeymen, who want to play the master. Remain within the sphere in which you are engaged and do not venture "to run" you are able to "walk." And as you have nothing else to fall back on in life, than your good name, try to keep your character free from every blame, reproach and accusation. Make of honesty a religion and cling to it, whether you are in or out of employ, whether you are in health or in sickness, whether you cat the bread of sorrow or the meal of luxury. Never disgrace this your second home, by misconduct, for consider well that by your praise we are praised, and by your blame we are blamed. One word more. It is the fashion among some of the young, through want of ripeness of judgment, to boast of their unbelief. Beware of eutering the society of such scoffers and let no one de prive you of the God of your fathers. To this God chug with all the tenacity of your soul and seek to glorify him within your workshop by the strictest adherence to your duty, and out of it by candid and truthful demeaner and by the performance of actions which at all times will place you among the masterpieces of Creation. Nor do not forget to attend as often as you can, for your own benefit and for the honor of God, our places of worship. May the bless-ing from above and the good will of poleon, Wellington, or Grant, because ing from above and the good will "Choriet is your life," God manifest in man follow you everywhere. Amen.

AN ANCIENT TESTIMONY.

BY JAMES EVANS

WHEN we quote ancient testimony to prove that for at least three hundred years after Christ there was no other mode of baptism than trine immersion, some people think that such quotations are either invented or garbled by Tunker writers to sustain a favorite practice. We really acknowledge that our practice is a favorite one for the simple reason that he who hought us with his blood has so ordered it, and if we love him, we will love to do what he has bidden us to do. Our favorite practices are Christ's commands.

We have just been looking into an old work written in the Welsh language in A D 1716, by Theophilus Evans an Episcopal minister in Wales, and translated into Eoglish by a Mr. Roberts in 1834. He knew nothing of the Brethren and what he says to sustain their practice, cannot be construed as partial. His work is entitled "A View of th Primitive Ages." He has a good deal to say concerning primitive practices In future articles we shall lay his tes timony before our readers. It is highly

interesting, ancient and is a voice from Wales, where primitive christianity was a long time preserved. Though God corrects his disobedient

children, and puts them under the marks heart." But let not Korah, Dathan, and as we know each other, however inti- the yard. There is nothing degrading of his displeasure yet he does not disAbiram presume on functions out of mate, but as we know ourselves. A in labor, every work which we execute inherit them.

AT THE SEPULCHRE.

A LITTLE band of weeping women went A trarly dawn to seek the sepulcher There Jesus had been laid. Sweet spaces n And precious ointments bringing, all intent Fell wondering who should roll the stone as When lo, they find the door is open wide But where is he who had been crucified? The grave-clothes folded lie, and in his stead Two angels sit with faces like the light. And say, "Why seek the quick among the dead: He is not here, but risen as he had said."

Then while they trembling stood, still no

The loving Mary Magdalene, the s Fell weeping in her corrow and affright, Nor deemed the angels could have told be When lo, a voice falls on her startled ear, Whose accents she no more had hoped to hear With sorrow's flood still flowing down her check She turns to see her Lord and Master speak. When weeping o'er some sepulcher of clay That held the one unto our souls most dear, to our questioning hearts the angels say, "He whom you seek, beloved, is got here; Lo, he is risen, but a little way, He goeth before. Be comforted and pray."

THE POWER AND MAJESTY OF TRUTH

BY JAMES EVANS

AM of the opinion," replied the daughter, "that he has never been in an academy, university or theological seminary. He used such common Inn guage, so simple that I understood almost all he said. Theu his dress was so very plain. The style was odd, and oldshioned. But he seemed well acquain ted with the New Testament and quoted

much from it."

Well, my daughter, that seems to be a waste of time to quote or read Script-ure. We can read that at home, or at least have read it. Our minister does not quote much Scripture. He resde his text and then employs such beautiful language. His manners are so graceful and his periods so well finished. His style is almost faultless. I do not see what right any man has to preach who has not been trained for that purpose in a word, who has not learned to preach, as men of other learn ed professions have to do."

"So you have always taught me but somehow or other, the new pauch er, unlearned as he may be, made gular impression on my mind. His subject was obedience to all that Jesus and his apotles commanded. He said we would be judged at last by the words of Christ, that an obedient christian was known by simplicity of manners and plainness of dress, as well as by a change of the heart. His text was 'Be not con rmed to this world.' He drow such a picture of a christian, as made me feel somewhat ashamed of my nice clothes Until to day I thought we could not be too fine in our apparel, but new ideas are started up in my mind, and I doubt if we are christians at least such as he described "

"You must not go to hear such ignor ant men anymore. Do you think the Lord cares what you wear! And then our position requires us to dress as we ciety. But our hearts must be right, and that is all we require.

"We were told to-day that we must not wear gold, pearls or costly array. He told us where Paul had forbidden it. 1 Tim. 2: 9. Well, if Paul has forbidden 14.

it to those poor people who lived in aneat times, it by no means follows that we who belong to the better class should not dress according to our rank. That man would rob us of all that is desira ble in life. Paul himself might have been a little extreme on this point. He sometimes speaks as of himself and not of the Lord. Paul might have been mistaken on that point."

"Perhaps he was. You, my mother ought to know best. But the preacher told us that a real christian, neither dressed like the world, nor attended places of amusement, but kept away from socials, fairs, strawberry festivals and all gatherings of the church and the world for earnal enjoyments in or der to raise money

"Why, my daughter, he would deprive us of all that is worth having in religion Are we to become hermits and ostracis ourselves from good society? No, no we are here to enjoy the world, and make the best of it. We know little about the world to come. That is not our business. We leave the study of such things to those whose calling it is to look in such matters. Let us enjoy the pleasures that God or Nature sends

We ought to be like the birds that 119 sing amidst the charms of Spring or Summer. We are just as safe for the nextworld, making the most of life, as if we were shut up in a place dedicated to religion and pious contemplation. But who did you see at the new meet

ing? Well, I saw Mrs. M. who comes to visit us so frequently. She is a nice lady,and at our last social provided some of the nicest things to eat, and everbody speaks well of her. I noticed that all eemed to be interested in the sermon No one, I think, slept."

"Well, you have excited my curiosity mewhat, and I must talk with Mrs M. about it. But we are well satisfied with our church and are looked upon as christian people. I do not want you to he disturbed in your mind. You are safe to live in our church. We want no changes. Many have gone to heaven from our church, and so I hope we will when we can no longer enjoy the world."

(To be Continued). IT PROVED TOO MUCH

BY J. D. RAUGUTELIN.

WAS much interested in Brother R. H. Miller's article in the B. at W., some time since wherein he proved that the Brethren and all others have but one made of feet-washing. He holds that the wiping is no part of the command or ordinance—only a consequence r sequel to the ordinance itself.

His logic is good, but to me it proved nore than he intended—it proved that we are not companded to have our feet washed, "to wash one another's feet," or to transpose the words one to wash another's feet

There are two prominent features i this ordinance, the command and the example. If we look at the command alone we see we are "to wash one anoth er's feet;" if we look at the example alone we are to wash and wipe the feet of twelve others, and not have our own feet washed. If we take both the com mand and the example and the light of the Word and Spirit of God with go reason we learn that to comply with the injunction of the Master we must wash snother's feet-we must wips snother's feet—we must have our own feet wash-ed by another person. "Ye also ought to wash one another's feet." John 13:

half the members obey the command

to wash." I have frequently heard elders say that no one should attempt to commune effects died out. without having their feet washed, when at the same time they themselves had peither washed nor wiped feet. I have often done so myself, and did it too as I have said "in all good conscience." But Brother Miller's article has set me thinking and investigating, and I am now fully persuaded in my own mind that it is just as necessary to wash as to be washed. His view of the case I have never heard sdvanced by any one. may conflict with the views of many wise old brethree, but I dare not measure my duty by any man, for I read of those that "measuring thouselves by them selves, and comparing themselves among themselves are not wise." 1 Cor. 10 12. If I am wrong I hope some one will correct me in the spirit of love, and it will be thankfully received,

Panora, Iowa. "If I am right thy grace impart Still in the right to stay; If I am wrong, O teach my heart To find that better way." GIVE US THE SCRIPTURE

SY J. P. ERRESOLE.

MANY persons are very persistent in their demands upon this point. No sooner does a question arise than they are possessed of the idea that if not positively forbidden there can be so vi-There are, however, many olation. points not defined in the law of probi oition, yet to sognge in them is the violation of that principle which seeks to maintain the true character of pure and undefiled religion. For instance, there is no direct violation for a man to take an occasional glass of whiskey, it is not forbidden in so many words, yet we must all conclude that it is an indirect violation because it does violence to the spirit of the law, and if persisted in may lead him down to a drunkard's grave

and a drunkard's hell, and in that

law which declares that no drunkard shall inherit the kingdom of God. Many brethren and sisters seem to be galling under the restrictions placed upon them by the church, and A. M. is continually receiving its share of abuse; but the fact is that in order to produce certain effects religiously a well arrangd system of principles or causes must he enforced which are founded upon the words of divine inspiration, It is useless to argue that we may engage in cer tain passtimes, callings, etc., without heing contaminated by the evils attending them: as well argue that we may en gage in tippling without danger of he coming confirmed drunkards.

Again, there is no direct vislation of the Scriptures for brethren to hold the in every heart.

various offices within the gift of the peo "The grace of the Lord Jesus Christ, ple, yet no man can discharge the ties which they impose without producing ill will and hard feelings, and thus give occasion to set aside the spirit of the language which exhorts that we be perfectly joined together and that we do not speak evil of one another. The given to him who seeks it, so m question is sometimes put in this way:

I will say right here that I have al. it is, yet politically, our brethren are as ways heretofore favored the double mode much divided as any people can be, and and do not now mean to argue any mode, we can only maintain peace on that but I am persuaded that it is just as point upon the basis of the principle exsold I am persuance that it is just as point upon the masses are principle ex-necessary to wash as to be uposhed. The biblied by that wife and mother who in order to maintain peace in the family exacted a solemn pledge from father and son to never argue the political issues of the day, she removed the cause and the

8

GOD'S LOVE

LOVE is a compassionate regard, or an expression of kinduess for an

other. How vast and unmeasured is thy love to sinful humanity, O God! Who can fathom the wondrous love which the Father daily bestows upon us poor unworthy creatures of the A passage of Holy Writ reads thus: 'And having food and raiment let us be therewith content. We are provided with food, raiment, and many other precrous gifts; but, are we contented, as thankful for them as we should be? I fear we are not; that we sometimes forget to love the Father, who through

every good and perfect gift. We are commanded to love God supremely, for love is the fulfillment of the law. "He that loveth not, knoweth not God; for God is love." On earth every kindred tie may be severed; by death we may be separated from parents, brothers sisters and friends. From the mutability of human love, we conclude that every tie in nature may be riven.

But God's love is unchangeable; the

same vesterday, to day and forevermore

his great love for us, bestows us with

This fact should cause us on all occasions to mentally inquire, "Who shall sensuate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? Since we have chosen the narrow noth we can look back to the broad path of sin, upon which we walked; and if we had continued thereon, our souls would have gone to eternal ruin, finally. But God's precious love interposed. The love of God passeth all understanding: then in contemplation of this wondrous love let us exclaim, "For I am persua dded, that neither death, nor life, nor angels, nor principalities, nor powers, nor he falls under the coademuation of that things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. Then let us love each other while sojourning in this world of sin, for if our earts are actuated by the impulse of kindness for each other here, we may receive many a sweet draught of exquis ite joy from the great fountain of love and happiness beyond. In heaven death shall be banished, and the pearly gates shall fling a glorious radiance over Eden-bowers, trellised with a never-fading vine. There we shall be clothed in purest white, and seraphic sounds great our ears; unbounded love and its purest and sweetest enjoyments reign supreme

> and the Love of God, and the commun ion of the Holy Ghost, be with you all."

To walk in the light, and to walk fally up to one's light, is the only way of safety. As more light is perpetually vice is constantly required; and thus "Why don't you people take part in the way; 'roce as constantly required; and 'thus "Why don't you people take part in the weekest child of gance may steadile politicals?" "Why don't you go to the ly ripen in mashood's glery, even as elections?" "Do you think it a sin to the ray of morning brighten into perdes of "Well, no, we do not hold that feet day.

The Brethren at Work.

PUBLISHED WEEKLY

CARDINAL PRINCIPLES.

BRETHREN AT WORKS

LANARE, ILL., . . . JUNE 29, 1880 M. M. E. has not returned from Minn READ "A Noble Opportunity" on fifth page

Crors in Northern Illinois pomis- to be

The Gorpel Preacher wants next A. M at Ashland, Ohio.

Sisten Mattie A. Leur will spend the sum-tuer vacation at Mt. Morris,

LANDON WEST is still in the West. Will re-

Bao. Moore is taking it easy since retiring from the publishing b

THE Progressive Christian speaks very faably of Mt. Morris College.

THOUSANDS of dollar's worth of property he been destroyed by the rise of the Messissippi.

On Sunday, the 20th, two were receiv the church by haptism at Rock Creek, Ill

By mistake we got twice as many of Fra Leslie's Weekly containing picture of A. M., tents, &c., as ordered. Send and get one. Price

Buo, TERTER, of Mt. Morris gave us a ples ant call last week. He expects to labor in the interests of the Abram Cassel library during

SELF love is a medium of a peculiar kind; it inquities everything which is amiss in others, at the same time that it lessens everything

IF you find a mistake in the credit of you paper or any business at the office, do not let it lie, drop us a cord at once, so that we can fix it while it is (resh in the mind and your last letter

REV. Dr. R S. Storrs says: What the church have to fear to-day is dry rot within, rather than skeptic sm without. A certain fleet was once captured by a squad of Cavalry, but it was because it was frozen in.

WHILE the illustration of A. M. groun tents, & ..., in Ledic's Weekly, are not what we had reasons to expect, it contains other illus-tentions which will, in a measure, make up for

BROTHER D. M. Millerand M. M. Eshelm are in LeSueur county Minnesota in a new field. They are earnestly contending for the feith of

A JAPANESE publisher recently printed in A APANEE publisher re-nally printed in his native country an addition of the Book of Genesis in the Chinese language—the first pub-lication of any portion of the Scriptures ever-allowed by the Japanese government.

Owing to the rise in the Mississippi River or mail has not come to us regularly for the last two weeks and we are-use mail from here

FROM an item in the Primitive we infer Bro R. H. Miller is going to set it right on the covering question. It certainly needs a little

question. It certainly needs a little on on that subject, and we think Bro R. H. Miller is the right wan to give it If obedience to part of the gospel is essential

o an admittance into sternal glory, why is not obedience to all of it necessary? Can a man be time and opportunity is presented to him?

The time is coming when they will be much ashunded of our decisions upon which has, as we are now of our father's rulings up much summenter, or we are no prophet.—Pt granted Christian.

The mobil-time.

greative Christian.

The probabilities are that your prophecy will be verified. But we hope the Progressies will not labor to that end.

FROM a private letter we learn the Love feast at South Waterloo church Iowa, pursed off quint-ly and pleasautly. Ministers from abroad were Paul Wetzel and J. M. Suyder of Grundy Center, brother Saylor of Murchall Co., Iows, Eld Samuel Murray of Huntangton, Ind., and W. A. Adams of Berlin, Pa.

Bro. Stein of June 22od says: "Our shool closed pleasantly. The last year has exceeded our expectations. Prosperts encour-aging for next Fall. If the Lord will I expect to be in Waterloo, Iowe, July 3rd and 4th. After that I expect to go East to Indiana and Ohio. Brethren who have claimed visits will please write me at once giving route, stopping

The Primitive rejoices at the thought that Bro. Sharp is going to follow the International Sunday School Less

Sunday School Lesson Series. It thinks they are a selendid thing because last ovarier they are a splendid thing because last guarder they took up the sulpets, "Baptism of Jesur," "Cross of Christ," "Jesus and the Young," &c. Those are certainly good subjects and what a pity it would be if anybody should use only the Bible and thus miss those subjects,

BROTHER R. H. Miller speaks plainly of ers of the church abusing their privileges.

He says;

Dr. E. Brallier, of Cherry Tree, Pa, has moved to Chambersburg, same State. From the very commendatory notice given of Dr. B., in very commendatory moves.

the Indiana Domocrat we would infer his practice has been a success. We are always glad competent and satisfactory manner in windered legitimate department of the work of life they enter. Success to Brother B. and his pleasant family in his new field of labor.

ONE of the Savior's most delightful see, record only to the sermon on the Mount, is that delivered at Jacob's well to but one listener, and that one a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multituder often it fosters vanity and pride. But let hi But let him

not count it condescension, when the occasion calls for it, to speak the truths of the gospel to solitary listeners, or to "two or three" gatl together in the name of Jesus. ---

Look out about these days for mud-carts The season for mud throwing is very near at and. A president is to be elected; and the nucl-throwers, who include a very large part of the political press of both parties and nearly all their stump orators, will, undoubtelly, begin operations in the early part of September and not stop until after the election. It is a pity that such an election cannot be conducted with a decent regard to truth. But we suppose the thing that has been is very likely the thing

THOSE who do nothing are generally the first

would not have acted so unwisely. What a pity those persons who understand so well how to work should remain idle; if ouly they would be persuased to teach by example the blund ers who are willing to work, how much might

THE following from the Pioneer Press of St. Paul, a Republican paper, shows some things about James A.Garfield, candidate for President Many will withhold their suffrages from him is-cause of his Masonic connection:

necouse of his Masonic connection:

"Among the Masonic permonsh in the Washngton Sunday Herald, last Sunday was the
intowing: Brother James A Garfeld is a charfer nember of Permalpha lodge No. 23, and a
member of Central has longer No. 23, and a
member of Sunday and Mithrax Lodge of perfer few for the Market and Mithrax Lodge of perfer form, A and A. Rite, all of this city. Brother
Chester A. Arthur is a namebre of all Missonic
soldies in New York city."

BETWEEN 11-30 and 11:45 Friday night June lith, the steamer Narraganset, of the Stoning-ton Line, while on her way to New York to Stonington, was run by the steamer Sto the Connecticut River, resulting in consider-able loss of life among the passengers of the Narraganset, caused by the vessel being act on fire and sinking. Both vessels were well filled fire and sinking. Both ressels were well filled with passengers. The Narraganust left pier, 23, North River, late Friday afternoon, with 350 or 400 passengers, and the Stonington left Stonington on the arrival of the 5:30 train from Bo-ton Friday evening.

The Christian Register has never h Boston, It says it was a fellow-student with Mr. Garfield more than thirty years sgo. But Mr. Garfield never enjoyed the privilege of Bos-ton schools. This is one of the least flagrant examples of the habit of some editors to identheir newspapers with themselves. newspaper will tell how it went up the Hudson river on a steam rat; another bow it graduated at the pushor University: another how it preached an ordination sermon; enother buried its wife; and so on through all the per-sonal labors and pleasures of its editors.—Ind.

Our realers are [aware that Dr. Lyman Ab hott, of New York, a year ago publicly ad-mitted what he before had published in his commentary on John's Gospel, that feet-washing has as much scriptural authority as any other outward rite. He recently admitted in the Christian Union, what we more than a year ago stated in these columns that he must idmit to be consistent, that there is no proof whatever for unfant baptism in the famous text so often quoted, "Sather little children to come unto me." He says, "From this incident some writers have drawn an argument in favor of fant baptism; but they have had to draw it a long way "Draw it a long" way is specially They did not draw it out of the text.-Christian Advocate

WRITE FOR THE PRESS

NO household is well provided for that has N only one day's rations on hand at a time. Although with each new day a new supply may ome, still there is always more or less are very few who can "take no thought" of what they shall out, drink or wear if they have not on hand a supply to last them longer than one day. Then the person who has no choice. no stock of food or clothing from which to elect according as circumstances require, labunder serious disadvantages. Food and cloth-ing that answer purposes best at one time are very poorly adapted to necessities at another. What is suitable for a hot Summer day is a tirely insufficient for a cold, blesk December

So it is in regard to a paper. We need a quantity of articles to select from. We want quantity of articles to select from: we want them on hand. We are trying to preach Christ and him crucified. That this may be done creditably, honorably and potently demands that all his shildren put their shoulder to the wheel. Let us have the best thoughts in the est form from our best men and women.

As no sensible minister will preach the same bjects to the same congregation without varistion, so no editor should give to the same readers the same matter without variation. That the B. at W. then may be a mighty powat it may be as efficient in the great cause of Christianity as human hands are capable of making it, we earnestly invite all om ouders to contribute to its columns. Let the uscript Drawer be kept full to overflowing Let you candool controlled by the state or a month of the state of the

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. TO

Buptism into the name of each person of the

MR. RAY, the Buptist champion of the Southwest, says, "There is no ellipsis in fore, in addition to the testingony of Messrs. Hasty, Purves, Meyer, etc., adduced in a former article, I will here introduce the statements of several learned gentleusen, conceding the ellipsis of "sis to onuous" ("into the name" before the two latter genitives of Matt. 28: 19, Dr. Thayer, professor of Greek in Andore Seminary says of Meyer's statement previously moted, that "Meyer is indisputably correct. Letter to writer dated Andover, Jan. 39, 1879.

Prof. Geo. McMillun of the Greek departent in the University of Nebraska, says, "I have no reason to doubt of the correctness o Mr. Meyor's interpretation of Mutt. 28: 10. But apart from any dectrinal hearings of the passage, as a question of syntax merely, there is nu cllipsis of els to outstand before ton Uhion and ton Hagion Pneumatos." Letter to writer, dated Lincoln, Nels., April 3, 1880.

Dr. Baird, Professor of Greek in the Northrestern University mays, "The fullest possible stutement of the thought of the verse would call for the insertion of six to onome before both ton Uhion and ton Hayion Pneumator." to writer, dated Evanston, III., Murch 6, 1880 Prof. Moss, of the Weslevan University.

ay+, "The full sentence would have the words els to onoma before each of the three substan tives following, but they are not necessary to the sense." Letter to the writer, dated Bloomington, Ill., March 30, 1880.

Prof. Clark, who has the chair of Greek is the Indiana University, says, "I should certainly give it as my opinion that there is an elliptis of eix to onome (into the name) before ton Uhion and also before ton Hagion Parameto in Matt. 28: 19." L-tter to writer, dated March 15, 1880

Prof. Price, who has charge of the Greek in the University of Desmoines, says, "I understand that six for onome is omitted by ellipsis efore to Uhiou and ton Hagiou Pueus Matt. 28: 19. You cannot satisfactorily con-structhe above mentioned genitives in any

other way." Letter to the writer, duted Des mounes, April 3, 1880. Prof. Dodge, who has charge of the Greek in the University of Michigan, says, "I have al ways considered the construction of the phrase

in Matt 28: 19 to be elliptical. Such an ellipsi na ela fota frattatta heform n limitano menitivo when once stready expressed, is very common in the Greek of all periods. Moreover the use of kai before tou Uhios noints the same way had the idea been the one name of the one per on, known as Father, Son and Holy Gheat, there would have been no kui before Uhion This use of baito represent an ellipsis may be illustrated by a number of passages. Luke 3; 0; Acts 2: 39. "Kai tois tekrois human," etc. If the writer had used to onomato he might have been misunderstood as applying all these names

to each one of three persons, or as implying that there were three persons, each having a sep arate name and nothing in common between Letter to writer, dated Ann Arbor, Mich., March 26th, 1880. In addition to the for-going it may be ob-

served here that it is a principle of the Greek language that when two or more nouns of the sume gender, number and case, connected by the conjunction kai denote the same person or thing, the article is prefixed to the first only, as "O Theos kai Pater tou kurion emou; i. e. God and Father of our Lord." 2 Cor. 1: 3. See also 11: 31; Eph. 1: 3; 6: 1 Thess. 1: 3; Col. 1: 3: 1 Tim, 6: 15; Heb. 3: 1: 12: 2: I Pet 2: 25; 2 Pet. 2: 20; 3: 18; Rev. 1: 6, 9.] When they denote different persons or things the cle is prefixed to each noun, nulese omitted before all or prefixed to the last only, as "hei clonai kai hoi barmartoloi," i. e., "the publicans and sinners." Luke 15: 1, 2. (See also 20: 1;

Acts 11: 1; 26: 30; 2 Thess. 1: 2; Jan. 1; 1 Rev 99-157 Prof. Thus. R. Price, who has charge of the Greek in the University of Virginia, says, "In reference to the repitition of the article in Matt. 28: 19, (tou Patros kai tou Uhion kai tou Haatos), the rule of the classic Greek is gion Pasu as follows: When two or more nonns stand is a

sents a separate and distinct conception But if the nouns, taken together, combine to make up one general conception, then the article stands with the first noun and is left out afterwards." Letter to the writer, dated Uni

versity of Virginia, Dec. 16, 1878 Dr. Kennedy, professor of Greek in the Uni versity of Combridge, England, not only obvs. "Undoubtedly the presence of few is Matt 28: 19 before Patres, Uhiou, and Hagio ties, whatever their relations to one another Letter to the writer, dated Cambridge, Eog.

Let it be remembered here that the Father Son and Holy Spirit, though one, three, and as such we are commanded, Matt 28: 19, to baptize into the definite or parts name of each definite or particular person of the Godhead, which cannot be done by one dip

REVIEW OF ANNUAL MEETING OF 1880

STASING OWNERS

DETITION of Miami Valley elders was dis-Placed by a substitute The President of Huntingdon, Ashland, and Mr. Merce Colleges were required to adopt rules which will prevent a desire for an exclusively educated ministry. We regret that A. M. thus lave bold of these institutions, believing that they are simply individual enterprises and as such are amonable to the Brotherhood as all other private institutions among us It is dangerous to recognize colleges, or any other individua enterprise, as being under the jurisdiction of A. M. to the extent of prescribing rules and regulations for them. The right to prescribe rules presupposes the right to central, and the right to control presupposes the duty to sup-port and meantain. If A. M., before any trouble arises, assume to regulate, then it b comes in a measure responsible. We would have preferred to stand by the "ancient order" in this matter, and permitted the College Presidents and their trustees to pursue their course, and then when duty required A. M. to step in and settle their difficulties let it he done other cases. The duty of A. M. is to adjust difficulties—not to prescribe rules for col-leges. But we presume the substitute adopted designed to bring peace to the troubled and thus send us all on our way rejoic We doubt, however, the propriety of a departure from the established custom o the nrch for this purpose at this time.

How much is included in the "vain things" as applied to Salshath-schools? Does the "Internstional Lesson" come under that head? Bible schools had been endorsed, quite an advanced step would have been taken in the aducation of our youth; but Sabbath-schools whose chief business is to find out what people (hink and not what they know hardly need any ards; reformation is rather needed What difference is there between a picnie and a school where opinion is the principal topic? Does not opinion defent and demoralize faith? Can picnics do more? We speak thus plainly for we have enracedly begged for reform-have tried almost alone, calling down upon our head the denunciations of the defenders of opinion and we do not intend to cense our pleas so long as we are able to wield the pen or open our mouth. Give us Bible schools schools when men, women and children are taught what Goo says about things and not what man and women think about religion. We believe a noble reformation could be brought about by our trateruity if the "chief men" could be in fuerd to take hold, but we almost despair Our "Subbath-schools" are perhaps indeed Subbath schools. Should they not be Bible schools?

Admonition was given in regard to conducting meetings and relative to persu ple to leave off sinning by means other than the gospel. This is a timely warning. wives' fables, grave yard atories and tombstone tears are not the proper things to use in converting sinners into suinte.

oring for the dollar instead of the soul

devotion to true principles is to ask him to go out among strangers and preach where there is no hope of receiving money for his labors. It is one thing to cry "missionary" and labor wholly among rich and influential churches where the seed has been sown for years, and quite another thing to be a missionary in truth and in doed. When I bear a man screaming "missionary" at the top of his voice, I look

around a little and see where he bestown his ors. If they are all given to large and well established churches, I know just what his cry means; if a part at least are given to the ice ated and unknown churches, I know what he The declaration that "the best way to stop

be agitation of the modes in feet-washing is to allow the same liberty of conscience for our brethren that we ask for ourselves," is emin ly sound. That ought to stop all agitation

2. The netition for defendants in trial to have previous notice is so just in its character that we can heartily endorse it, for the right to fair trial must be guaranteed to all. execedingly worldly for any one to withhold charges from the accused until he comes before the tribunal which is to hear his defense Courts sometimes require the presecution to file 4 "bill of particulars" -that is, they must in the beginning present in writing the points they intend to prove, thus giving the accused a fair chance to defend himself. This is right for it were better that ten guilty men go free than that one innocent person should be nun-

3. Several other queries were disposed of to the apparent approbation of the mejority of all nt; and it is pleasing to know that the A. M. for 1880 was noted for its excellent work and great degree of fairness. Some who ad entertained unkind feelings towards A. M. expressed themselves as well pleased, having now fully learned the object of A. M. Per haps if those who find objections to the work of A M. would attend these meetings more frequently and associate with those from whom they differ, there would be a lessening of projudica and a greater effort at Gospel unity.

We have now briefly reviewed the work of A. M. in the spirit of fairness, we think, and hope some light has been shed on the various topics before the meeting. If all will labor to maintain the dectrines of Christ in the spirit of mockness the coming year will be a prosper one. That each one can have his way at A. M. or prevail on all others to wield his judgment is impossible. If it were, we would net on our way and have it; but we caunot, therefore submit, knowing that if we labor for peace and presperity in the church we will be essed, whether our wills are or not. Peace to our beloved Brotherhood.

A NOBLE OPPORTUNITY.

A RRANGEMENTS have been made for A securing the celebrated Cassel Library, containing 28,000 volumes and pumphlets of rare worth for the Brethren Church, and for cating it at Mt. Morris, Ill. This valuable collection, really worth about \$15,000 can b had for \$5,500, which must be raised before ship ping it. This is perhaps not more than the ntieth part of the money expended this year in our pleasant Annual Meeting reasion, and the Library, properly managed, is destined to be a living monument of intelligence and truth. and a poscer among our people perhaps for ages

Its present Board of Trustees or Manage consists of R. H. Miller, Enoch Eby, Jeseph Lahman, D. B. Price, D. L. Miller, M. S. New comer and J. W. Stein. If it is God's will we on that the work shall succeed. Who will lay the corner stone of this noble literary ents price by donating it riva unnuand or a thous AND DOLLARS? How many will be enrolled among its early and chief benefactors by giving sums of \$50, or \$100 more or less. Many of you, dear brethren, would hardly feel the horden of such an offering. Your money, instead of being vainly expended when you are gone would endear you to the hearts of subsequen gunerations as a public benefit tor. Dear breth

series in the saste coan donnected by copular, stead of the welfare of precious souts is lament- without making a display of your liberalty. It is the though, bence after holding a few mostable; but that such things should occur as by you have the means and with and wish a little no means strange. The way to try a man's time for convenience let us know. Address at W. Stein, Stere tury of Cassel Library, P. O. Box 241,

Mt. Marris Ogle Co., Illinois Will all the Brethren's papers please copy?

THE WORK OF THE LORD IN MINNESOTA

A LITTLE over one year ago brother and sis-A ter Norman moved from Wisconsin to at, is a leading minister of the Campbellite Church, and resides about six miles from here and as Campbellism and true Chritanity are not oly the same, this minister and daughter ould not help baying frequent contests the doctrine of Christ - Brother and sister Nov. man reside in the vicinity of a large Campbell ite congregation. This brought them constantly on the defensive; and instead of sitting down in case with a large number of brethren around them, were met on every hand with persistent opposition, hence had to "contend carnestly for the faith." They certainly have cheyed this command. Being mighty in the Scriptures, they were enabled, not only to defend the doc trine of Christ, but assumed an aggressi tude, and moved upon error with the boldness of a Paul. The result was, the whole country was aroused, Bibles were more frequently r and hearts broken up for the recention of the

Just a short distance from brother Norman's. resides Henry Bacon and family. These were members of the Advent Society, Bro. Bacon sing a denom in that church. They became interested in the more perfect way, bence with greater zeal and interest studied the Holy

Last December, brother D. M. Miller and the writer came here and succeeded in holding a few meetings. The doctrine then delivered, ened quite an interest as well as aroused the opposition of certain preachers whose food and raiment depended upon our letting them alone, or rather upon this whole Gostel being kept out of the country; hence persistent of forts were made to drive us out. Finding we could not have a house in which to continue meetings, and the cold, biting winds of Decemng too severe for out door preaching, we returned to our homes. After we had left however, the good work was continued by brother and sister Norman, ably assisted by Henry Baon and wife. The latter refused to longer hold fellowship with the Advents. The Bible, seconded by Bro. R. H. Miller's work, was urged by these noble workers on all sides. Mary C Norman and Lena Bacon at one time sment three weeks without intermission, going from house to house reading to the people and exhorting them to turn to the Lord. In the meantime the hurbands of these women were not idle. They improved every occasion to hold forth the "word of life." Thus was the Gospel declared in many families in this part of God's footstool. But more. See the effects. Henry Bocon has two daughters, Loura and Sadie. These became interested in sternal salvation. They too studied the Bible. In it they learned that humilify, meekness, and goodness are noble virtues. The result was that fashionable apparel and inwelvy received a sewere blow. The Jewelry was taken to town and disposed of for better things; and these daughters, with their mother, baving learned from 1 Cor. 11 that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," they straightway ob-served this injunction by placing plain white aps on their heads. This was indeed remarkable, for we had not yet preached upon that subject, our time having been too limited in ar first visit to preach all the first principles. But here in the midst of the scoffs and jeer and laughings of people who call thems "Christians," those few devoted bearte dured to obey the Lord just as soon as they learned to know the requirement. What a leason for those who are more favorably situated! What aused there seekers to cover their heads during prayer? The word of God! Why did they choose the plain white cap as the covering? Because Rom. 12:2 must be obeyed, and 2 Cor.

ings they were taken to the water and immersed. Now they were not immersed by sprinkling because I said to the water, but they went into the stream and were immersed "into the name of the Father, and of the Son, and of the Holy Ghost

We are now holding meetings in the gr where no one can molest or make us afraid The people are interested, but the money preachers are greatly alarmed. It is a puty that leaders" retain their hold upon the neonle's af-

In conclusion, I wish to impress your minds with a more earnest and self-encrificing spirit in behalf of precious souls. Out here in these new fields it requires more than human wisdom and zeal to effect the displacement of error, and the planting of Davine truth. In the first place the word must be preached in very plain terms and with great boldness. Secondly, those who yield themselves servants to Christ must truly come out from among the world and he sense Now do not may they are fanatical or bigoted. I observe that when the people are called to the whole truth, instead of to fables and graveyard stories, they study the Bible, pray sing and teach in harmony with that I

We believe that unless thorough work be done in new as well as old fields, all the labor will be in vanu. All the doctrine-a whol-Christ-a complete order must be taught; and if the people reject it, they and God for it; we will have done our duty. O brothren, let true work be done, and then God will be honored and glorified! Prayer, honesty, mercy, goodnent, obedience, submission; meckness, ance, charity, holiness, sobriety, humility, knowledge, truthfulness, &c., are principles which must be imbibed if you w work to stand. And if you get them into the eart, caps, coats and plainness of dress, and food, and habits will soon show themselves on the surface. Shun not to declare all the coun set of God.

If we were to follow our own will, we we much prefer to be at home, where we would be free from the attacks of wicked men-where we could read our exchanges, write to our friends, talk to our companion and children, meet with the many of like precious faith; but the will of the Lord must be done. We are for missionary work; hence take pleasure in showing our faith by our works. Brethren, pray for your earnest ishomes, whether they be at home or abroad. Pray that all the idle once may be awakened to a sense of active earnest work in behalf of pure Christianity. M. M. E.

PROM OUR EXCHANGES.

Dr. Graves, of Memphis, the old Landmarke as now gone one step further. Not content munion with those immerend by nonnumered ministers, he now is contending that 'intercommunion between Baptist churches is anscriptural and inconsistent." He has got s He has got a book out on the subject, which is closer the

There is perhaps no error into which y injeters are more liable to fall in the beginning of their work, than that of supposing that whatever attracts to them bearers, in a proof of success. When this false notion enproof of success. When this false notion en-courages a tone of self-assertion in the sharp courages a tone or self-assertion in the snarp criticism of others, it is not only unbecoming but very permicious. We have had no little facticious criticism of our Old New England pulpits by modern upstarts in them, which does not speak well for our theological seminaries nor for the material which they are often called to work up in ministers. Sometimes it is difficult to determine just where the blame should be laid, but too often there is no room

It is certainly a very sad result of theologial training when a young tyro just from mint, expends bimself largely in telling a sur-prised people what parts of the Bible are not inspired, and what is not proper preaching, and what is not the truth. Yet every now and what is not the truth. Yet every now and then we have such a prodict sent out smong the churches, and he accores a wonderful follo and for a time promises grand returns. more he berates the old ministers, and ridi The the old ways, and disavows the old standards, the larger following he has, and the more we derfully wise seems to be, to those who are et-tracted by such arts. But when the sloquence of tirade becomes stole, and there is a call for Laboring for the dollar instant of the real generations as a public heartester. Dearboring the same Rom. 122 must be obeyed, and 2 Cor. constructive force, noticely the star falls and use prohibited. That any one should so for rea and ferrode, const forward and let us bees 6:17 respected. On our return we found there is there is a point laboring for the same former of the star falls and the same former of the same former of the star falls and the same former of the same former of the star falls. It is not same former of the same former of the star falls and the same former of the same former of the star falls and the same former of the same for the same former of the same former of the same former of the sa

HOME AND FAMILY.

Hasbands, love your wives. Wives, sabmit salves anto your own hasbands. Children, your pareous. Fathers, provoke sof your shildren wrath but bring them sp in the current and momition of the Lord. Servants, be obediet them that are your mistelses—FAUL.

THE PUREST PEARL

Beside the church-floor, weary and above, A blind woman ent on the cold dece-atom, The wind was blitter, the sour Fell fest, And a mocking voice in the fifth blast Sermed ever to each but mounting early, As also legged for aims of the passers by: Flaver plyto one, more blast, page 17. The plets were finging the hour of prayer, The belts were finging the hour of prayer, And many and provide were supported. The bells were ringing the hour of prayer.
And many good people were gathering there.
But covered with fure and mantle warm.
They hurried past through the windry storm.
Some were hoping their souls to save.
And some were blacking of death and the gra
And, alsa I they had no time to hed
The peor soul asking for charity's need. And some were blooming with beauty's gr Closely musted in yells of Isco; errow nor beard the mo Of her who sat on the cold noor-sour.

At hast came one of noble name,

By the city counted the wealthlest dame,

And the pearls that o'er her neck were strong

She proudly these to the beggar flung. or dress was thin and scanty and wo With a tearful look, and a pitful sigh, She whispered soft, "No jewels have I, But I give you my prayers, good friend," "And agely I know God listens to me." On her poor, weak hand, so shranken and s The blind woman felt a tear-drop fall. Then kissed it, and said to the weeping girl "It is you that have given the pursat pearl."

TERRIBLE EXPERIENCE

R. J. J. Talbot, who died at South B. Ind., from the effects of a recent relapse into intemperature, was formerly a minister, and once a Congressman from Kentucky. In a temperature meeting at South Bend he cave

a temperatus message as sources the following as his experience:

"But now that the struggle is over, I can survey the field and measure the losses. I had position high and holy. This demon tore from around me the robes of my sacred office, and sent me forth churchless and godiess, a very ing and hy-word among men. Afterward I business large and lucrative, and my roice was heard in all large courts pleading for ju-tice, mercy and the right. But the dast gat ered upon my unopened books, and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessaries; but they took wings and went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could suggest. This evil crossed its threshold and the light faded from its chamhere; the fire went out on the holiest of alture here; the here went out on the moust of actuals, despuir and leading me through its portals, despuir walked forth with her, and sorrow and anguish lingered within. I had children beautiful to me, at least, as a dream of the morning; and they had so entwined themselves around their they had no entwined themselves around their father's heart that no matter where it might wander, ever it came back to them on the liright wings of a father's undying love. The destroyer took their bands in his and led them away. I had a wife whose charms of mind and parson were such that to see her was to remen her and to know her was to love. For thirteen years we walked the rugged path together, replacing in its sunshine and sorrowing in its shade. The infernal monster couldn't even spare me this. I had a mother who for long spare me this. I had a mother, who for long years had not left her chair, a victim of suffer I had a mother, who for long ing and disease; and her choicest delight was in the reflection that the lessons she had taught the reflection that the lessons she has taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows and an honor to her who hore him. But the thunderbolt reached even there, and there it did its most ornel work. Ah. me there it did its most croel work. Ab, met newer a word of represent from her lips—only a tender carries, only a bindow of greets and univolven grief adhered over the dear old face; only a trembling haid laid more loringly on my head, only a closer clusting to the cross; only a more piteous appeal to heaven if her cop was not full. And while her hoy raved on his delirant tu. On the while her hey raved on his delirant tu. On the same lines away, here pitying angel pushed the golden gates sjar, and the mother of the drunkard entered into rest.

"And thus I stand; a clergyman without a cure; n barrister without brief or husiness; a father without a child; a husband without a wife; a son without a percent; a man with scarcely a friend; a soul without a hope—all swallowed up in the maelstrom of drink."

HINTS TO TEACHERS OF YOUNG dom's ways are ways of pleasantness and all her CLASSES

BY HATTIE OLIVE

AS a missionary to foreign lands, when pre A paring for his work, must, besides his knowledge of facts and of the needs and wants of human nature in general, learn the language of the people among whom he expects to live and labor, before his tact, learning, and reli-

grows experience can be of any service to the natives, so the teacher, before he can reach the barts of bic class, must be thoroughly rered in the language of childhood. Without this knowledge, which will perhaps be more readily recognized under the name of sympathy, the teacher, although the greatest, wisest, purest and most earnest of persons, can achieve hu little; but with this rare attainment, and a pure life, and cornest purpose to succeed, the poor preparation for the work of teaching, over which most of us mourn, need be but a slight

hindrance to the immense amount of good which we, as tenchers, might accomplish. which we, as teachers, neight accomplish.
Through a lack of this ready sympathy with
child nature, teachers are upt, if one child is
dull, another uneasy, and still another surly
and impudent, to feel that his conduct is actuated by pure ugliness, especially if the offender is a half-grown hoy. But such misdemeanors should not be made a personal matter, as often if these moods could be traced to their source they would be found to have originated in some trouble at home. By careful study, the teacher will often be able to "trace the day" disasters in the morning face" of the child, and with a little teet, the impending disturbance may be warded off. If we remember how often we, from overwork or some imprudence, rise in the morning with nerve quivering, and how a little thing will jar upon us, it will make us more tender and patient with high-strung. nervous children; for it is a melancholy fact that the average child of to-day has nerves, and a little care will teach us how to snothe the hild, instead of irritating him still more

No one can do much with children except the heart be won, and this is just where a owledge of the child's nature can be useful. If you have in your class a boy who is a terror to all around him on account of his life and energy, the surest way to his heart is to induce him to do you a favor in some way. If you have that love and sympathy for heys, without which no one should attempt to teach them you will generally, by careful thought and planning, be able so to direct this superabun-dant energy as to make it a blessing rather than a curse to its possessor, and to help him to a life of greater usefulness than if he had in

him less of this terrorizing element.

But it is not always possible, even by go nangement, to avoid an issue with the mem bers of the class. There came a time tor, the embodiment of love and wisdom failed in his plan of ruling by love, and was nuied un use plan of ruling by love, and was obliged to cast out a par of his box, although they had not inherited the imperfections that are the legacy of these boys. And the time-will come to every teacher when the triel must be made to see which of the two—teacher or scholar—has the stronger will. In this case it is strength of will, and not strength of muscle,

DISCOURAGED

ONE of the most fatal things in the Chris, tian life is discouragement. A very wise
man said that in overcoming temptation,
cheerfulness was the first thing, cheerfulness
the second, and cheerfulness the third. We the second, and cheerfulness use third. We must expect to easquer. When our hearts are faint then temptation has its power. Salon knows this well, and he always begins his as saults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to counsolt how they might make a good man

One evil spirit sprang up and so ow will you do it?" asked Satan "I will set bufore him all the pleasures sin," was the reply. "I will tall him of its de-iights and the rich reward which it brings."
"Ah," said Sutan, "that will not do; he has

tried it and knows better than that ried it and knows setter than that."
Then another spirit started up and said:
"I will make him sin."
"What wil you do?" asked Satan.
"I will tell him of the pains and sorrows of irtue. I will show him that virtue has no delights and brings no reward."

"Ah, no!" exclaimed Sstan, "that will not do st all for he has tried it, and knows that wis-

paths are peace."

"Well," said another imp, starting up, "I
will undertake to make him sin."

"And what will you do?" mked Satau
"I will discourage his soul!" was th was the short

pty.
"Ah, that will do!" cried Satan; "that will
. We shall conquer him now." And they

An old writer says, "All discouragement from the Devil," I wish every Christiah woul-take this to heart, and never forget it. W

HE DRINKS

must fly from discoursement as we would from sin,-H. W. S., in Words of Faith

TELL me a voung man drinks, and I know all the rest. Let him become captive of the wine-cop, and he is the captive of all other vices. No mm ever runs drunkenness alone That is one of the carrion crows that goes in a flock. If that heak is ahead, you may know the other beaks follow. In other words, strong drink unbalances and deterones, and makes him the prey of all the appetites that choose to alight upon his soul. There is not a piece o alight upon his roul. There is not a piece or sis upon this continent but finds its chief abet-tor in the place of inshrioty. There is a drink-ing-place before it, or behind it, or a har over it, or a har under it. The officer and to me that night, "You sa how they escape legal penalty; they are licensed to sell liquor. thought within myself, the Court which lianses the sale of intoxicating liquors, licens gaming houses, libertinism, dueuse, death, crimes, all sufferings, all dieasters, all woss. is the Legislature and Courts, who swing wide open this grinding, rearing, stupendous gate of the lost.

WAIT.

WAIT, husband, before you wonder audibly why your wife don't get on with the ounehold affairs as your mother did; she is doing her best, and no woman can endure the heat to be slighted. Remember the long weary nights she sat up with the little hahe that died; remember the love and care sha hestowed upon you when you had that long spell of sickness Do you think she is made of cast iron? Waitwait in silence and forbearance, and the light will come back to her eyes—the old light for the old days Wait, wife, hefore you speak represchfully

to your husband when he comes home late, weary and out of sorts. He worked hard for you all day-perhaps tar into the night; he has wrestled hand in hand with care and selfishness, and greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is one place in the world where he that there is one place in the an find peace, quiet and perfect love

According to Humboldt, the oldest town in the world is Jakutsz-5,000 inhabitants-in Eastern Siberia. It is not only the oldest, bu probably also the coldest. The ground remain always forces to the depth of three hundred feet, except in mil summer, when it those three feet at the surface. The mean tempera-ture for the year is 18.7 degrees F. For tea days in August the thermonater zoon as high as 85 degrees. From November to February the temperature resains between 92 degree and 85 degrees below zero. The River Less remains became for nine months in the year. ways frozen to the depth of three hundred

FALLEN ASLEEP. Minmai are the dead which die in the Lord.-Rev. 14, 13,

siere abruild be seponde from everything opaper, and brief. Do not enteglis- th

AKER.—In Lugrange county, Isd., April 4th, 1880, Julian Baker, aged 44 years, 2 months and 18 nays. Feneral improved by Bro. Peter Long from Job 10:21.

TRANER.—In Branch county, Mich., June 4 1880, Polly Trayer, aged 88 years. Funeral 8 vices by Peter Long from 2 Tim. 4.8, 7, 8. N.H Swurr.

PLORY.—In the Thornappie Church, McGlight Agrill Tairt, 1800, of Imbanation of the hunds. Rec. Jacob B. Flory, only son of Brn. Selomon and Lydia Flory, formerly of Rockingham county, and by pears; months and 22 days. Fo-neral occasion improved by J. G. Winey and the writer.

J. T. RARRIOT

OUR BUDGET.

-Christians love to pray -The prayer of faith avails much -Through prayer we approach God

-"He that is greedy of gain troubleth his -"The sweet hour of prayer" is loved by God's children

-"The heart of him that hath understanding

-"The thoughts of the wicked are an abs

-"The ear that heareth the reproof of life abideth among the wise." -"Pride goeth before destruction, and a haughty spirit before a fall."

"Better is a little with rightcousness than great revenues without right."

-"An nugodly man diggeth up ovil; and in his lips there is a burning fire. "The hoary head is a crown of glory, if it

be found in the way of righteen -"Better is a dinner of herbs where love is, than great treasure and trouble thorewith."

-"There is a way that seemeth right unto a an; but the end thereof are the ways of death. -The M. E. church has decided that women

ny be stewards, superintendents, and ch leaders, but not preachers. -If mean things must be done, let other people do them; keep your own hands and con-

cience clean at anyrate --A woman and her daughter, living near Waco, Texas, have made a living and bought a

form by cutting and hauling wood -Mr. Spurgeon has presched the fifteen hundreth sermon in regular order from his pul-These sermons have been printed a

by week -During the last ten years there has been laid in England and Wales, 233 miles of rail-road at a cost of nearly \$15,000,000 exclusive of

—Mr. Spurgeon says, "I have never had to exclude from church fellowship, out of a mem-hership of 2,700, a single one who was received

-Recent reports show that the slave trade is being revived in central equatorial Africa, and it is expected that the English and French covernments will address the Khehiye of Revut New York pays more for tols

bread. Dealers say there are smokers in New York City who average 100 cigars a week, and men whose cigar hills run up to thousands of llars per annum--If you like a person, tell him so. Appre-

esstion goes a long way towards encouraging some. Let them have it. The world is derk and duil enough, at heat, even when we let love light skine out broadcast.

-A very curious case, which may p get into the courts, has arisen lately in Australia. A Catholic merchant died some time trains. A Continue merchant and some time sign, leaving the sum of \$7,000 to the church "to deliver his soul from purgatory." Now the executor of the will refuses to pay the legacy until proof is further furnished that the soul of the dead has actually been delivered

-Mr. Sharon Turner has prepared the fol-lowing statement of the progress of Christi-snity. At the close of each century the number of believers is given; First century, shout 500, 000; second, 2,000,000; third, 5,000,000; fourth 10,000,000; fifth, 15,000,000; sixth. 20,000,000; seventh, 24,000,000; eighth, 30,000,000; ninth, 40,000,000; tenth, 50,000,000; eleventh, 70,000, 000; twelfth, 80,000,000; thirteenth; 75,800,000 foorteenth, 80,000,000; fifteeuth, 100,000,000 increenth, 30,000,000; intestin, 100,000,000; sixteenth, 125,600,000; seventeenth,150,000,000; eighteenth, 200,000,000. During the present century it is estimated that the chorch has doubled its communicants.

-One of the most beautiful, uncetents —One of the next beautiful, unestentations asts of practical burnetience was endunizated on the avening of May 20th, in the opening of a near eat take lodging house for homeless boys, under the care of Mr. C. L. Brach's Califere's Ad Sneight, New York. It is a model building of its kind. The entire express besterne by Minc Catharine L. Wolfe, whose many acts of charity would have rendered her many acts of charity would have rendered her. name famous had she not carefully kept them from the knowledge of the world. The children's Aid Society has already placed in coun-try homes more than 50,000 hoys and girls picked up from hovels that were werse than no shelter at all.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell:

This department is designed for naking and as unweing questions, drawn from the Bible. In ode to promete the Truth, and questions aloued by trief, and clothed in stringle inagongs. We also assign questions to our contributors to asswer the does not excited any others writing upon teams along the same long.

Will some one please explain Revelations 23 A BROTHER WIII some brother or sister please explain the 20th verse of the 14th chapter of St. Luke Ricey Strain

on the earth, and it grieved him at his heart."
William B. Gooden

is evil an independent, self-existing, eternal prin-ciple or power, or was it created?

J. RANSON.

Please explain 1st Corintbrana, 1s: 3t, which reads thus: "Let your women keep silence in the churches: for it is not permitted unto them to speak but they are commanded to be under obdi-once as also exith the law." LAURA BACON.

Ja there a buptism of the Holy Ghost?
What is the testimony of Jesus Christ, and who has that testimony as defined in Rev. 19:10. Will you please explain how? 'And thou (the strent) shall bruise his (the Messiah's) seel. G. A. ALLEN.

THE REASON

Will some one please tell why Christians of t will some one period cell why Christians of the present day cannot or do not perform neightly works like the apestice did, such as raising the dead, caring the oles, &c.? S.B. ROTHADOK.,

THERE are many theories in answer to this question which seem to have a greater or less degree of plausibility. Some claim that

iess degree of plausibility. Some claim that miracles might be performed nowns well as 1800 years ogo if we had sufficient faith. There heing no practica' evidence on this answer to the question either for or against it, we cannot accept it as being infallibly correct or as cer-

tainly erron Those who deny the possibility of miracles now do so on the ground.

1. They are not needed.

2: The repetition of a miracle would de-stroy its force—it would come to be a wonder.

PERFECTION.

Piense explain Matt 3:49: "He yetherefore per ct as your Futher which is in beaven is per ct." J. H. Millier. WE who are created in God's image and made partakers of the divine nature in

Him are bound by the conditions of creation, redemption and sauctification to endeavor to be like Him here that we may have the fruition of his glorious God-head hearenfter. Eph. 4: 1: 1 Pet. 1: 15: John 8:1.

EVERTASTING AND ETERNAL

M OST careful readers of the New Testement are aware that the word "everlasting" applied to the punishment of the wicked in Matt. 25: 46, is precisely the same word in the original which is applied in the same verse to the righteous. "Everlasting punishment" and "life eternal" are co-extensive in duration; for "life eternia" are co-extensive in duration; for one and the same word is used to define the du-ration of both. Rev. Mr. Dexter in his "Ver-diet of Reason," thus sums up the facte relating to the use of this word in the New Testament. "It is employed seventy-two times. In four instances it is loosely used in describing long ast events, as in 2 Tim. 1:0, where it is trans-ated with its accompanying noun, 'hefore the naced with its accessionarying noun, 'before the world began': in two instances it is used to rep-resent a complete eternity, without beginning or end—once of God and once of Christ: in eight instances it refers to an eternal future, as in 2 Cor. 4: 18, 'the things which are not > in 2 Cov. 4: 18, 'bo things' which are not some are oternal': in seven instances it is applied to the future of Christ's kingdom, as in 2 Pet. 1:11, the 'everlasting kingdom of our Lord and Sav-ior Jesus Christ'; in forty-four instances it describes the unending life of the good; and in the remaining seven instances it describes the ding death of the wicked.

"There is absolutely no indication in its New Testament use, that in the passage under consideration or any similar one, it was intended to include any limit to its significance. And whatever that significance may be, it is clear that Christ here attoches it as effectually to the his of the good as to the death of the had: so that if the latter be limited, the former must

STARTED from home May 13th. Attendad our Datret Meeting is connection with a love-feast in Benton county, Iowa, the 14th, 15th and 16th. Truly we had a pleasant meeting throughout, only we were somewhat disappointed in not meeting our dear Bro. M. M. E-belman at said meeting according to our protestions. From here we went on the C. & W. R. R. to Franklin, in Lee county, III. where we were met and kindly entertained by our entermed and beloved Bro. J. C. Lehman. Spent only part of a day in that vicinity visit-ing the dear ones. Saw the brethren's new meeting house at Franklin, and after taking a careful survey outside and inside, I am ready to pronounce it a model of convenience and neut-

From here took the train for Mt. Morris and arrived in time to get out to the Spencer Creek Language here fails me to describe the joy and the emotions of pleasure in once being permitted to meet the beloved "house-hold of faith" in this church district after a eparation of twelve years. Oh, how poor and meager all human language when we attempt to describe our feelings upon such occasions!

Oh, how the chords of my inmost soul pulsated with "holy delight" as I sat in the morning services watching as, one by one, familiar countenances came moving into the sunctuary to worship as we had done before in the days gone by. Never before did my mind dwell with such rapture and emphasis upon the sentiments

of this dear old stanza:

For since our fellowship bete Affords such joy and love, We long its full extent to kno When we shall meet above. We cannot dwell here upon the many good

nprassions made during this feast by our dear old memories of the past being stirred up. Suffice it to say, if all enjoyed the same measure of orace, nothing on earth has sufficient charms to erase them from our minds.

It was here that we first met and formed the

acquaintance of our dear Bro. Stein and his estimable companion, and our esteemed essayist and correspondent, Sister Mattie A. Lear, and many others that time and some will not

From this foot we went back to Mt. Morris and had the pleasure of visiting the "Br School on the Hill Amony the Trees." No one I think, can visit this school, with the right motive, but will feel well impressed with its working. Such a moral atmosphere, too, as a here so evidently at work cannot, I confidently believe, fail to exert a powerful influence upon those who are so fortunate as to be pupils in

While here I had the napoy privilege of once wante teret tan the impey privilege of once more meeting our deer old standard bearer, R. H. Miller, and privately in Bro. Stein's room could converse with him about "heavenly things." While I noticed that Bro. M. has falled somewhat physically, yet mentally he enjoys that keen penetrating power of intel-lect that has characterized him in the past. After spending nearly ten days within a radius of twelve miles, nitending three love-

feasts, visiting acquaintances and hearing some reases, resting acquarantees and resump some thirty sermons and sering nine buried with Christ in baptism, and enjoying more than I can attempt to describe, we started on the 31st of May for Lanack, the place of Annual Meet-ing. A pleasant drive of four boars through the "garden spot" of Northern Illinois, brought us up in front of a vast extent of tenting and ample preparations to entertain the "coming multitude." Truly thankful we ought to be for the very comfortable and pleasant manner in which the Committee of Arrangements entertained such a va-t multitude of brothren and friends. I believe a response will be had in the friends. I believe a response will be had in the bearts of thousands who were in attendance when I say, "It was good to be there. Such an orderly, well behaved crowd, considering the magnitude of it, was never my pleasure to see

. In the discussions, as usual, probably some said too much, and some of us too little; but who is it that could hear such deliberations for three days and not be greatly benefitted? Some in their baste have suggested that A. M. is becoming too hurdensome, costs too much, etc. Why, the moral strength received at such great annual gatherings by our association, dear brothren, is worth what no amount of

erhood. arbood. Is described was more closely bound togeth

Among the most pleasant recollections of than ever before. Think that much good w
the tent services was that mingling of thousbe the result of the meeting.

ands of voices together in singing those good
cld goapel bynam. Before similaring Lamarik Syncause, Ind.

MY VISIT TO NORTHERN ILLINOIS I must say that the way those kind prop's threw open their doors to accor thousands in their midst, many of them strang ers, speaks in unmistakable accounts of the good ness and charity that dwell in their hearts. The dear brothren of the press did everything seemingly to make themselves agreeable their visitors happy and comfortable, nod their enterprise in getting up a daily to keep their readers informed of the progress of the meeting is very commendable and should be appreciated by all.

At the depot in Lenerk at the hour of mid-night there was a scene that no doubt stood in contrast to other scenes at the same place at other times. About one hundred persons were waiting for the west-ward bound train, when a brother asked the gentlemanty agent if any objections would be had to us singing. "Sing all you wish," was the kind response. Then such a coul-obsering parting as we had some of us one realize but cannot describe.

Two or three hours' ride on the train brought as out into lows, where, near Wheatland, our train came near being ditched. While at full spred we crossed a culvert that had been washed sprea we crossed a curver that had been washed out by a tremendous rain that was then fall-ing—a regular "water apont," Had to key over four hours at London; but the track was some repaired and on we sped. Through the providence of the loving Father we met all well at home excepting a little hoy, who had the measles. Thanks to God for his blessings during a three weeks' absence

D. E. BRUBAKES TO ANNUAL MEETING.

May 23rd, with wife and daughter, left hon for Lanark, Ill., the place for our A. M. Ar rived there on the morning of the 25th. Lun ark is an island town with a population of about fifteen hundred, located in Carroll county, about sighteen numbered tocated in Carroll county, about eighteen or twenty miles from the Mis-sissippi, and for kindness and hospitality the people, with the brethren and sisters, of Lan-ork have much lo houst and they cannot easily, ark have much 10 houst and they cannot easily be surpassed in entertaining strangers. The morals of the town and vicinity are excellent. During our stay with the people there we heard no profanity and saw no drunkenness on the streets. These things speak forth volumes of praise for the town, and its surrounding of praise for the town, and its surrounding country. The business meet, use and all, seem-ed to be alive to their interests, which adds much to the town and hespeaks a bright factor for it. Among the rest they have the homor of having the Bratisten Ar Work published there which we feel is one of the grand centers of attraction in the town, and, to our mind, aids a gem to the place and an honor to its editors, Brethren Eshelman and Harrison. Its columns

brettree Danman and four root. To occur as a filled with good solid reading matter that will be beneficial to the world and an honor to God. Its wastly wish to our home are pleasant and highly appreciated by us. Would say to our brethree and sinkers who here not been taking the paper, try it at least for one year. we will have a seen things of the Spirit of tools are related to the seen of t

warm hearts in their labor of love. From Lanark we were taken by Dros Miller to his pleasant home where we spent us few days with himself and family very pleased to have the kindness shown us there From Lanark we were taken by Bro. Daniel

will live long in our memory.

Lord's day, May 30th, returned to Lanark Met the smiling faces of many of our brethgen and sisters with whom we had been acquainted in days gone by. On, how pleasant are those

The Committee of Arrangements for our late A. M. did their work well. The dining hall was a great improvement over anything of the kind we have ever seen. The business depertment was also well arranged, and I must say, upon the whole, everything was pleasant mfortable for all and reflects honor on

Our A. M. at Lanark will long be remem dear healthren, is worth, what no amount of Unr. A. at. Ministic varience or encounters of the wise do hy some of an whoop privilege it may be not and who, lessome commet of the combined Brothest them. We were made to feel that our great strike and the state of the combined Brothest warming the most pleasant recollections of the never before. Think that much good will

MISPLACED POLITENESS.

THERE is no question as to the value of A politeness and courtesy. It is the pack-ing by means of which much of the frail crockery of this world is saved from utter demolition. But there are other things in the world that are quite as important ze politeness and amouthness of speech. Politeness is exceedingly agreeable in a lap-log, but if we set; watch-dog to guard our lives and our treasures, we do not insist on politeurss us an indispensible qualification. In fact we rather prize the surly growler who makes friends with nohody, warms off strangers, showing his teeth viciousattends strictly to the haslness in hand, and delivers up his trust uninjured at the end.

delivers up his trust numbered at the end.
The politeness and smoothness which some mistake for goodness and picty, is very often misplaced. It is joined with craft and trickery, with selfishness and self-righteousness; and there are persons in whose care a smooth lie sounds much more sweetly than a rough and honest truth. In the most gracious mannes possible, they misrepresent, decerte and delude those who confide in them, who are astonished that such good men could prove to be deceiver at last; when in fact the only evidence of their goodness which they ever gave was simply a boundless capacity for "soft solder" and smoote talk. The apastle had to deal with such men, and it was of such that he said, "By good words

and fair speeches they deceive the hearts of the simple." Human society will have gained entely when it finds out some means of detecting smooth-tongued frauds, and when it learns that rough, plain truth, spoken by honest and godly men is far more to he prized than the sleek deceptions of oily tongued knaves and flattering hypocrites.-The Children

When Carlyle was asked by a young per to point out what course of reading he thought heat to make him a man, he replied in his characteristic manner, "It is not by books alone, or hy books chiefly, that a man becomes in all points a man. Study to do faithfully whateoever thing in your actual cituation, then and now, you find either expressly or tactly laid down to your charge—that is, stand to your post; stand in it like a true soldier. Silently devour the many, chagring of it—all situated here many and see you aim not to quit it, without doing all that in your duty."

"PROGRESS" IN RELIGION

WE have to beer much of the progress made in religion during the last thirty or forty years. The Bible describes conversion as a new hirtin a new creation, a passing from death unto life; but we are told now that men death unto itse; but we ere told now that men become religious without the "shock of con-venion." We fear that these converts are not much shocked when they full into sin. Pan ays, "The natural man receiveth not the things of the Spirit of Goi;" but these pro-

THE July number brings the last chapters of Mr. Howell's "Undiscovered Country," with its exquiste descriptions of Shaker life, and its wise and thoughtful treatment of Spir-itualism. In the "Stillwater Tragedy," Mr. Aldrich describes a "strike" very forcibly, and brings his hero and heroine into closer relations. Richard Grant White's second article on the plot and personages of "King Luar" will charm joy Dr. Angell's fourth chapter of "Reministences of W. M. Hunt." Anna Eichberg cences of W. M. Hent." Anna Eichberg writes a capital short easay, "Brown's Retreat." From the posthumons papers of Gen. G Shepley is given a chapter of "Incidente of the Capture of Richmond. The Reminiscences of the Van Buren Administration will interest old readers and both interest and instruct younger ones. Several good poems, reviews of many recent books, and a versety of charming little essays in the contributors' (linh, complete an excellent number of the Atlantic

The grating file is not more necessary to the polish of metals, then our trials for the bright-ening of grace in the Christian's soul.

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the Grmanment; and they that torm many to rightcounters, as the stars forever and ever.—Dan. 15: 8.

OHIO.

Ashland. The college this year was a decided suc-The examinations were very satisfactory and The examinations were very satisfactory and the spinking and singing highly complimented by those present. Eld. R. H. Miller delivered the address to the students and friends of the college on June 17th. Number of students enrolled during the year, 187.

At home again and attending the lahors of the holy ministry. Yesterday wa met with the saints at Eagle Creek and sujoyed the Sundayschool and preaching services very much. After school and preaching services very much, after services we had the good pleasure of haptizing a Sunday-school scholar, a young lady of about fourteen summers. O what joy thrills the heart to see the young pressing into the kingdom! May the good work continue until many more shall eater the fold. S. T. BOSSERMAN.

INDIANA

Milford

I have been informed that there was no place offered for the Annual Meeting for 1881. Some had thought it ought to go to Northern Indiana. I would be perfectly willing, and so would other brethren living here, but the de-cision of A. M. of 1864, Art. 38, says, "Let the A. M. be held alternately east and west of the Ohioriver." Could not the brethren east of the Chic river find a place? If not, I suppose the brethren in Northern Indiana would be

willing to take the meeting. Our Love-feast was held the 16th. We b Our Lors-teast was held the 19th. We had a good meeting and plenty of ministerial help. Brother Holsopple from Pennsylvania stopped with us on his return from A. M. One was haptized and I think many good impressions

J. H. MITARR

MICHIGAN Buchannan I have just returned from Vanhuren Co where I attended a Love-feast with the Breth-ren of the Almena congregation. Not many were present except members on account of a Baptist meeting in the neighborhood. One hrother was restored. Five ministers were present, James Miller and John B. Wrightsan of South Hend, Indiana, John Stretch of owagiac, F. P. Loehr of Bloomingdole, and o writer. Brother Loehr is very feable and the writer. Hyother Loshr is very feeble and could speak but very little, yet his words were gratefully received by the brethren. How en-couraging to hear words of admonition from the old fathers in Israel! On Sabboth brother Wrightsman addressed us, and in the afternoon your humble servant tried to speak a few words of comfort to the hyethren. Then came the carting hour, and we should judge by the heer-ty shake of the hand, the moistened eyes and the "God bless you" we heard from many, that the hearts of the brethren and sisters were knit together with thet love which is an evidence at they had "passed from death unto life." teat they may "passed from death unto like." These are like ones in the desert of like long to he remembered by us. May the Lord reward the herthern for their kindness, especially brother and sister Brown for ther kindness and uncoasing efforts to provide for the wants and comfort of the ministering brethren.
R. R. Moon.

TELENOIS

Franklin Greye. Yesterday one more was made willing to forsake the error of her way and take the crosss Iorisake the error of her way and take the cross-of Jesus, so eccasionally the family is increased and sainte are made to ricios. Five additions within a few weeks by hapitism. May the good work still go on until the last enemy is con-quered and God be all in all is our prayar. J. C. Leiman.

Cornelia

We were favored with a visit by brother S. We were favored with a wish by brother it.

In discussion of their, no he belt of discus, it is a clear of the second of the sec T. Bosserman of Ohio, on the 9th of June. He remained with us until the 14th, and gove us

discouragement we ceased to hope that our ef-forts would meet with success. Why this is so we confess ourselves at a loss to know. We annot believe that it is owing to a want of interest in the increasing demand for preaching in the West. The character of the country I know m a consideration with those who think of emigrating to the West. In this respect this country, including climate, compares well with any part of the West. The prairies are gently rolling and heautiful; the seil is good, producing large crops of wheat, eats, corn, and excellent as a fruit country, with plenty of fuel,

luding timber and coal This county is situated between Kapses City and St. Lonis, sixty-five miles from the former, and 220 miles from the latter, on the line of the Pacific railroad. We call the attention of Brethren ministers and others to this country, Dietirem ministers and others to this conotry, and especially prite travelling ministers to stop of at Warrensburg, and, by previous neitos, will meet such with conveyance to us for preaching in our church-bouse. Address, S. S. Monitza.

Cornelia, Johnson Ca., Mo.

On the 16th and 18th I attended the Love feast in Grundy county; had a very good meetleast in Grundy county; had a very good meet-ing. The members seemed to be alive in the work of the Lord, Bro. H. Strickler is their elder. If we acrer meet again in this world we hope to meet in the world to come.

KANSAS

SAMPLE MURRAY

Howard. Am I not the John A. Studabaker referred Am I not the John A. Studaboner reserves to in B. Ar W. No. 20? My address in 1877 and '78, was Greenfield, Chio, in 1879 it was Willow Springs, Elk Co., Kansas, and my ad-dress at present is Howard, Elk Co., Kansas. 'J. A. S.

NOTICE.

I saw in No. 23 of H. Ar W. that Northern I. C Ulvery, Indiano will make an effort to hold A. M. in John Pennish.

151, and not knowing of any place being sug- P. H. Galloon, gested, I will now offer my farm. 3t miles from J. Holinger,

RECEEATION A FTER being closely confined to the office ten months we felt that we needed a little ten months we felt that we needed a little respite and a stroll in the country. On the morning of the 16th, in company with sister Julia A. Wood, we staretd enroute for the Hick-ory Grove feast, some fourteen miles west of this ory urrow near, touch courteen miles west of this place. The meeting-house is situated in a grove of hiskory trees, hence its name. The meabership is not harge, nor was the meeting large-ly attended during the day, but low and union seemed to pervade the hearts of all. Serval brithme took part in the atternoos services and produced various thoughts. An aged broth-er spoke of the great danger of pride in the church, and warned the young to guard the hydro-headed monster and adhere to plainness hydro-headed monater and adhere to plainness of dress. Our old hrethern and sisters feel a deep concern for us who are younger in this purticular, and we should appreciable it and labor, with them, to retain thet distinctive field and use anong us. But having stained this feet us not stop there, but add to plainness of attire a not stop there, but add to plainness of attire a collisions since the state of cultivated mind and heart, nobleness, and Chris than principles; a godly walk and charte con-versation. Let us aim so to embellish our characters and purify our lives that we can be ornaments to society and shine as bright lighter in the world. Let us act from principle and not because the church says we must do so, for if we are compelled to submit to church rules and ordinances we will derive but little benefit therefrom. Do right because it is right, should be the motto of every noble heart.

other engagements, carrying with him the sympathies and prayers of loved once that he may continue faithful to his calling in the x-just and tree. In Nature Ged works—does not may continue faithful to his calling in the x-1 just and tree. In Nature God works—does not critice of carries, Christian humility and real develop anything instantly, but by steady, con-for the Master's cause. We need a corps of stant growth. In order to grow in grace we such earnest, devoted workers in this Western must not neglect the critisances of the Lord's country. We have for years solvined minis—house. Nichtens and benerolence expand the beart and promote a spiritual growth. We private letter, and through the press, until in he ever ready to help those in distress. Noth-ing in Nature can be developed without heat as a principle in growth, and so in our spiritual lives,—we must have life and energy and warm hearts to carry on the work of the Lord and

hearts to carry on the week of the Lord and grow in grace and in the knowledge of Christ. After the services we were taken to the home of sister Almas Grosse where we were very pleasantly entertained. On the way we had a view of the Mississippi river and the bluffs beyond, and we were forcibly reminded of the grand somery sloug the Junistant Huu-tingboo, our former home. On Friday morning hrother Harry Crouse of Montross, Iowa, sister Tomlinson of Chicago, and their sister Alma, Toutinion of Chicago, and their sister Alma, conveyed up to the river where we had the pleasure of standing ou the hanks of the re-nowned Mississippi. We first stopped at Plum river to try our hands at fishing, but the fish would not hite and therefore we labored in vain We spent a lew hours very pleasantly along the shady banks, ate our dinner, gathered some ferns and then started for Savanna. The river was higher than it had been for ten years and presented a hoisterous appearance.

In the evening we took the train for Mt. Car-

To the evening we took the train for Mt. Car-roll, where we were very kindly entertained at the home of brother Wm. Clemmer. On Saturday morning, his daughter, Miss Lillie, showed us through the town and made some calls. The scenery about Carroll is quite rocalls. The scenery about Carroll is quite ro-mantic and well suited to those who like to wander along quiet streams and shady nooks who hooks, paper and pencil. We reached home in the evening feeling thot we had a pleasant visit and all the better for a work's rest from neuthalhor. After all, "Rest u not, quitting

Rest is not, quitting
This busy career;
test is but fitting
One's self to one's aphere."
Wealthy A. Clarke.

Lanark, Ill.

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Vol. V.

Lanark, Ill., Tuesday, July 6, 1880

No. 27

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY

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INTEMPERANCE VS. CANADA THISTLES

ANY upon noticing the title of this article will undoubtedly think it a oueer subis it we hope after reading it they will think

differently Not long since our attention was called to the passing of a bill in our State Senate make ing provision to prevent the spread and growth of the Canta thistle.

Upon reading the bill, and often six have thought of the many greater evils in existence which our legislative hodles never no-We thought of the liquor curse and the

We will adout that the thirds is a very disa greeable thing, very defficult to manage, but we shall not apologize for it, nor defend it. We do not think the poor thing is to blame for growing where it finds lodgen-ut. It is its nature It cannot help growing under for able conditions. But nobady wants it it finds no welcome in field, garden or roadside. do not know that Canada thistles ever killed anybody, or made men crossy or brutal. We have no record of wives murdered, children orphaned and beggared, families rained, property destroyed, public morals debauched and esciety It has never, to our knowledge, been the cause of theft, robbery and violence. We have never known it to excite quarrels, assaults, riots, suicide and murder. It has never necessitated the building of jails, penitentiaries, hospitals and poor houses and the calistment of expensive police, and the maintenance of courts of justice. But we cite you to a hideous, horrible thing

that has caused all, and ten thousand more than the evils enumerated. We mean the whiskey curse. What have the honorable senators done to prevent the spread of this deadly thirtle, whose seed was blown into our fields from the in the State? Think of the idea and wonder! Legislating about Canada thistles, while the towns and cities are full of pollutions and crime Binding the chain of legal exactment about the neck of a thirtle, while liquor traffickers are robbing and murdering by wholesale!

When will begislators rise to the height of their opportunity and duty, assert their manhood, and vindicate their claim to honesty, sincerity and good sense, by legislating for the highest interest of the people. Why don't they license the Canada thistle? It has the tany incense the Canada thintie? It has the highest and best claim among plants for such consideration. Why don't they compul farm-ers to let it alone in their fields, defending its rights and honoring its habitation? It has

much higher claims to toleration and protec tion than the liquor curse Then, how important my young friends, that

we fight against strong drink. Oh, may the time soon come when one lowe will be feen and nuspotted from this deadly evil-intemperance. In conclusion, my dear young friends, let me aution you again, fight against strong drink If law makers and executioners are cowardly to their trust, do all that is in your power to lessen that awful evil of intemperance.

OLEANSING THE HEART.

Nachusa Illinsie

T is through the love of God that all needed blessings come for the spiritual as well as temporal benefit of mankind. Man needed a Savior, hence the condescension of the Godman, who after fulfilling his mission for our expediency deemed it necessary to go away to his former home in order that another blessing might be bestowed in the embodiment of the Holy Spirit. God beheld a sinful world and offered a remedy. Christ came and is the means of our redemption and promises of the Comforter who will reprove the world of sin

To cleanse and purify the soul qualifying it for an entire consceration to the service of God. The soul draws its first life from the Its first desire to walk after hely

bings, its first aversion to sin, its first longing after God, its first breathing after a boly consecrated life, all are the workings of the Spirit, and by his gentle drawings we are led into the fold of Christ. The word of God the means employed to give us a knowledge of sin, and by this knowledge or reviving of sin come dead to it and new life springs forth and our dedication to God is begun. "Sin is the transgression of the law," and as we beome acquainted with the law-to-we become acquainted with sin. Paul said "I had not known lust, unless the law had said thou shalt not covet." "I was alive without the law, but when the commandment came, sin revi I died." Hence our death to sin and dedication to God; and our consecration to his service is in proportion to our true knowledge of destroyee, pumie mornis second of the Canada thintle. Six revires in many instances. We may think that again we like the canada thintle in many instances. We may think It has never, to our knowledge, been the cause ourselves boly and Christ-like, but again we look into the perfect law of liberty, into the mirror of the soul and we again and again discover impurities. It is but the reviving of sin reproved by the Spirit or the Comforter who comes to cleanse the soul. This Comforter is the greatest attribute to holiness prepared by the Creator of ali. Were it not for this means of reproof, many things would remain is in the estimation of man whereas now they are criminal. Oh how good our heavenly Father is! Were it not for the holy means that be

has provided for man little would we know of whose seed was blown into our fields from the lass provided for man little would we know of sudomos de lell? What have they done to check (ourselves. But by his papel,, his ministry, his this dreadful pertilines of corruption, crime, and church, his word, his \$\tilde{\text{print}}\tilde{\text{vs}} are made sen-death that pours its foul and stilling breath sible of sin and are made to exclaim, "Oh, from every filter and the side of the proof of the proof of the proof of the print was the side of the print was distributed in the proof of the print of the prin

become freed from sin and fitly qualified for the portals of glory. May we not then encourage the Spirit that it may fill our hearts, and fitly prepare us for the holmess of God that dwells throughout all eternity

PURE CONVERSATION

THE Bible teaches that man shall give or count at the indement day for every idle count at the judgment day for every idle word spoken. But what are idle words? While their may be room for some latitude of opinion we think it safe to say that when one speaks words be knows are untrue and which he does not expect others to believe, he speaks idle words. Many young men have a habit of making up stories to see how well they can entertain their comrades and how soon they can raise a laugh among them. It is all wroug. We are hastening to the judgment: and the record which is going before some men are fearful. He who spake as never man apake said, "Let your yea be yea and your nay, may: for whatsoever is more than this cometh of ovil."

Some form habits of exaggeration that are not only sinful but ridiculous and foolish. A young Indy declares within a half hour's time that she is "balf dead with the heat," that abo has "laughed herself dead at somebody's mishap or blunder," that she is "half craxy to know something she does not now know, that she is When he is come, he will reprove the world of "dying of curiosity" to learn something, or that she shull surely die if she has to continue is any given condition in life. These are assetions one hears every day; and yet to cars re fined such over wrought expressions are digusting in the extreme. There is a charm is the simple, straightforward saving of just what is meant and no more, that ought to cause ev ery one to cultivate the habit of speaking so berly, sensibly, and truthfully. Such a babit is either the result of very careful religious education or of baving the heart made pur-

Very few persons at all times speak right words unless they are really righteous. All are to some extent creatures of habit. It would be wise to carefully examine ourselves and see if we are guilty of using even unintentionally idle or foolish words.

CONVINCING EVIDENCE

BY DANIEL BUIGHT

THE Master says: "By this shall all men know that ye are my disciples, if ye have love one to another." John 11: 35. Love wa in the beginning, and is in the end of incarnaon; and it is love that is the motive and straining power all through salvation. Christ is an unsurpassing example of love. He car ply be imperfectly imitated. Yet, he that will be a disciple of Christ, must be a disciple of love -a loving disciple. For love, that pleasing usation, of goodness, of gentleness, &c., is the characteristic that distinguishes between Christ's disciples and the children of the world. All the outward manifestations, unless they

are brought about by love are of no account a evidence. It is false avidence, and it reveals itself as such. They are based upon inconsist ency, and this will leak out sooner or later, and will do more barm than good to the good cause. The heart must be filled with love divine and constrain all our actions if we will effectually belp it on and bear witness to the troth. When a witness is called upon the stand in our civil one, asys, "Eske, what in the world have yeu courty, to help win a case, and he is found to been doing to-day?" "Fause sir, I have been do be inconsistent, be does the case a great deal log nothing. So he solided Zeke well, and more harm than good. So with the christian, From the day we profess christianity, we are called upon the stand to bear witness unto the trath. This wa do by our delty walk and con-versation, in word and deed. Love is the fan-

We begin to one ourselves as God sees us, and dementalt principle and ruling power in chris tianity, and if our actions are not governed by hence our striving for a holier life that we may love, we are inconsistent and harm the cause Standing upon this witness stand, we thoroughly examined, and cross-examined by the devil, the world's advocate, and unfinching love to God, to one another, and to all our fel

low beings, even our bitter enemy, if we have any, is the only evidence that can convince the world of our being the true disciples of Christ It is true that some may not have much to a about the good cause they are sustaining, but it is equally true that "setions speaks loader than words." Their actions being consistent with the truth, and governed by love, they are true witnesses and bear effectual evidence

Others may possess the power of elequence. and force of oratory of a Demosthenes, and may reason as logically and powerfully as an Aris-totle, jet if they are not constrained by lov-, they are ineffectual. They may make disciple of their own, but not of Christ, of love-loving disciples. "Though we speak with the teapure of men and angels," &c., and have not charity, are not constrained by love, it profiteth us not ing-our witness is ineffectual. What Christianity needs more, are consist-

not witnesses. Men and women who will live its principles. The church in love and true Christian fellowship, has the strongest evidence to prove their discipleship. Take this away and their orators will in vain produce argument. By this shall all men know that we are my disciples, if ye have love one to another.

Bethlehem, Pa.

SCRAPS

BY D. C. MOONAW

A Question. How can a Christian who is opposed to serial meetings here bear the severe strain and pressure of the continued religious exercises that the (Bible teaches us) shall be "Order" in that brautiful world "over there.

Were we to judge people by the expressing of their feelings relative to God's government of the world we would readily conclude that he was esteemed a miserable bungler and a contemptible fraud. Oh, grumblers let skame cover your faces with confusion. I should think the perpetual blunders we are constantly making would long ago taken all our conceit out of us.

I offer to modern theologians the following metical problem for solution. The minu end. A professor of religion devotes his entire life to the accumulation of wealth and if he sae it at all it is consumed in luxuries and extravagence and for all be seems to care for the balsace of mankind may go to hell if they caunot be converted without his aid. The subtraisend. A worlding devotes his faculties to the amuse ing of gold and is liberal in his contributions to all proper objects of benevolence, and takes much interest in the success of all benevolent Required the difference

WHY

MANY churches remind one of the story told of Daniel Webster in his hophord. His father went off one morning and left and his oldest brother Z-ke some work to do on the farm. Returning towards night he found the work had not been done, and calling up the then turning, seid, "Dan., what have you been doing?" "Please sir, I have just been belging Zeke." In many a church the members are doing nothing, and the descons are beloing them Selected by N. S. Dale.

NOT OUR OWN.

O GOD! caset thou accept my heart, The remnant of my days; When human life is far too short, All given to thy praise.

The morning of my life is gone; Recalled it cannot be; Can I find pardon at thy thro id make my peace with thee?

I've wasted much God-given strength, Serving the carnal mind: And can it be that I at length

What hase ingratitude! how mean. And justly too abhorred, To give our best days all to sis, The refuse to the Lord!

To serve the flesh in selfish mood Down to our intest breath; Tread under foot the Savior's blood, And seek his grace at death.

O God! such vileness I would hate, Abbor it perfectly; And what remains of life, though late, evote entire to thec.

STEIN AND RAY DEBATE

24. Baptist churches powers the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. J. W. STRIN, Denies. D. B. RAY'S 15TH APPIRMATIVE.

MR. Stein grossly perverts our argu M ments in his "review" as he did in his negative line. He is utterly confused upon the plac of salvation. He even makes baptism in order to repentance! He has one "regenerated" before he is horn of God!! He has a "begotten dead embryo" baptized to produce spiritual life! ! ! He has an intermediate space between the "begetting" and birth of God's children, sad he holds that all God's "begotten" children become "abortives." unless they are born-baptized three times-into the Tunker kingdom Such, and as much more, outrageous nonseuse he has divulged in this discussion. His theology is totally deranged. RECAPITULATION CONTINUED

Our 9th argument for spiritual regen eration prior to and independent of bap tism and church membership, was based upon the fact that this is the only view that harmonizes the Scripture with God's plan of salvation, which is suited to every condition of human necessary. The heirship of the christian with Abra ham is not of law

Therefore it is of faith, that it might ly which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4: 16. Again:

Know ye therefore that they which are of faith the same are the children of

Abraham." Gal. 3: 7. This same glorious plan of salvation that saved Abraham, secures the salva-tion of all believers—the spiritual seed of Abraham. If it was made to depend upon church membership, as Dunkards hold, then some penitent believers would be lost for want of opportunity to join the church. The promise which is nal life" to all believers would fail to those that could not unite with the church. If salvation depended on baptism, then the promise would, for the ame cause, fail to all the penitent unbaptized believers. God was not so un e as to suspend his "power on earth to force size, upon the physical and against a page of some other since, who might, or sight not consent to permit the Lorer void "bapting," in the commission, stickless for the Word of God, at word "bapting," in the commission, stickless for the Word of God, at an and the printing of an and Christ. They to parlou the transpressor. This plan to parlou the transpressor. This plan to a station revoide the case of Abra: the meant that it is a "frequentative," like. In like Principles and Practice of other hand laptice of other hand laptice are the printing of the printin

bam, with the patriarchs and prophets; | This would require nine or more imit extended to the woman that crouched at the feet of the Savior and the dying thief on the cross: the same "great vation" saved the apostles and New Testament saints: sad the same glorious plan of salvation by grace through faith, must and will save every accountable sinner that escapes the pollutions of sic and walks the sun bright climes of eternal day. Among the leading denominstions of earth the Bantists stand slone as the unwavering advocates of this Bi-

ble plan of salvation. We may now safely say that this first leading and fundamental Baptist characteristic, which demands spiritual regeneration-the new birth-and spirit nal life as essential to baptism and church membership, is established as a Bible characteristic by overwhelming

testimony. Our 2nd characteristic shows that Bap-

tist churches possess the "one baptis demanded in the New Testament. Eph 4: 5. While Paul taught only "one mersion" the Tunkers have three immersions! We showed:

 That Jesus was baptized—im-mersed—but once (Matt. 3: 13-17). As we are to follow the example of Christ, we must receive but "one baptism.

3. That the baptism of John before the commission was but one immersion. "John verily baptized with the baptism of repentance." (Acts 19: 4.) The 120 disciples went into the original church on this one baptism

3. That the commission demands but one baptism as already proved. Mark records it thus: "He that believeth and is baptized"-not baptized three times. "He that believeth and is baptized." It the act of baptism must be repeated to the number three, then the act of faith must be repeated to three!

4. That the death of Christis called a baptism. Luke 12: 50. We are bap tized-"planted"-"in the likeness of his death." Rom. 6: 5. As Christ died for sin only once, baptism, the "likeness"

of it, must be performed only once. That baptism is called "a burisl and resurrection," pointing to the burial and resurrection of Christ. There-fore as Jesus was buried and rose but once, baptism must be performed but

6. That haptism is a pledge and monument of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as be by grace; to the end the promise the dead are to rise but once, we must might be sure to all the seed not to thaton. have but "one haptism" to represent it.

7. That baptism declares our death to sin. Rom. 6: 2-3. Therefore, as we die to sin but once, we are to be "buri ed with him in baptism" but once.

8. That the Tunkers make "born of water" mean baptism. John 3: 5. So the Tunkers must be born of God three

9. That the passage of the Israelites under the cloud and through the sea, was a haptism unto Moses, and a type of christian baptism. 1 Cor. 10: 1,2. Did they come out of Egypt three times? Did they pass through the sea three times?

That the salvation in the ark was "the like figure" as baptism. Was Noah saved in the ark three times? 11. Paul says: "one Lord, one faith,

one baptism. It has been established beyond all easonable doubt, that Baptist churches possess the one burial with Christ in

mersions to meet the demands of the Tunker commission. Mr. Stein's appeal to the traditions of the corrupt fath for the immersion is evidence that his Bible proofs do not sustain him. We repeat the following historical facts: 1. It is a fact, that no example in

classic Greek can be produced where the Greek verb baptizo means more than one 2 It is a fact that no evanuale in

sacred Greek can be produced where the word baptico means more than one sub-3. It is a fact, that there is no men

tion of "trine immersion" in the Bible. 4. It is a fact, that not one of the four apostolic fathers mentions "trine 5. It is a fact, that there is no men

tion of "trine immersion in the literature of the world, whether sacred or profane. till about the commencement of the third century It is a fact, that when "trine im-

mersion" first made its appearance in church history, it was associated with infant baptism, infant communion, and a swarm of other traditions.

7. It is a fact, that "trine immersion" was regarded by early church writers as only an apostolic tradition.

It is a fact that "trine immersion can be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century. Our third characteristic affirms that. Baptist churches possess the communion Lord's Supper-demanded in the New Testament.-The night of his betraval. in the upper room, while at the passo, ver, Jesus "took bread and gave thanks, and break it, and gave unto them, say ing. This is my body which is given for you; this do in remembrance of me, Likewise also the cup after supper, saying. This can is the New Testament in my blood, which is shed for you." Luke

"And I appoint unto you a kingdom as my father bath appointed unto me, that ye may eat and drink at my table in the twelve tribes of Israel." 29, 30,

The Baptist churches hold and practice the observance of the Lord's Supper, as a church ordinance, at his table in

"And they continued steadfastly in the apestles' doctrine and fellowship, and in breaking of bread, and of pray-

ers." Acts 3: 41, 43, There the "breaking of bread," in communion, was as they continued steadfastly in the apostice' doctrine and fellowship. This is precisely the practice of Baptist churches. When the Corinthian church came together to eat a full meal to satisfy hunger, with other improprieties, the apostles pronounced it not to eat the Lord's Supper." Cor. 11th chapter. It is almost univer-sally admitted that Baptist churches possess the ordinance of the Lord's Sup-

As our fourth characteristic, we show ed that Baptist churches possess the New Testament church government.

The kingdom of Christ must be governed by his laws. The traditions of

Baptists, p. 18. Dr. Wayland remarks "The question is frequently asked. What is the creed, and what are the acknowledged standards of the Baptist churches ia this country? To this standard answer has always been, 'Our rule of faith and practice is in the New Testament.' We have no authority to which we all profess submission

Also, Joseph Belcher, speaking of the Baptists, say

"It is important, however, that it should be well understood that nowhere do other churches of this denomination require subscription to this or any other human creed as a term of fellowship, They adhere rigidly to the New Testament as the sole standard of christiani-Religious Denominations, p. 49,

In the first article of the abstract of principles contained in the Eucyclopedia of Religious Knowledge, it is affirmed that the Bible is "The supreme standard by which all human conduct, creeds and opinions should be tried." Religious Encyc. p. 19. In fact it is but the unit ed voice of all Baptists throughout the world, that, "we profess to take for our guide in all matters of religious belief and practice the New Testament, the whole New Testament, nothing but the New Testament," Priv. and Prac. of Bapts., p. 85,

We appealed to the following Scriptures in proof that the New Testament must be the rule of our faith and practice. Matt. 17: 5; Heb. 10: 20-93; 9 Tim. 3: 16, 17; John 12: 48, 49; Rev. 22: 18, 19, and Matt. 18: 15-18, Baptists put great stress upon this rule in Matt. 18th chapter. This shows that Matt. 18th chapter. a local church is the only tribuoal in the kingdom for the settlement of difficulties. To have a centralized government so that "in matters of government and discipline each local congregation is subject to the whole body," is treason against the kingdom of Christ. According to this Popish principle the Tunkers 22: 19, 20. At the same table at the have established a "National Conferclose of the communion he said: 'thus saith the Lord' can be found." No such abominable institution was known to the spostolic churches. It was the my kingdom, and sit on thrones judging local church that expelled the unworthy. Luke 22: Paul said:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such a one unto Sa his kingdom. On Pentecost they that tan for the destruction of the flesh, that gladly received the word were baptized the spirit may be saved in the day of and added unto the church.

This is the practice of Baptist churches. It was the local churches that restored the penitent. Paul said: "Suffi cient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow." 2 Cor. 2: 6, 7

This is the practice of Baptist church es. It was the local church that elected its own officers. Acts 6: 4, 5, the "whole multitude" "chose" the descons to serve the Jermalem church. It was the 120 original church members at Jerusalem that "gave forth their lots" which elected Matthias to the spostleship. Baptist churches elect their own officers, accord ing to the inspired example. Bantista possess this peculiarity, the Bible church government.

Our friend with his Tunker brethren, have, on this point, embraced one of the

for "soul liberty." They recogonize no many an hour of peace akin to that of against what we ought to do, and our Holy Spirit, we must continue to be self ruler, lord or king of the conscience except Jesus Christ. The following Baptist sentiment is quoted in his history of Denominations, by Joseph Belcher: Religious liberty is a Baptist watch word, a kind of talisman which operates like a charm, and nerves every one for action.

Mr. Stein's oft repeated objections need not be repeated here. The utter absurdity of his denial of our church claims, and attempt to limit the power of Christ to save sinners to the pales of the Tunker church, set up by Mr. Mack in 1708, is absurd to the superlative de gree. We have shown conclusively that Baptist churches are churches of Christ ecause they possess the Bible charac teristics.

ARE WE CHRISTIANS

To a Baint in Illinois, unknown, ye

T affords me profound pleasure to know that my pen is to your soul a fawcet of the Crystal River, and s charger of provision from the Upper Sanctuary. To some it is bitumen and grapes of Sodom, because it is always red with the blood of Jesus, and can scribble only crucify, crucify the flesh, and live the scorned, misapprehended life of the Godman. No one can be captivated with a photograph of Jesus who does not in very deed love the Orig inal with all the heart, soul, mind, and strength. The Cross has an ugly look to thousands who vaguely dream and idly profess to be its adherents, In writing and in living our one object should be to reveal Emmanuel, and draw souls into His embrace, which can be done only on Golgotha. No one who slights the Cross will over find Jesus, or see into the kingdom, or enjoy its glories and immunities. We have but a poor conception to what heights of wisdom and bliss and screnity we may be exalted in this life if we abide in Jesus, keep hold of his hand, and follow faithfully in his steps. The Holy Ghost is always whispering with a silent yet potent voice within, echoing the mind of Christ, and repeating, unfolding, and impressing the word of God; and if we unbesitatingly obey the will of the Most High in all things and at all times, we will indeed "royal priesthood, a peculiar people." We will know by sweet and thrilling experience what it is to "dwell in God and God in us." This is a reality and not a metaphor. The Christian who lives up to the standard of the Divine manifestation in the flesh, obeys every motion and token and warning of the voice of God within and without, is as conscious of the life and presence of for whatsoever a man a Christ in the depths of his being, as he he also resp." Gal. 6. is of a sense of gratification when eating and drinking. "My meat and my drink is to do the will of Him that sent me,

and to finish His work." In this is not only the reality but the consciousness of the Holy Ghost. We are to "walk as Jesus walked," and no one can live His life without participating His inner history. He was God manifest in our na ture, so that our life may be a confess ion that Jesus Christ is come in the flesh. Lip-witness amounts to nothing for ourselves apart from life-witness. Christ must be "in us a well of water springing up into everlasting life;" a Fountain freshening and beautifying every root-let and twig of our being. This is genlet and twig of our being. This is gen- or pull down each other should at once Son and of the Holy Spirit, and having life svoyage, and they direct wine christian experience, and brings be abandoned, for it will prejudice us thus received pardon of sins and the feet in the ways they should walk.

God, "which passeth all understanding. To be baptized with the Holy Ghost is to be saturated with the life of Christ. If we claim to be christians, and our whole life he not an assertion of Emmannel, it is but a sorry imposture. All the inner workings of our nature, and all expressions in detail, must mean "God with us." A great work truly, but our life is Christ, and he is Omnin otent. Here is room for progress with out saying one word or writing one line about its miserable counterfeit. Emmanuel be the watchword, the inner seal and fact of existence, and we may be sure the outward will represent the infleshed Christ as truly as face and con duct represent the human soul. Put the deathless and intangible into Divine keeping, and the visible and tangible will be moulded in accordance. Let us he all will, and will all God, and then our only relation to the world will be that of light and salt and salvation

"LOVE THY NEIGHBOR AS THY. SELF

BY B. P. BRINKWORTH

THE command above written is un doubtedly binding and imperative on all the human race, and especially so when we would acknowledge the nu thor of the same as one possessed with authority to command, and we his subjects, those that should obey. The conmand to love our enemies is often ignor ed, even by those who profess christian ity, and the baneful influence resulting therefrom has often assumed a form detrimental to the true interests of the church.

The question may arise, to what degree am I required to forgive? Our Savior answers the question to Peter when he asks a similar question: "seventy times seven;" and our Lord in his pray er of example to his followers, says "for give us our trespasses, as we forgivthose that trespass against us." Now from the import of the above p we would infer that as we feel willing to forgive the wrongs of others, so we desire and pray our Father to for give us; and it would be well to remem ber that if we will not from the heart forgive others neither will our heavenly Father forgive us our trespasses against his will. This then is an all-important prayer to all concerned. It would indeed be well to consider well before we petition to him that knoweth the hearts of all. We may dissemble, yea deceive our fellow man, yet we cannot deceive the All-wise, the Omnipresent God. Oh brethren and sisters, are there any among us who in word address the Most High with a cloak and petition of hypocrisy? "Be not deceived, God is not mocked for whatsoever a man soweth, that shall

The first fruit of that spirit is prom-"My meat and my drick ised to all who seek to know and obey the Lord, is love; love unfeigned; love that endureth all things, beareth all things, not easily provoked, not puffed up, looketh not aloue on the things of self, but on the things of others, and lives for the benefit of those around him. seeking to build up in "the faith once delivered to the saints;" those who have put their hand to the gospel plough. Such love is commendable wherever found, and emanates alone from a truly regenerated heart,

The thought that love cannot be exhibited to those who seek to overthrow

duty left undone, becomes sin. "The wages of sin is death;" thus our doom as disobedient ones is self-evident, and as no disobedience in olden times passed without its just retribution of punishment, "How shall we escape if we neglect so great salvation."

Dear reader, have you love for God? Do you obey his will? Have you ever felt the dire consequences of disobed ience? Oh, can you from the heart forgive your brother or sister, neighbor or friend, and love without dissimulation? Oh, remember Jesus loves you, although you spura his gracious calls; he loves you despite your unkind rejection of of his promises to you of eternal life. He loves you for he sent his Son to die for you.

THE POWER AND MAJESTY OF TRUTH

BY JAMES EVANS

THE conversation between the moth er and daughter made a strange impression upon the mind of the form-She had never questioned her spir itual condition. She was a member of the church. She was taught that by baptism received in infancy she was made a child of God and an inheritor of the kingdom of heaven. Her life was moral and full of dignity. Pride in her eyes, blinded by the God of this world. she was a virtue, a true quality of an exalted mind. To be humble and shased in spirit was degrading and vul gar. She would as soon be caught smong thieves as to be seen at church in an attire out of fashion. She fondly hoped that after enjoying the good things of life, she would pass away to the mansions of the blessed to mingle with shknew not whom. But what she heard concerning the new preacher disturbed her somewhat. She was not a really bad woman, as the phrase goes. True, in the sight of God she was a sinner Her sins were uncovered, and she was

without a knowledge of salvation. other respects she was as moral as most persons in similar circumstances. her standard of Christian character was not learned from the New Testament. She followed the example of her spirit ual guides who were as blind as Her curiosity was now awakened, and she resolved to visit Mrs. B., whom her daughter had informed her had heard the stranger preach. in the evening she called upon the lady, who although reared in the lap of opulence, was nevertheless inclined to be pious. She read her Testament and such expressions as, "What shall it profit a man if he gam the whole world and lose his own soul?" "The friendship of the world is enmity against God," w make a deep impression on her heart. She was not so prejudiced as some aris tocratic people are who suppose that the uneducated in the myster ics of theological science, involving a knowledge of Greek and Latin classics, the exact sciences and polite literature, some

times called "the Belles Lettres" had no right to proclaim the Gospel of Jesus. When she was informed that a very plain man, unlearned in the above mysteries, was warning men that Jesus was coming to judge the living and the dead; that to be accepted of him was to believe on him, to repeat of their sins. and to be baptized by three immersions into the name of the Father, and of the They throw light upon the dangers

denying, would be crucifying Christians to the end. She began to reason that natural sciences, mathematics, metaphysics and classics had nothing to de with preaching Christ and him crucified. She accordingly went and heard a few discourses on old fashioned religion which at first looked a little foolish, but as light began to dawn on the darkness of her mind she concluded it would be wise to open her Bible and see if these things were so. The more she read and examined conviction fastened on her mind, and led her to take a deep er interest in unseen and eternal things She longed for something more satisfy ing than glitter and tinset. Dress and elegant company could not satisfy the wants of a new nature which the truth was gradually forming within her. At length she so far overcame her natural pride as to ask the new minister to viert her, and had some very solston conversations with him, which will be disclosed in a coming day. Her foundstions began to move away from her and to leave her hopeless and undone, a lost sinner unsaved

In this frame of mind she received the visit of the lady in question. After the unmeaning exchanges of fashionable conversation, Mrs. L. introduced the object of her visit as follows:

"Amarantha has been hearing the new preacher and has been telling me strange things about bim. Indeed she startled me last Sunday by enquiring whether we were Christians or Mrs. B. "Have you not heard him for yourself? He is indeed a singular man.' Mrs. L. "But what can he say more than our own ministers can say? are learned, well-read and know theology like household words."

Mrs. B. "True, they know alt this, but I fear that there is much in the Gospel that they are afraid to tell us. They live by us and must not offend our po lite ears. Pride, highmindedness and lofty bearing are things on which they must keep profound silence, inasmuch as we esteem these things to be virtues."

Mrs. L. "But we ought to have pride enough to preserve our diguity. Are we to be servile and igaoble in or der to gain heaven! I do not see it in that light."

Mrs. B. "Was Jesus servile or igno ble! And yet he was poor and with-out pride. He served others; he had no servants to wait on him. There was no pride in him, and are we not to follow his steps? If the fashion of the world

passes away, will we not pass away with it? If we are vain, proud and arrogant, can we dwell with Jesus? Now, these are some of the thoughts that are agi tating me, and I confess that I have re flected more deeply since I heard the preacher in a very simple yet carnest manner point out the perishing nature of wealth and fushion. He talks so much concerning Jesus as the way to God and heaven. He seems to remove the strata of human wisdom that keep Christ's commandments out of sight.

Mrs. L. "What commandments of Christ do we break. I learned the ten commandments when I was a child. I am snre I do not break them

(To be Continued).

As a lighthouse to a ship nearing a rockhound coast, and as a guide to a traveler in an unknown land, so are the words of the Lord Jesus to the young.

PUBLISHED WEEKLY

CARDINAL PRINCIPLES.

BRETHREN AT WORK, Lanark, Carroll Co., Di

. JULY 6, 1890 Ruo, R. H. Miller, has been elected Presiden

BEO Moore will leave Lanark soon for Musnours to be absent a month

BEOTHER Martin Meyer and Eucch Eby re

THERE is no respect of persons with God though he has great respect for character.

SEND to brother Geo. Aschenbrenner, Vin-ton, Iowa, for the German paper. Price \$1.00

THE Tracters of the Ashband College are silling that the next A. Al. shall be held on

THE Jesuits have been expelled from France. This looks like intolerance; we cannot a tion persecution in any form.

THERE are at present 719 Princes and Prin cesses in Europe. Each one is waiting for a throne, but certainly many must wait in vain.

The residence of Joseph Pelliy at Eikhart, Indiana was barned on the 14th of April, and he sustained considerable loss. We hope the

that his needs are supplied Titz Friends or Gunkers have a library toining 10,000 volumes at Germantown, Pa. It to free of all novel or fictitious matter. Byron's

bakespeare's works are excluded because they are not grounded upon facts SISTER Julia A. Wood started to South Bend Indians, to-day where she will remain a short

time and then go to Ashland, Ohin. She has been with us stuce A. M. and we hope her stay has been beneficial to her and all of us.

ARNUAL Meeting will not need to go a begging for a place next year, for Ashland, Ohio ceive and care for it. So far Ashland seems to be ahead; and we think the place very suit-

Bao, George D. Zollars preached in the Lanark church Sunday the 4th inst. Brethren Tobias Meyers, Henry Martin and D. B. Patehough were also present. Glad to have brethren

ech by Dr.Ray and then hi will be out. He has labored hard with "Tun kersen," which he once called a "local disease." He has found that what he calls "Tunkerise has been traced to Christ, who is its boad. hope he will now repent and he baptized "into the name of the Father, and of the Son, and of the H is Gheet."

DEAN Stanley, one of the foremost m-n in the church of England, says:

the church of England, says:
"Baptism, which, as its name indecates, and as it was unversally understood in the early ages, agained a total immersion, was also in the thire-ent earlory gradually begun to be exchanged to the totally different rate of sprink-

WE do not think it is true that the car of the council test was torn into shreds. saw it after the storm, and saw it looked hard but we did not think it a total wreck by any

means. How is it.B. At.W?-Propressive Chris WE saw no shreds there; nor was it a total seck. A little patching and then it would be

Bno, J C. Ewing, who has been with since A. M. conducting a cleas in votal music, left for Ohio last night. We regret that be could stay no longer, as we have learned to love him for his goodness of heart. We rec-

ommend him as an excellent workman, and hope he may be encouraged in his labors, for good singing is a great help in presching the

THE leves along the Mississippi river south a Quincy is broken and the country for forty miles along the river is flooded. The river is from ntry for forty four to ten miles wide, and hundreds of thou ands of husbels of grain have been destroyed,-The river west of here was higher than ev fore, and the trains hove been unable to run between Savanna and Fulton for ten day-Much of the track must be rebuilt.

arrounded by temptation and trodden down by persecutors, do not be despondent, my Caristiau friend. Arise in the full vigor and strength of Christian manliness and overcome it all by a firm, unflinebing and unswerving trust in Jesus. Make no compromire with Satan. Let not doubt enter your mind. Stend as firm as the adamentine rock, on t then hall you obtain a rest with the sauctified at the right band of God.

As the ship, sudderlers at sea as left to the merciless wave and is liable to be dashed to pieces at any moment, so is the individual who is without fixedness of purpose and stability of He is driven from point to poi influenced by every wind of doctrine; lives and accomplishes nothing; is everything and yet nothing. Thus he lives, and in the end, instead of sailing into the haven of bliss, he is driven unmeresfully from the presence of God and resives his portion with the devil and his angels.

Ous prayer-meeting on the eve of 30 k, although not so largely attended, was a usually interesting. We felt that God's pone was verified, and we realized that it was pleas We felt that God's nonez ant and good to wait upon the Lord. This is ne of the things that makes the life of the hristian pleasant. We think of those dear Christian pleasant. es who live isolated, who would be rejoiced to meet with us. We say to such, our sympa thy goes out for you, and though we cannot must here, may we be faithful so that we may set in the sunny climes of the world beyond

THUS far in 1880 the year has been noted for the terrible calamities and distresses that have betalien the inhabitants of the earth. In our own country the elements have been region with terrible elf-ct, wind, rain and fire each gra-ping things within its reach, causing im-mense destruction. Many lives have been lost much property destroyed, yet indifference seems to have taken hold of the living, and they go on in wickedness, few indeed trying to in their peace and election sure. To those

have put on Christ, we say, Watch and pray

THE Christian Standard says: "Gen. Garfield belongs with the Disciples, and not with the prople insist that we must call them Chris 13 whether they practice Christianity or n at other places they are happy under the title "Duciples." Paul says of Christ's disciples, "We are made as the filth of the world, and are "Discopes.
"We are made as the fifth of the worm, one the off-couring of all things unto this day." I Cor.14:13. We presume some who are so particularly the term "Christian," would wake ticular about the term "Christian," would whe mently refuse to wear the name "officenring," Bot Paul could wear that name and not mis

Song one who thought himself miritual or ophet, but who had not acknowledged that the things which are written in the Gospel are

heaven either.

allurements of sin? Men are easily slarmed when the body is in danger; but when the soul

endangered they are quite indifferent.

Artes brothren Miller and Esbelman had sended to the ordinance of haptism at Sharon, attended to the ordinance of haptism at Sharton, Minancota, on the 34th ult., some of the profess-ors of Christianity became very sagry and "guashed their teeth" against those who were triendly to the doctrine of Christ. The Lord blessed his servants, and all went well with them. Why is it that any isso can walk into the midst of most professing communities and so one is aroused, but when a man comes preaching the whole Golpel, about all the denominations, and especially the relf sent preachers, become agitated and are frantic over prospects of people obeying the whole th? For their answer read John 11:48 and that their craft will be taken away.

We publish the following from the General Ticket Agent of the Chicago and Northwestern Railway. Those who paid full fare from Ful-ton Junction home, will please address M. M.

paid to, and they will receive attention Chicago, Ill., June 7th, 1880. M. M. Eshelman:

DEAR SIR: By mistake our agent at Felton Junction did not receive instruction to return the delegates at reduced rates, but if you will send me the names of parties who had to pay full fare. I will send them a rebate.

HOME FROM MINNESOTA

O out; and notwithstanding the objections of some preachers, the interest, attention and rder were excellent. The people deserve our lasting gratitude, and we feel that for every good act God will bless them.

On Saturday evening June 26th Brother Miller preached in the grove, while the writes addressed the people of Ottawa in the M. E. church. Ou Sunday at 10 A M and at 3 P M in addressed a very large congregation

in the brantiful woods. Monday 28th we again repaired to the water and Bro. M. baptized Lucy Bacon. The audience at the water was very orderly and attentive. The evening of the same day we concluded our meetings; and are happy to state that the people gave evidence of interest in the doc trine of Christ. They were urged to read the sacred Gracies in order to learn whether the truth had been declared; and we took leare of them with the hope that many would ere long turn to the Lord and live forever

The prospects for further additions are good. Meetings will be resumed the third week in September by Bro. Miller, who by the way is blessed with that peenlier ability which is necessary for successful missionary work on the frontiers. There is no use to go to new field with "smooth things," nor with the fear of men before the eyes. Humble holdness, and holy determination are essential in those places where only a part of the Gospel has been proclaimed It is one thing to stand up and preach to a large audience composed mostly of brethren and sisters, and quite another thing to stand up where sympathy is withheld. Only by the help of God can any one succeed where the tide is against the minister of God.

Sept. 18th was chosen as the time to hold a feast with the brethren at Sharon. Bro. Ob-linger, who lives at Waterville, twenty-five south has an immease field of labor; and there is room for several hundred ministers up there. Started home the 29th. At St. Paul we observed that the Mississippi River had resumed its place before the great rise, and the people whose houses had been surrounded with fore we accept it? It is not enough to come as water were more cheerful than two weeks pre-

The scenery along the C. M. & St. P. Railway is rich and varied. As we spred down the right bank of the river we behold Lake Pepin, an expanse of water five miles wide and twentythe things which are written in the Gipple are a regionary water premains well and treatly γ like the commodence for the final lone, prediction for minimizing γ , then minded that treat the γ like γ lik nilded cares in the earth into which to flee far up from the left bank, and wins the admiration son. She told him that such and such persons

sarely when the elements should come upon the country in fury. Why not be as much con- on the day appointed for her wedding to such carsed for the spiritual? Why not get into on the day appointed for her wedding to an Indian brare whom she detested, sung the death-song and precipitated herself from the brow of the chiff to the depth below."

The next point of interest to us was Kil-ourn city, Wisconsia. Here the Wisconsin River seems to have washed through the rocks and cut its way in such u manner as to form the most beautiful "Dells." The clear waters, "embodiment of purity and quiet, contrast strangely with the wild banks of solid rock, worn into such wonderful shapes by these same waters." We longed to stop and view the wonderful "Delle," but time forbade, and we were borne rapidly cuward rerebing the beautiful "cream city" about noon. After partaking of some refreshments we sought the General Officers of C. M. & St. P. Railway. At the city office we met Mr. Martindale, Traveling Agent of the road, and he readily consented to take us up to head quarters. We ascended to the fifth f by the elevator, and spent a half hour with Mr Page, Assistant Passenger Agent. We found all the officers very kind; and as words at are not expressive of the state of affections. Mr. Martindale was ordered to procure a carriage and show us around the city. This he did, giving us a view of the beautiful portion, and ther took us up the lake shore. Here we had one of the grandest views of Lake Muchigan we could wish. We shall not attempt to describe it. knowing that we should certainly fail. We are under lasting obligations to Messrs, Carpenter, Page, Merrill and Martindale for their cour tisies, and especially to the latter, who took great pleasure in baving us cujoy ourselves.

We conferred with them relative to the lay over at W. U. Junction on Friday night after A. M., and they gave us clear proof that they had done just as they had served; and as we do not think it processary to discuss the question here, we pass it by with the hope that hereafter greater caution will be exercised in giving credence to things where both sides are not fully

We arrived home July 1st, glad to meet all well. We were somewhat indisposed, becausel. our preaching was mostly at night in open sir which was not very soothing to our alreads weakened lungs. We commend the brethren in LeSueur Co., Minn., to the notice of the Domestic Mission Board. They need care and ansistance ministerially, and hope the good seed sown may be well watered by God's servants and finally brought to ; ield a large increase

ASSERTION

WHAT men lack in reality they try to make up in appearance. Those who know the st and are most liable to be mistaken are gener ally the ones who think they know the most and are most positive in their opinions. Whose ears have not been pained with the sound of the egotist's positive assertions? Who has not suffered at the hand of infuriated dogmatists? From some of the articles of our papers on

would infer the writers think the readers have no capacity for weighing evidence, as it is so often omitted. The time mey have been, and we presume it was, when the bare assertion made with nositiveness was all that was recovered to convince, but we hope there are few who are thus influenced to day

One of the most exemplary members we have

ever met made it a rule when say one made an assertion not to accept it without a convincing reason. If we would all adopt the same rule it is possible we might learn faster. If our forefathers said a good thing it was so from reasons which may as easily he given to-day as then. If some reputable man or woman knows some good thing, they know it by avidence, and

is it not reasonable that we should demand what they demanded; i.e., the proof, the evidence beto believe a thing for people to tell us they bave had large experience, &c. We want to able them to tell it most readily. To accept thing simply because it is the will of man is being horn of the will of man.

thought so and so. He still would not concede. etubborn and contrary.

in council meeting cometimes. They cay thus or that is so because comebrdy else thought it was, but whom we have no reason to believe knew any more about it than shose talking. But if their id-a is not accepted, then they think their brethren and sisters stubborn When you preach or write a thing is so, do forget to tell us how you know it

MUDDY WATERS.

WE clip the following from No. 8 of the V Progressive Christian, written by J. P. Hetric of Philadelphia. After moving upon them its turns towards Lunark and says:

noun is current towards Lanaria and says:
Then in No. 210 H.A.T. W. there seems to be such a munils over obehing bennies and uniformity that a person would almost be let to believe that the Churasa had declared war, and the obtions of the H.A.T. W. had secured a constant time the celestial empiric for furnish. John Chimanan with Uniform. We are let to inquire whether some of these cellions are not before fitted to manipus, and the constant of these cellions are not before fitted to manipus. some of these editors are not better fitted to man-nee a-leve clothing house thus to edit a religious journal knowing nothing but Jesus and him cru-citled. Imagination sulght simont be stretched to hout them any, "der mon dat fils shust so, we made mit you." But per keeps they have meditated much on be 22 to man Mark 1-7 24.

Now Bro. Hetric, that water is a lettle too muddy to drink. Its sweetness and treshues a s all gone, and we turn from it feeling that it mids nothing to joy, peace, and holiness. Only about two inches of space were devoted to the clothing-house project in No. 24 and less than one column in favor of uniformity on the covering ordained of God for our sisters, and yet the accusation is made that the B. AT W. has such a manial Cortainly there must have been sound segument in that article or it would not roused such a feerling against it. How any one can east reflections upon his brethren comparing them to grovelers after filthy lucre, and then claim the spirit of Christ, is certain ly somewhat mysterious. We have met Bro. Hetric, conversed with him, associated with him, and had learned to regard him as being courteous, gentle, careful in his assertions and criticisms. We are surprised at his atterances; the spirit of them, and want of that brotherly affection which is so needful for the setting forth of divine principles. We hope after further reflection, he will are that his lan guage can add nothing to practical Christiancan infuse no right principles into a proud and corrunt world. We hear him no ill willbut pray that our Futber may deal kindly with him, and kelp both him and us to cling to the We believe in the principle of plainness of dress. We believe in the principle of uniformity, which, when observed in the spirit of our Master, will make better men and womer We believe every principle set forth in the Ora cles of God; and believing them we are restrain ed from using hard speeches towards our Brethren. By these divine principles, the practical things of God for man, we shall by grace divine, stand. We are truly week; and desire to be strong only in the Lord; but we can neither be scared nor flattered out of the plain paths of duty and eternal goodness. Whenever we shall see a departure from any

principle of divine revelation we shall raise our voices against it. And in doing so, we shall endeavor to avoid personalities, reflections and insusuations and attack the wrong principle. To pull down men is not our mission, but to strike at error is the duty of the faithful servant. We rarely ever notice any reflections on ourself, believing that God is our protector, and judges rightly all our motives; but we thought at well to notice brothe: H's strictures, believing that he could please his hervenly Father by giving his influence to maintaining plainness of frees he without his history. lress by uniformity, better than by throwing has sympathy on the side of the vain fashions where there is no stability, no spirit of abase ment and holiness. If our adherence to the New Testament will muddy the waters of the world, let them be muddied. We invite our world, let them be muddied. We invite our brother H. to examine all the Brethren's pa-pers carefully ou the dress question and see which one says the most about it. Perhaps me do not say enough; but we do not believe in sutting all the corm in one bill. I do that do not even raise "nubbins." People who putting all the corn is one bill. People who is man and understood a large of the corn is one bill. People who is man and understood a large of the corn is the corn in the co

attempt to muzzle your mout; 1st, breamse we are not authorized to muzzle, and 2nd, because we do not went our mouth max'ed. But let us namifest a kind and brotherly spirit in all our writing. Brother Hetric, will you help na by good examples?

PRACTICAL THOUGHTS THE leading editor of the Primitive Chris

tian, R. H. Muler, takes strong ground in favor of the plain white cap of our sistors. He some here and that anything will do for a correction. This cannot be correct because just anything cannot show or represent the power of God and the control that the control th

1 Cor. 11: 4-16 was simply a question of "cov-er and uncover." But hear Brother Miller a

er and uncover." But bear Brother absiler a little further.

In our day a plain while cap is adopted in the chunch, because in America that was the continue of bead die as common in all churches, when our Rotherhand was organized in this country. It seems limit most churches have given the plain section that most churches I was given the plain while cup of our worker, for the most frashondable while cup of our worker, for the most frashondable particles and the cup of the cup of the cup of the plain while cup because it in the plain while cup because it has been most of the Scriptows; accord, because it has been completely by the church for more than a centary or completely the church for more than a centary or completely according to the completely and the cov-errings avecans can work for the terms it, more representations of the court, and expose of fully the whole destrine of the Gorpet. These cases are four reasonable courter of the Gorpet. One thing is certain. Bro. Robert if you can inue to take strong grounds in favor of simplicity, the vain fashions of the world will not find much comfort in thee. Glad to see you on the side of practical Christianity. It is a good pince to be. We stand with you, because we believe true principles are there; and wheth-er we say much or little on the subject, count as over in defense of the right as we are given

THE DESIGN AND FORM OF CHRISTIAN BAPTISM .- XVI.

tiom into the name of each person of the

WE will next notice some sentences prop W by single immersionists as analogous to the haptismal formula, to show that it means only one action. I do this as a caution against screpting a sentence proposed to be analogous to it without first testing its analogy. Similar connectives may sustain similar syntactical reations to different parts of speech, or different parts of sentences, or whole propositions, but can in no case make different things conver tible or interchangeable. Again, the same part of speech; as for example, the preposition may express very different and even opposite rela tions as far apart in their tendency and result as boliuess and transgression, as heaven and bell. One preposition expresses your transtion into a state and another your transition out of it. Some verbs express only being, others ction. Some express intransitive action, oth ors transitive action. Hence, in order to com-plete analogy between any two examples there must not only he similarity of parts of spec and their construction, but they must be joined together in, and express like relations. Some have offered this text: "Many shall come from the East and West, and shall sit down with Abraham and leane and Jacob in the kingdom of heaven." Matt. 8:9. They sa according to our understanding of the commi-They say, sing they would have to come from the East and then go and come from the West, and sit down with Abraham, and then sit down a second time with Iscac, and then a third time with Jacob. But the text proves partly too much for them and partly too little. 1. Those that come from the East will not be the same that will come from the West, hence there is more than one action. 2. It don't re-

much zeal for "free press" will bear with us a "Set down in intransitive and can have no ob-lettle when we use "free press". We should not you, while "baptizing in transitive and has an object. If they will substitute a transitive verb followed by the object of a relation for "sit down" it will be a little more like the con mission. Thus, "They shall shake hands with Abraham and Isase and Jacob" How many analogous reletions would require we will aup pose that a certain woman had respectively three husbands, who for the sake of conveni Dee we will call "Abraham" and "Isaac" am Jacob." The officers celebrated her marriage 'inducting her into the name of Abraham and of Isane and of Jacob." How many actions du that require? Again, the following has been of-ferred: "He shall come in his own glory and in his Father's and of the holy angels. ans rathers and of the holy suggess." Like 9:26. They think, according to our views, that he will have to come in his own glory, and come again in his Father's glory, and come a third time in the glory of the holy angels. But the passages are by no means pay-"Come," unlike "buptizing," is intransi allel. ment would be sound. But, also for them! "in" tive and has no object. The commission re quires haptism "(eis) into the name," etc., but Christ will come (en) "in" the three glories, in all of which he will be before he starts. "Into' denotes a relation of action, as, "John went into the house." "In" denotes a relation of being, as, "John is in the house." This is no more analogous to the haptismal formula than the example, "The governor came to town dressed in black and purple and fine linen," but as this indicates several past actions by which the governor got into the black and purple and fine linen, so Christ, who was from the begin ning in his Father's glory, had to get into the glory of the angels after their creation, which reflection does a single action in haptism no good here. But again, "Then spake Josus unto the multitude and to his disciples." Matt. 22:1 This and similar passages are offered as unale gous to the hapitemal formula, in favor of the ingle action. But the word "spake" here, unlike "baptizing," has no object. But, for the sake of argument, grant that the example is relevant, and that the only represents one dis-What has the single action gained? course. Is one diccourse the result of a single effort? or of continued and repeated efforts? Is it one spenk? or one spenking? The facts are that Christ had before him several chasses of perons, and in the course of his remarks addressed himself distinctly to each class. To the disciples alone he said: "Be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren. And call no man your father on earth, for one is your Father in Heaven, Neithhe ye called Masters," etc. Matt. 23: 8-12. But he speaks exclusively to others in the latter part of his discourse and pours from time to time those bitter denunciations upon their character and conduct. "Woe unto you Scribes and Pharicees, hypocrites," etc. 13: 39. So then wherever different classes of people or individuals of different rank and office, as Mose and Asron, Num. 4: 1, are collectively address ed in one discourse respecting their severa peculiar classes, characters or duties, such discourses slways involve not one, but several ac tions; and bence the example only illustrates plurgity of actions in baptism if relevant at all. To," however, in this example does not express the same relation that "anto" does in the commission. Again, the following example has been offered: "To the acknowledgement of the mystery of God, and of the Father and of Christ." Col. 2: 2. Here they maintain that our method of explaining the haptismal formala would give three mysteries and three acknowledgements. This, however is not a par allel text. It has no subject, predicate, nor di-rect action. If it had, the acknowledgement of comething is very deff-rent from being haptized into something. Whether God has one many mysteries pertaining to the one Divinity or to each power of that Divinity, I know not One thing I do know, "The mystery of God, and of the Father and of Christ," involves mysteries to me. There are distinctive peculiarities about the divine nature which haifle all my ef-forts to comprehend. Hence, to me, every at tribute and perfection of the Divine Intelligence is a mystery, and could f acknowledge all by

have it. Some addice this passage: "I pray God that your whole spirit, soul and body be preserved blameless nato the coming of our Lord Jesus Christ." 1 Thess 5: 23. This is set at all analogous to the baptismal formula Spirit, soul and body" is the compound sub pet to the passive predicate "to be preserved." How unlike action performed into the same of sch of three powers. Some adduce this text. "Ye shall continue in the Son and in the Father." 1 John 1: 24. We have strendy noially urged by single immersionists it deservas attention. They maintain that if the two adverbiol elements, "in the Son," and "in the Father" connot effect the verb "continue" 60 DS to express (no actions, that the adverbial ele ments, "in the name of the Futher" and "of the Son," and "of the "Holy Spirit" cannot so modify "baptizing" as to convey three actions If "shall continue" was active and transitive like "haptizing," and "in" (co) depoted a relation of transition, like "into" (sis), the argu

only denotes being, and "shall continue" (mensite, will abide) is neither active nor trans itive. This merely refers to their being "in the Son and in the Father," as the fathers were "in the cloud and in the sea," when haptized unto Moses," and as Christ will be in the three glories when he comes into the world. The fact that Christians may abide or continue "in the Son and in the Father" is no more proof that they were baptized into each of them by one action than a man's continuing in two distinct relations which he sustains to one individual as cousin and husband, proves that one act intro duced him into both. Some introduce this ex-ample: "I am the God of Abraham, and the God of Isane, and the God of Jacob," Matt. 22:32. They argue that according to our view of the commission, this text would prove that there are three Gods, one God of Abraham. another God of Issac, and another God of Jacob. Unfortunately for their argument, this text has neither on active nor transitive werh. Hence it expresses no action at all. The pronoun "I" and "the God," repeated in each

adjunctive element, are both in the nominative case before and after "am," the verb "to he' which can have no object. Can one put n ey or gloves into the hand of John and of William and of James without three actions? Does it therefore follow that because he is the brother of John, and the brother of William, and the brother of James that he is three brothers? Yet such is the logic of the objection urged in this example. If this example, however, proves anything, it is all in our favor. Though the Lord was the God of Abraham, Isane and Jacob, this relation of each to him was not wrought by one action, but by the an existence. Some adduce this passage: "The third part of men was killed by the fire and the smoke and the brimstone." Rev. 9: 18. T maintain that from our views of Matt. 28: the third part of men would have to be killed three times, once by fire, a second time by the smoke, and a third time by the brimstone. "By." which expresses the relation of the three combined elements to the third part of men, is

quite a different relation to that expressed by "inte." Yet the truth of the case is, that the influence peculiar to each of the three elements, i. e : the peculiar action of the fire, and the peculiar action of the smoke, and the pe action of the brimstone combined together wrought upon "the third part of the men" so as to effect their one death. Is it strange, thereas to effect their one death, is it strange, there-fore, if an action into each of the peculiar names, viz: Father, Son and Holy Spirit, is so con-nected as to effect one baptism "into Christ's death?" Had the peculiar action of either of these three elements been left out would they have been "killed by the fire and by the emoke and by the brimstone?" Were they killed by one action? If not the example is a failure. But ons action? It not toe example is a balars. But we are reminded that when Panl "remoned of righteousness, temperanoe and judgement". Acts 24: 25, he reasoned only once. I answer, could be have reasoned on these several points by one action of the mind? Could be have ex-pressed his views of them by one utterance? If not, this also fails our opponents. J. w. s.

Ix is a fearful thing for a minister to change

HOME AND FAMILY.

Husbands, love your wives. Wives, submit your-estives onto your own husbands. Children, obey your garents. Pathers, provoke sof your children to wrath but himp them up in the nature and ad-mention of the Lord. Servans, be obedient to them that are your masters—PAUL.

THE BLIND MAN'S APPEAL

[The following beautiful poem was purchased from a billed man on the train between Owatoma and Earthaut, Minn. Read it, and then resense bet the pour and infortenate overywhere. May our affections never be closed against such, but try

to belu thern, M. M. E.

teip them. M. M. E.]
Ob ye whose syes are open to
The glorious light of day,
Consider how the darkness fulls
Upon the blind mm's way.
And let compassion's finger strike
Upon your heart's pure strings.
That hope may o'er his derkened life
Throw her protecting wings.

Ab me! ab me! the blind man's lot, Is freighted deep with woo; The thorns that through his daily path. None but the sightless know;

Note in the signers as we.
Then, oh, let merey's gentle voic
Soft o'er your senses steal,
And listen to kind charity,
To this my sail appeal.

My fate is hard-i-I connot work As in the days gone by;
fet still I must my home support,
And all their wants supply,
sod knows I would not shrink from work,

Nor hardships would I mind. But, ab, alse! hope's stor has sunk, I'm blind—i'm blind—I'm blind.

I hear my children's gentle voice.
But cannot meet their eye;
I feel the pressure of their kiss,
And turn away to sigh,
Ob, think of this, ye happy ones,

My hard, my wretched lot.

My hard, my wretened ou.

The grandest structure man can rear,
Is the prists of human yower;
Is touched by true's refertless bands,
And crunibles in an hour. And man, with all his boasted skill

Must find within a narrow grave
A silent resting place.

That furrowed brow with hoary lock Must soon be laid away; No power on earth the stream of life Those tottering steps can stay, That noble youth whose bosom swells

fost see those prospects said away, For life is obbing there.

And that sweet maid with buoyant steps.

Then, oh, turn not away from this My sorrowing appeal. But let the voice of mercy sweet, But let the voice of mercy sweat, Soft o'er your heart-strings steel, And this pure truth from holy writ, Shall be your sweet reward. That whosever helps the poor, But leudeth to the Lord.

Remember too that the on south You east your blossoms round, They will yield rich and precions fruit In Ged's own holy ground; And, oh, how great will be the joy

That unto you is given, then the blind man shall see and bless

WHAT AN OLD MAN HAS NOTICED

have noticed that all men are honest when well watched. I have noticed that purses will hold penn

as well as pounds. I bave noticed that merit is always men in the world by its success.

I have noticed that in nearly all things mon as is the main object in view. I have noticed that in order to be a reasonable creature it is necessary at times to be down-

have noticed that some men are so honest that necessity compels them to be dishousst in

I have noticed that silks, broad cloths and jewels are often bought with other people's

I have noticed that the prayer of the selfish man is "Forgive as our debta," while he names everyhody that owes him pay to the utmost farthing. I have noticed that he who thinks every man

a rogue is very certain to see one when he shaves himself, and he ought in mercy to his there himself, and he caght in mercy to he live quick hour of sight when the salah solds. Got distinguished and three children to mercy the display to currently the need to play the control of the cont

desire, the covetons man's ambition, and the

have noticed that all men speak well of all men's virtues when they are dead, and the tombatones are marked with epitaphs of the good and virtuous. Is there any particular unetery where the had men are buried?

GATHERING HOME

BY WEALTHY A. CLARGE

SOME words convey to the mind a deeper meaning than others, but none are without their significance. The term gathering home is expressive of meny beautiful ideas, and, to the reflective mind, suggests matter for meditation. Home! How the word touches the tender emotions of the heart, and awakens memories of the post! There are associations clustered around that sacred spot that are enared to us all, and we love to think of them When we are separated from our friends we bright antic nations to the time when we will gather home, and he reuni-ted with those we love. Our minds dwell much upon the pleasing theme, and the thought of being disappointed in our expectations is an unwelcome one indeed. When brothers and sisters have been separated for a season there is sisters have been separated for a scatter here is much pleasure realized in repairing to their home, and how rapidly and sweetly the bours speed by when gathered under the parental roof! Who of us who are out in the busy hive roof! Who of us who are out in the busy hive of life have not felt this pleasure? And, al-though we enjoy these reunions, yet sad feel-ings crowd in upon as when the thought is presented that it may be our last meeting in this world. These earthly gatherings are calculated to cheer us on our pathway, and strength-eu the bonds of love and affection that should

characterize members or the same rammy, out they are not to be compared to that great gath-aring in the evening of this world, whoo they will come from the East and the West, the North and the South, and will sit down in the Kingdom of God. athering home! Yes, one by one are gathered to that enduring home where there are no separations and where all is peace and love. Here we cannot remain at home; the duties of life call upon on to separate and we sometimes go forth reluctantly, not that we wish to shrink from duty, but we crave the society of those who are near and dear, and who are interested in our welfare. But when we

are gathered in the home of the angels we will never part. What a grand reunion it will be if we live so that we can he accounted worthy to be gathered among the jewels that will compose the family of God—in that beautiful home beyond the skies! The heart cannot conceive of the elories that are held in reservation for the thful, for Igspiration tenches us "That eye bath not seen, nor ear heard, neither bath it entered into the heart of man the things that God hath prepared for those that love Him."-Here our homes are transitory: they will not endure, but there is a habitation that is never-When all earthly things shall have passed into oblivion this home will remain un-changed, and God is the bright and shining

light thereof. In order that we may be permitted to ente the precincts of this beavenly home we must prepare for an admittance while here. anticinate a visit to our earthly homes we always make some extra preparation, and we not only prepare and long to be there, but we must make the start, or we would never reach the end of our journey. Just so in regard to our eternal kome. We must not only have a desire eternal kome. when we are done battling with life's trials to go home and be at rest, but we must prepare for the journey and make the start or we will

Young friends, 'do not delay this all-imp tant preparation. You all have a longing deto reach that "home not made with hands," and be reunited with those who have gone be fore, but this desire will never enable you to reach the blissful haven and enter the "pea nortals" unless you cornectly labor to that and Strive to become worthy guests so that when the Master comes you may be gathered sheaves into the garner of the Lord. The There are the but as vet have not fully made up their minds to travel with us on the narrow way. The "still small

voice" which has been knocking at the door of their hearts has deeply impressed them, and yet they linger in sin and deprive them-selves of the lasting pleasures that are to be enjoyed in the Master's service. Perhaps in great importance of living better lives. Resist the wooings of the Spirit no longer, but "to-day if you will hear his voice harden not you h-arts." Come while in the morning of life and dedicate your energies to the service of the Lord, so that when our life-work is ended we may all he safely gathered to that home wh separations are nuknown, and where all is peac and love

KEEP IT TO YOURSELF .-- You have troul NEEP IT TO YOUTSELEE—You have fromble-your feelings are injured, your houseand is un-kind, your wife frets, your house is not pleasant, your friends do not treet you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smoothering fire can be found and extinguarbed; but when the can't are scattered, who can pick them up? Bu ty your sorrow. The place for sad and disgust ing things is under the ground. A cut finger is not benefitted by pulling off the plaster and exposing it to somehody's eye. Things thus covered are cured without a scar; but once published and confided to meddling friends, t is no end to the trouble they may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and passed, what a comfort it is to say: "No one ever knew it un-til it was all over."—Sel.

Three boys were severely whipped by a Ro-man Catholic priest recently, for having acted as pall-bearers at the funeral of a Protestani The priest has been indicted for as attery, and the case excited so very bitter a feeling that the venue of the trial had to changed three times to avoid disturbance. priest was found guilty, and the penalty told that the spirit of persecution which dis-graced the Roman Catholic church in past times was due to the spirit of the age, and age to the principle of the church. But recent characterize members of the same family, but events have shown that that church is of the same temper in these days, and that its tyranny and intolerance extend into every depart ment of social life, and that if it ever acquire its old power it will use it as mercilessly did in the days of the Spanish Inunisition. deed, the church at this day endorses everything that was ever done by its members in its name. Christian Hamild

> Women admire strength without seeking to imitate it; men gentleness without bestow-ing it in return. Patiance is strength; impence is weakness. To sit quiet even though what is going on wesries you is a gain. Buds do not come up in a day, and if you wait you may find flowers where only a little while are you thought it was all harren waste. Strive against the disposition to fly from one place to another. Your strength, as was Israel's, is to nit still.

A willing heart can find its work anywhere and everywhere. We sometimes think should do more if we were better placed; but is we are not doing what we can where we as we should not. He who is "faithful in little save Christ "will be faithful in much

FALLEN ASLEEP. Cleared are the dead which divin the Levi-... Box 14 - 15.

KNIPPLE—In the Big Grove church, Benton Co., Iowa, June 19th, 1880, of Cocsumption, siz-ter Magrie, wife of friend Jacob Knipple, aged Drycars, Sumoths and 2d days. Funeral services by the brechren from the words, "Peoper to taged the God." ELIZABETH JOHNSON ORNEY .- In the South Waterloo congregati FORNEY.—In the South Waterloo congregation, lown, June 7th, 1889, of Diptheria, Strain, grandaughter of brother Joseph, and daughter of Steam Forney, aged Sysam and Smonths. Funeracyrous by brother Samuel Murray and Weele Adams from Matt. 1888. W. ISENBERHY. KAUN'-Fob. 21st, 1880, sist r Maria, wife of Jo soph Kaun, aged 25 years. Services by brothe Jesse Stutsman and O. P. Youn'.

PRICE.—Blee, wife of D. M. Price, in Franklir Grove, Lee Co, Ill., in the 60th year of ber again For the past lear pears she has been a constant sufferer. She was born in Franklin Co, Pl., and come to Franklin Grove with her parents in 1846 come to the past of the control of the control of the Then moved to Franklin Livre where they were lying at the ping of her dash, she knows as ving at the time of her death. she known a fam y of husband and three children to mourn thei She was buried at the Brethren's church is

OUR BUDGET.

- Keep your beart full of good thoughts that bad thoughts may not enter -Habit is a cable. We weave a thread of

it every day, and at last cannot break it. -If the disposition is good, the acts will be good too, though a man may not be able to do

-It is not until we have passed through the formace that we are made to know how dross was in our composition.

-Sin is never at a stay; if we do not retreat om it we shall advance in it; and the forther we go the more we have to come back. How beautiful is God's truth! How rich are

the treasures of his thoughts! How straight the ways of his law! How glorious the end of those who delight in his precepts. -The Treasury Department last Thursday

purchased 458,000 ounces of fine eiter for de-livery at the Philadelphia and San Francisco Mint -The present prospect is that the crops will excellent this year. In New Jersey and on

Long Island the army worm is can destruction The National Board of health last Thomas day received an official report from Havana, stating that for the week ending June 12th, there had been 25 deaths from yellow fever and

-Daniel Webster once remarked: "I have read the Bible through many times. It is a book of all others, for lawyers, and I pity the man who cannot find in it a rich capply of theoretic and real for a read of the

thought and rule for conduct. -At the annual session last Friday of the —At the annual session near Privacy or see New England Baptist Missionary Convention a resolution disapproving the election of pas-tors annually and recommending churches to sholish the custom, was laid on the table —Iceland has five newspapers whose citiers

—tenand has are newspapers whose editors read English, German and Franch, and these languages are understood by the educated classes generally. It is said no other country reads so many books in proportion to its population

-The consus returns from Chicago indicate a population of 475,000, about 25,000 less than was expected by most of the Chicagoans. The population of Peoras is returned at less than 28,000, whereas 35,000 was expected. The por mlation of Philadelphia is returned at 842,248

-Th revision of the Bible, which is now nearly completed, will cost not far from \$120-000; and yet the revisors are only paid their hotel and traveling expenses—no salary. The University presses at Oxford have become responsible for the expenses and will sell the first edition at a high price to indemnify themselves.

-"One great cause of hard times," says the Prair's Farmer, "we copy from the Buñalo Courier, to the effect that in 1877 the people of the United States consumed 70,000,000 gallons of sparits, 10,000,000 barrels of beer, \$10 of spirits, 10,000,000 barrels of beer, \$100,000,-000 worth of smoking, chewing and medling tobacco; besides 200,000,000 cigars, or fifty oach year for every man, woman and child. Eleven years before Commissioner Wells re-ported the amount of biyor and her yearly continuend at \$1,433,400,805. The same year Statistican Dulmar gave the value of all the railroads in the country, fully equipped, to be \$1,654,040,799, or only an eighth more! Every year the people of this republic drink up the value of all the railroads in it! Why shouldn't they curse the capitalists who boild them? What a pile of money is drank and smoked away in every year, principally by very

poor mee.

-Minister Noyes who has just returned to
Paris from an extended tour in the East. In a
communication to the Secretary of State he
calls especial attention to the deplorable condicalls especial attention to the deplorante condi-tion of the Jews in Morocco. He says they are soffering from the most bitter and malig-mant persecutions from the Mohammedans; that, although they are the most industrious and intelligent people of the kingdom, they have no righte and every law is framed to oppress them. This Jewish population nnumbers some 350,000 souls. The attention of the leadsome 330,000 scale. The attention of the lead-ing powers of Europe has some time since been called to this iniquity, and soan repre-sentatives from England, Spain, Italy, France, Russia and the United States will meet in Madrid to devise measures of relief. It is to be hoped that the United States will be prompt and prominent in giving expression of our ab-horrence of such injustice. An opinion ex-pressed in this way by these combined powers will not be without its effect open the despotic

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell;

This department is designed for usicing and an avering questions, drawn from the Bible. In order to promote the Truth, all questions should be hirf, and clothed in simple language. We shall assign questions to our contributors to answer but this does not acquise any others writing upon

Will some one please explain Revelations 23 Will some brother or sister please explain the th verse of the 14th chapter of St. Luke RLEY STUMP.

Please explain Genesis oth Chapter and oth werse "And it repented the Lord that he had made ma-on the earth, and it grieved him at his beart." WILLIAM B. GOODRICK.

Is evil an independent, self-existing, eternal pople or power, or was it created?

J. RANSOM.

Please explain 1st Corinthsaus, 1st : 3s, which is reds time: "Let your women keep silence in the churches: for it is not permitted unto them to speak but they are commanded to be under obdaces as also saith the law."

In there is boptism of the Holy Ghost?
What is the bestimony of Jeans Christ, and who her that testimony as defends in Rev. 1919.
Will some one please explaint 1 Cos. 83.29 Deep Paul mount that he will not est mes, of any kind it it officials has brother; or quest that had been offer-

Will you please explain how? "And thou (the creent) shult bruise his (the Messiah's) need." G

OUR SAVIOR'S PRAYERS

THE inspired record shows that our Savior's

He is first presented to us at prayer at the very beginning of his ministerial work d, and praying, the Heaven was opened He next appears in prayer in the o

his sermon on the mount, when he first deliver-ed the "Lord's prayer." Matt. 6: 9. Later in his history, on a different occasion. we find him repeating essentially the same form

of prayer. Luke 11: 1.
About the beginning of his mirecles, after great success, he goes into a mountain ness Capernaum, a great while before day, to pray

When his quamies were powerfully stirre up against him, he spent a whole night is prayer, and the following day called his twelve

prayer, and the follow apostles. Luke 6: 12. At another time his history presents him in

the wilderness, praying. Luke 5: 16.

Again the scene is Jesus alone, praying. Amin he is surrounded by a creat multifude:

mothers present their little ones, asking his out his hands upon them and pray Matt After feeding the five thousand with the

five loaves, we find him withdrawing in the evening to a mountain near the Sea of Galilee, and spending the greater part of the night (about 3 o'clock A. M.) be came to his discip

walking on the sea. Matt. 14: 23-25.

At the grave of Lazzura, deeply sympathizing with the bereaved, we hear him grouning (probably mentally praying) and then making prayer of thanksgiving. John 11: 33, 38, 41, 49,

near the Sea of Galilee, at the time of his trans figuration. "He took Peter and John and figuration. "He took Peter and John and James, and went up in a mountain to pray J.m.es, and went up in a mountain to pray.
And as he prayed the fashiou of his countenance was altered, and his raiment was white
and glistening." Luke 9: 28-29.

Next, a few days before his death, he prays

and is answered by an audible voice from h John 12: 17-28.

e just after he had instituted the supper and at the close of his sermon. John 17.

Next, the scene is in the dark retired walks of Gethsemane. Alone, at a distance from Peter and James and John, at the critical

period of redemption, with the most urgent entreaty, and yet with submission to divine entraty, and yet with submission to divine will be prays three times. Matt. 29: 39-44. * Last of all on the cross, he prays for his en-emies. "Father, forgive them," etc., and then prayerfully commends his spirit into the hands of his father. Loke 23: 84, 46.

We may observe that his prayers were often ide alone, cometimes when two or three were met together, sometimes in a larger social cir-He prayed when temptations were before him after great successes, in times of deep triel, and when he was about to accomplish some im-

As our High Priest, he has now entered into As our High Prest, he has now entered into the most holy place, within the true taber-nacle, and there "be liveth to make interes-sion" for ..s.

When he taught that "men ought always to

pray," he was himself procticing what he presched to us, and as he has taught so much oth by precept and example, and the Bible intenduces the anhiest so many hundreds of times and under so great a variety of forms, prayer must be a momentous agency in the economy

BETTER AND WORSE

DETTER to be of a hamble spirit with the lowly than to divide the spoil with the strong. Prov. 16: 19.

Better is a dry morsel with quietness th with than a house full of sacrifices and strife Prov 17: 1.

Better is a little with the fear of the Lord than great treasures and trouble therewith.

Better is a neighbor who is near than a rother who is afar off. Prov. 27: 10. Better it is to get wisdom than gold; and unestanding than silver. Prov. 16: 16. Better is a poor and wise child than an old

d foolish king. Ecc. 4: 13, Better is the poor that walketh in his up ightness than he that is perverse in his ways house he be rich. Prov. 28: 6.

Open rebuke is better than secret love. Prov.

Sorrow is better than laughter, for by the adness of the countenance the heart is made etter. Ecc. 7-3. Better to go to the house of mourning than

the house of feasting. Ecc. 7: 2. Retter is a good name than precious cintment

Better to suffer for well-doing than for eviling. 1 Pet. 3: 17. Better to hear the rebuke of the wise than to ear the song of fools. Ecc. 7: 5.

Better to trust in the Lord than to put conlence in man. Pel. 118; 8. Better to enter life lame or maimed; th having both feet to be east into giovien fire.

A day in the Lord's courts is better then thousand in the tents of wickedness.

Better not to have known the way of rightcounsess than after having known it, to turn from the holy commandment: 2 Pet. 2: 21.— Collected by S. M. Eby.

THE SIN OF MOSES

as it that Moses could not enter the pro-Ised land? Was it because be did not do what God commanded him to do, or was it because be did that which the Lord dunot command him to do?

D. Bossenaan.

M OSES could not enter the promised land broauss of unbeilef. Heb. 3: 18, 19 He was commanded to "speak unto the rock before the eyes of the congregation," and being used to his red, he lacked tath to speak, and so smote it. The Lord said unto Moses and Aeron, "Because ye believed me not to sanctify me in the even of the children of Iarnel, therefore," etc It is sometimes said the sin of Moses was or little consequence; he only smote the rock instead of speaking to it. It seems so when su-nerficially yeared. But when we look a little aper into it we see that it was mistrust, lack of confidence, unbilled in God's promises. In Num. 20:10, where the English text says, Num. 2013, where the Engine lett says, "Hear now, we rebels; must we fetch you water out of this rock?" the German says, "Will we" (verdet wir), which at once express-es a doubt. The in connection with what the Lard reproved Mouse of, "Because ye believed me not," appears to be the proper rendering.

Hence the extent of Moses' sin was not the

And it came to pass, while he bloased them, by thus treaking practically that God is not to be ditter year presents."—Phil. 412 its. So when we parted from them and curried up into fully frestled. If their healer cannot treat God's we rend the New Techneuct and real it all, and work, how what littley." It is such that we not of go do not over you may part off; the segment of the contract of the segment of th

hearts of the whole congregation of the children of Israel. His sin was not small but very All lay members, but especially the leader

in the church of Christ will do well to heed not to manifest mistrust in God's promises in their daily walk and conversation, or they share the same spiritual fate as Moses. can also sow the seeds of unbeliet into the

FROM BRO HOPE

MAY 17th. I baptized five in one place; on the 24th, three were baptized at a Love-feast up oorth. Had a good feast. May 29th baptized two more et the first place. April 28th, we had no members there at all, now there are designed. of grace. "Lord, teach us how to pray."—S. F. T., An. Mess. there are eleven and still prospects for more Inquiring whether we are nearer our breth up north or not, we answer yes, we live in the town where they trade. It is a small place of shout 2000 inhabitants, used to be a fishing village, but since the railroad has come considerable trade is carried on and ereat exports to erable trade is carried on and great experts to England. We have a steamer here nearly ev-ery day taking in cattle, hogs, butter, eggs, and carry it over to New Castle, England. We have only fifty-six miles (English) neross to Gothaburg, Sweden, and two steamers running between both places, and so we may go in four en hours to any towns in the southern park

of Norway. ere is much more spiritual life here thur in Hjorring, and much more prospect to gain some of the town people, but I need a hall for meeting and I will get one, if we only get what A. M. advised last year. I shall, of God, manage so it shall soffice. I shall, by the grace ren, you send me love to work-I mean to work not to loaf, and I mean to be spent, not to galler money; but we look to God and you for food and raiment, not believing any one of on Wants as to work for you and not have that am as much opposed to a hired ministry as any, hat do think so long as the Brotherhead feels obliged to take care of the poor, a peop minister should be as tenderly looked after as other poor members, and if you demand his service at distant points it seems to me there is really two ways to go. If he has no means at all, and none will give him any, he is compelled to stay at home. Second, if you enable him he can go as far as he is made able. On those

Just principles committees sent out by A. M. have their expenses paid as long as their ap-pointed work lasts, and no one calls them hirelings or paid ministers; so on the same principle brothers Fry. Eby and myself were bired or In regard to the Danish Mission, if one of us is, all of us were, for there is no difference in our calling or in our personal estate so far as the mission is concerned. But I well rememher the time when they, strangers in a strange and, suffered privation and pain with us when they were here out of means too and (for me to see) even afraid to est their plain meals. I can yet weep when I think of their trouble

privations,—their tender love and cheering words, even if their hearts bled. We are unable to see that that is a right and just and Christian way to carry on missionary enterpri-ses, and do not think one single brother or sister, if they meditate on it, will approve it, but willingly help to bear burdens and suffer with If the minister is the servent of the church If the minister is the servant of the church, and if it is the duty of the church to elect him, it is also the church that shall use him and enable him to be useful, for what use is it to call one into service that is unable to serve? That is

folly on the part of the church. But a man needs talent and piety of the best kind if the Gospel shall approve his election, but he needs no worldly property at all-and why? Because if God demands him to go saywhere where he cannot sustain himself with his own hands, he has the liberty to rob other churches; that long it is needful. The great Apostle Paul, whom we want all our m nisters to pattern ofter in regard to helping themselves temporarily as far as they can, said, "But I rejoiced in the Lord greatly because now at length your regard has revived on my behalf for whom in-deed we had regard but had no opportunity. Ye did well in sympathizing with my effiction, and ye know also, O Phillippians, that in the legin-

the sexample is; let a minister sustain himself when and where he can, but if he cannot, any apostolic church will look to his wants, not sparingly, not gradguagly, but freely so he may say as Paul, "Brethren, I here now in full all things and abound." They did not suffer old Paul to be in want nor in debt, nor was Paul so timid that he would tell mone his wante, but satter and make debts, no not at all.

I know some brethren approve of a paid ministry and work for it, and others work against it, and both often go into extremes. Several have asked my opinion about it and now if it is worth mything I will give it. I do not stand on any of those sides nor among any of those parties. I believe in no hired ministry, and as not look after their wants when they are poor and needy, no matter whether they are not as missionaries or put to work at home. Look to Jesus our great Hend, he could make all the bread he wished, yet he did not hesitate to even women serve him with their means when needed. Is it wrong for a poor minister to be like Christ or not? Is it enough for a minister to follow Christ as Paul followed him? If it is, and if the church throughout our beloved Brotherhood will follow the example of the new Testament churches, I fear no contradiction in saying we will never have a hired minister, nor any poor servants in the courch that suffer for bread or money to do their duty. The hired minister trouble I think arises from the neglect of the duty the churches owe their poor preach-ers, and it will never cease before such ar-

ers, and it will never cease before such er-ring churches repeat and do their daty. We have beard much said by these two per-ties since we came to Demmaris, but it has only amounted to talk if that is the worst. I only wish to let my thoughts come to the knowl-edge of all, especially because many think that I am a hired man and get such great wagen that I can grow rich on it. Letters to that ef-

fect, breathing envy and gall have crossed the sea into my hands. May God bless those that did it. My thoughts then are,

1. There is no example of a hired minister
in the New Testament except Judas, therefore

I will be none. 1 will be home.

2. There is no example of any minister left by the church to saffer, unless they, according to their ability, would freely help him. May God grant that there never shall be such a church in the whole Fraternity. Yours in love.

LITERARY NOTICES. NORTH AMERICAN REVIEW,

THE Chancellor of the German Empire is usquestionably the most actute politician of our time. But he differs in one important of our time. But he directs in one important particular from the current type of the Euro-pean diplomatists. The Metternichs, Gort-schakoffs, Beusts, et id owne genus, with all their imitators hig and little, look on diplomacy their imitators hig and little, look on diplomacy as a nort of legerdemain. The diplomatist must use language to conceal his thought and he must sever commit himself to anything. But Prince Bismarch has repeatedly preclaimed his purposes in o'trace with the greatest candor. As for his fellow diplomatists of other governments, they have not apply any other processing the contraction of the great contraction of the grea Chancellor's frankoess and still persist in reading only between the lines of his manif-The reader who is curious to get an inside view of Prince Bismarck's character as the genius of Statecraft, will find much to interest him in a paper contributed to the North American Revieu, for July, by the great Chancellor's Hor-well, Moritz Buech, entitled "Bismarch as a Friend of America and so a Stotesman." Oth-er articles in the Lettice are "Canada and tha United States." by Prof. Goldwin Smith; "The Exclus of Israel," by President S. C. Barllett— a defense of the Pentstandal account in the a defease of the Pentstanchal account in the light of modern research; "The Eoglish House of Lards," by J. E. Taorold Rogers, M. P.; "The Ethics of Sex," by Mis M. V. Hardsky, a calm, philosophical study of the moman ques-tion; "The Panama Cacal," by Count de Les-sep; and "Profluges' in Fatton," by A. K.

CHRISTIAN parents, are you taking care to make right impressions upon the minds of your emics, "Education fraging theme," etc., and they reported commands he spirit in the being comment of the survey of the spirit in the being comment of the survey of the su And they that be wise shall shine as it brightness of the firmament; and they that tur many to righteousness, as the stars forever an many to righteous ever.—Dan. 12: 8.

VIRGINIA

We have had no additions recently, has look forward with great engerness, hoping and praying that more souls might soon be snatched from the fite of procrastination while there is n way possible for their escape. We have no Sunday.school this Summer as some of our brothren here don't favor them and we want onity. There is entirely too much discord in our Fraternity for the good of souls. Ob how long will our blessed Lord endure it? How long can the world stand under such circum ' How long till that "falling away" will wisit us? Let us look forward to better things and cultivate a more Christian spirit than heretofore. The Lord has been here in our midst visiting many families and inviting them to come, and in order that they might more deeply realize his invitations he has taken one out of their family. Like the good Shepherd, he has taken the lumbs and carried them away in his hosom. About ten infants have gone with him and others are preparing for the journey. One mother has been taken away too and left a large family to mourn their loss. We deeply sympathize with all the bereaved ones, but one con solation is "they are not lost but gone before." Charolesa I have just returned from a trip to Tennesses where I was with the brethren part of the time The church seems to be alive to its duty there and has many sarnest workers. Your excellent paper is a regular and welcome visitor at our With much success to you in your good work, 'closs, boping you will remember the much neglected Southern people. C. D. Hyllox.

PENNSYLVANIA.

The debaters have begun to recapitulate The rayless Gospal of Apostolic ignorance promulgsted by Mr. Ray is not sound nor Script-urally true in my opinion, and compromises the conceded inspiration of the men of God who wrote the Gospel of Christ. P. H. BEAVES-

INDIANA. Merion

We received three more by baptism on the 20th of June. Thus the good work goes on. Give God the praise. J. C. Tinkel.

Yellow River District.

Yellow River District.

Our Love-freat is past and I believe we can all say that it was a feast of love. There were five or six elders of the neighboring districts with us. We can all preach, lay members too, if we go together and be together as one familiar. ily. By doing so we will manifest a Christian love toward one another. Two were added by Sharon

MARY LINT.

baptism during our meeting. MICHIGAN

Our communion is past and a rich feast w had; nothing to mar the wisbes and good feel ings of any present. Brethren Chambers of Gratiot county and D. Baker of Clinton county Gratic county and D. Saker of Clinton county were with us and preached the word in its pu-rity. About one hundred and thirty member; communed. The house was much crowded in the evening. There were no additions but the members were strengthened in our most holy faith. A brother was advanced to the second degree of; the ministry. May be walk worthy in the vocation wherein be is called. The cause in the vocation witches he is called. The cause of Ohrist is prospering some here; some are leaving the ranks of Satan and coming to Ohrist. We recaved some twelve or fifteen members by letter this Spring. There is much emigration to Michigan, mostly from Ohio and Ludanna. We have a successful Sunday-school in the south Campbell church with from forty an two south Campbell charca with from forcy to seventy scholars. It is jay to meet with the dear children and youths in the Sabhath school capacity to read, sing, and ask and answer Bible questions. Thus is bringing up our children in the admonition of the Lord. We distribute forty copies of the Children at Work a nice present for the little ones-much better than the trasby nevels desired and read by some parente and obildren. J. 6. WINST.

ILLINOIS.

Our communion meeting was a feast to the hungry soul. Christ said, "Except ye eat my hungry soul. Obrist said, "Except ye can my fissh and drink my blood ye bave no life in you." Ministers from abroad were John Metz-gar, T. D. Lyon, John Y. Sanwely, Daniel Worst and Jacob Shultz. The brethere labored faitbfully. Come again. N. S. D.

MISSOURI

Darilagton. I came to this place yesterday and found a rich and beautiful country with an industrious and happy people, among whom I find a small body of bretbren and sisters. I expect to re-main here a few days and then visit members and friends in other places. The general health is good. LANDON WEST.

KANSAS.

Morrill. Morrill.

Crops of all kinds splendid. Plenty of rain.

Weather good. Interest in spiritual matters
ordinary. O for more faith everywhere.

W. J. H. Bauman.

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Mahaska Co. Nebesia Co.

On the 19th of June I attended the feast in
the South Waterloo church. It reminded me
of our feasts in the Middle States. The usesting was largely attended throughout. If we
never meet sgain in this world we hope to meet in a better where we will never part.

LATER. I closed a week's mosting in Mahas

ks county night before last. But few members in that church; bad small congregations but kept increasing and a very good interest was manifested. We hope the good seed sown will germinate and bring forth fruit. They have only-one minister, who seems to be a very setive young brother. They also have a good Sunday-school which helps them very much. SANUEL MURRAY.

Bell, Norton Co., Kansac

MINNESOTA

Bretheren D. M. Miller and M. M. Esbel-Definers D. M. Miller and M. M. Esbel-men of Lanark, Illinois, have been among as isolated members preaching the word in its primitive purity. Three precious souls were willing to foreske sin and take up the cross and follow Jesus. Others said "thou almost per-suadest me to be a Christian." We believe God suadest me to be a Caristian.

The Brief Comments is moving upon the bearts of the people. May God bless the labors of our dear brethren.

M. C. NORMAN.

OREGON

The three day's meeting and communion held at the house of brother D. Early, is now part and in the estimation of the members, was the most enjoyable meeting of the kind eve held in the State of Oregon. It caused us b It coursed me be feel at home and think of old eastern Over sixty members communed eight of whom were ministers. The District Meeting which owed, was opened in the same order as in other other States. Only three queries were pefore the meeting. The labors of the meeting were for more sameness in the cause of our holy religion. Let us all labor to be of our mind and speak the same things and thus build up the cause of Christ. J. Forner.

We have left our former bome, Dickens ity, Kansos, and have come to Oregon to county, cansas, and nave come to Oregon to make a new bome and are living in a commu-nity where there are but very few members,— only two besides myself. Dear bretbren, here is a wide field open to work in; here are some Group City.

We of the Oralized charely are in love and union. We share from the City of t

fol to the Giver of all good. We have about to come and settle in our midst, one that is a feety members. We have also a Sunday-living sample, one that is an every-day Christobool. May we all labor diligeofly in the tan, one that will show to the world that he service of the Lord.

G. A. STROYZE...

a follower of the meek and lowly Jesus. We miss the dear brethren and sisters very much but I feel that there is a great work for me to but I feel that there is a great work for me to do here, that there are many souls perishing for the bread of life. There are some here of most all decominations but thay have no preacher and they say they would like to hear the brethren preach. We think there are good the brethron preach. We prospects to start a church.

NAMEY ARMENTROUT. SUFFERING.

THE number to be fed by the charity of the I public is increasing. Our society is now feeding more than four hundred persons, and have not yet received anything by railroad nor any money from the East except Jewell, Smith & Philips Co's., which are doing all in their power to relieve us as they have had experience of this kind in the past. They cannot supply us long and we suggest that our ministers or other active memb re take it in hand and collect money and goods and inform me of the amount Money should be sent immediately to H. M. Blue, Treas, by draft or register. plies most peeded are wheat and rve flour plies most needed are wheat and rye nour, wheat, shorts, meat and fruit; also some cloth-ing and some buckwheat for seed. We have now had two showers of rain sud are planting. M. Liebty.

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No. 28

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THE IMPORTANT QUESTION.

BY D. O. MENTZER

EVERYBODY asks questions. Some per-sons are more given to ask questions than others. Some persons are known to fixther themselves for their smartness in being able to ply quartions that some other persons cannot answer. It is generally admitted that to ask u question is easier than to answer it.

I have long held the idea that we are not u der any obligation to answer all questions which may be put to us. We have the heantiful example of Jesus even in this. We read of his being asked direct questions, add questions of great import, but he made no reply. Could we exercise wisdom to know when not to answer, we would save much trouble to ourselves. There are times when "silence are golden." So also there are times when speech is expedient, and necessary, and even unavoidable. How much true beauty and worth then is in the gift of sparch when it is exercised "as becometh the

no a rotrow special estion-the important question It would be difficult for a hainan being to propose a more important question; for it involves our highest and best interests in this world an our that which is to come. Jeess is the "Lord of glory," "the Sarior of the world," the "Shep-herd and Hishop of our souls." To be a follower of him means faith, repentance and obedience Hence, to follow Jesus is of the greatest consequence to every one. To follow him in life should be the foremost effort of our souls; and to possess satisfactory evidence of our scooptance in Christ should be our constant praver and the increasing labor of our thoughts and ouls to be brought into the true spirit of obe dience. To enjoy the real happiness of this life it is indispensibly necessary to follow Jetimonies of ages. The followers of Christ en-joy "peace with God through our Lord Jesus Christ," while it is said of those who follow him not that "there is no peace to the wicked." The wieked on earth and in perdition testify that this is true-that they have no peace

HAVE I PEACE IN JESUS? We may presume to follow Jesus through wrong motives or wrong methods which will secure no shiding peace. Following Jesus without peace in him cannot bring us into the haven of eternal rest. How pitiable is the con dition of that one who does not make a sure work of heaven. To do this Jesus must be followed indeed, and the present reward will be "great peace." This is the inheritance of the faithful. We come short of our privilege if we fail of this reward. It becomes us, then, to eek diligently to know "Jesus and him crue fied," in the length and breadth and depth and height of his love. This will engage our love, and O, how cold is our warmest love when compared with his! No wonder trouble and discouragement surround us on all sides when love among the followers of Jesus becomes cold and colder. But the faithful shall not he moved away from Jesus. The man or women, young or old, who has found "neare in helieving" and follows Jesus will humbly and willingly "keep the commandments of Jesus" as far as they are known to such. There will be a constant "fear to do evil" and willingness to consider and correct mistakes in life and faith. Such cannot fail to get on the right road to that "hetter country" of the redeemed. Let us be of that hlessed number. Let us embrace the true faith at all hazards. If we reckon ourselves in the faith, let us gladly toke the apostles's admoni tion, and "examine ourselves, whether we be in the faith." There was need, it appears, to offer such strong, imperative advice then, and from what we see and hear and read it is armedingly important that many members of the church to-day, and especially many who count themselves lenders in Israel, should very hun bly and sincerely examine themselves in the light of our church doctrine. We fear, and feel capvinced that not a few brethren and sisterare doing all in their power to make a compromiss between the church and the popular religious of the day. We trust it is not intentional, but so runs the current. O brethren, good doctrine was hended down to us, and we uld labor to be more united in it by love When divided we may wander from Christ, and lose our peace in him. Let us love one anoth-

THE OPENING FIELD-THE WHITENING HARVEST.

spotted from the world."

BY 6. S. MORLES

THE estimaction growing out of the mission feature of our late A. M. and the plan adopted to carry it into more general effect, can only be fully realized, and its importance felt by those living in the outskirts of the general church. For years call after call has passed un-Especially is this true here in south west Missouri where the laborers are few, and the field lurge and growing larger, embracing all of south east Missouri, and the State of Arkansus knocking at our door to be heard: tracts and naners have been scattered for and wide: emigration also into the States South and West help to swell the number of calls and to widen the field; hence calls through the "press" and by mail asking brethren to come and preach, and to baptize, and yet with the limited minis-

the ministry of south west Missouri owing to a things we allow. widely scattered membership and the time necto this the time, the distance and the means necessary to meet the more distant calls, it will at once he seen that the only hope of meeting these distant calls is by the help of the friends of general missions throughout our fraternity. We have a ministry numbering about thirtyive in south west Missouri with a territory of upwards of twenty counties, with fifteen or church or Christ is not directly the author of ganized churches as the field for the ministry is wrong, there will have to be a general renoresident in those churches.

The action of our late A. M. on mission work it is hoped will renew the interest in the spread of the gospel everywhere, and that now a way may be found through which the calls from all es may be reached. A little experience on the frontier in church work we are persuaded would silence some of the objections towards outributing means towards mission work; and we hope brethren will not permit themselves to believe that the mission plan of our late A. M. is simply a move in the direction of pop The unheeded calls for preaching and baptism are too painful to permit to drag along for the want of means to meet the expense of those trips to reach them. "Popularism," we trust, is no part of the reason for the plan adopted and we trust that our earnest workers, our able faithful brothren everywhere will consider if as God's work—as their work, and follow it up with the supervision necessary to insure solid practical results. To fail to do this would not se wise. Please read again the article lately pub lished in the Brethren's papers from Brother Enceh Env on "A. M. and Missionary Work," and lay the metter, before the Lord for such guidance as will be approved of in the day when all human efforts and purposes will receive their reward. Amen.

EDUCATION. SV SILLS OUT DEET

THERE is much said in this age of the world in regard to education, high schools, their results, &c. As it is known to some extent that I am a warm friend to education I wish to offer a few thoughts. There is one fact I wish to notice that is we must learn all we ever get to know in this world. This I presume none will deny. The question that naturally follows is, how much must I learn? how much ought I to learn? My way of answering these questions is to learn all you can, and then put it to good er, deny ourselves, and endeavor to keep "on-There should be a motto in all that we nd that should be the glory of God. Knowledge is power. That power can be applied right, and it can be applied wrong, but because it can be misapplied is no argument against it, The press is a power; it can be used to print Bibles, which all say is right; and it can be used to print novels which is not productive of good. But keep the power under the proper control and it is all right and a blessing to the world. So it is with education: But som think if they send their children to school where they learn to read and write a little, that is all that is necessary. Well, if they use that much education to reading novels and useless books it will not be productive of good. Shall we con demn it because it fails to produce good in this No; there is a better way from the time every little boy and girl entere the school room implant in his mind the motto to be good, to be neeful, to be an honor to God and the world, because he hves in it, gat this motto to grow in their hearts, and all the education you give them will be a power for good. Yes, but these high schools, says one,

There is a Bible meaning to the word world. If we condemn everything essary to attend to their wants and there add that persons do, invent and are the authors of just because they are out of the church we do more than Christ did. He did not or Cornelius for praying and giving alms because he was out of the church, and was of the world but had Peter to instruct him in his further dnties. We are directed to use the world as not abusing it, and if using any thing that the vating.

I am sitting haside our stove which is n co

fort when the wintery blast comes along, yet its mention does not reach back very far, and the clock has told me that it is making its last round this side of midnight. I would not like to ask my companion to give up her sewing mechine without assigning some good rescon for it. They with our common schools and educational institutions and many other things should not be shused. It would be a good idea to encourage the world so far as their works are in unison with the word of God, and try to teach it all their neglected duties. But these schools foster pride. I am ready to admit that when that is the motto, if to get ahead of our fellows and look back with disrespect and selfesteem is the motto that you have started on. prode will be the result. As a rule, there are two sides to every question. Had we not better take a little peep on the other side? Is there not in every neighborhood some that pay none or but little attention to education? Are those the ones that are doing the most good? Are their children the oftenest at church? Do they behave themselves the bust when in church? Is it the educated young men that oftenest an noy our meetings? Is it our educated young men that use the most profune language? it our educated men that have the longest list of names on the roll hook at our penitentiary? Do our criminals when the fatal drop is going to swing them into eternity, charge educa tion as the cause of their degraded condition? Yes, it is almost always charged to education. But not to school education; but because their parents were careless, and cared but little wheth er they went to school or to the salcon. Is it our educated boys and young men that are our educates hops and young men that are proviling over the neighborhood on the Subhata with gun and dogs and effering temptations to good hops to join their low principles? I can hardly quit referring to instances where the history of the past should he learning us lessome; out on these referred to I will let you make your own decision. I know how it is in our vicinity, A few questions I wish to ask. Why do those that want information that are crying against education go to persons who are far better educated than themselves for it, and the harder the question the more careful they are to find some one qualified to answer it? Why ere some persons always out in search of pride which their daughters wear due bundred and fifty dollar watches and have fine promette tobles in their parfors; and O! their trails and abominable ruffee! May the Lord help us to be humble, intelligent, obedient people

If the inhabitants of the earth knew for a cartainty that the world would be destroyed in the next fifty or one hundred years what would they be doing? Would they still keep on laying up treasures on earth? And yet does any one live one hundred years in these days? Will any one who is born now have anything to do with earth one hundred years to come? And do se not know that very many of us will have done with

earth long before that time?

UNDER THE SOD. ST M. S. NEWCOMER.

UNDER the sod! under the sod! The wearers of blue and gray. Mingling their dust where the green gr

That nobler garb than a chaplet of loaves; Tue charity sprung from the sightless be The loving embrace of brothers when dead! Oh, that the living might put away The hatred to brother man to-day Under the sod! under the sod!

Under the sod! under the sod! Torn by sabre, shot and shell The mangled image of fied hee here, Close up the wounds with a sigh and tear: Silence the drum and burle blast Let the hanser of love dispel The scars of hate with glad forewell, oder the sod! under the sud

Kins'd by the dew from loving skies Our brothers are sleeping peacofully : Where the stars look down from night's dark Oh, ye, who would war with the living, come; Smite, if we will, the helpless and domb,

Put out these cold and fireiess eyes, Strangle the dead with net of lies Under the sod! under the sod! Upder the sad! under! the sad! Under the sad! under! the sod! With the fragrant clover above. Like a garment clipped from the fields of light, And sprucked with diamonds pure, and bright; Warmed to life by the breath of heaven. Here we find the home of the dove.

The Olive branch and haim of love, Under the sod! under the sid! Under the sod! under the sod! suon will steep with brothers dead, Thea wither'd flowers and friendships par t warm the tender hands wh Nor will a garland wove in a night For life's dark wrongs, in stlence requit No! pardon lifts the living head And warms the heart are hupe hath fled, Under the sod! under the sod! - Church Advocate.

THE LILY AMONG THORNS.

BY C. H. BALSBAUGE,

To a few Saints in Sardis who have

kept the r garments undefiled:-T is difficult to live in the metropolis of iniquity and keep our robes unspotted from the world. Sardie is a filthy place, so full of "laseiviousness lusts, excess of wine, revelings, hanquetings, and shominable idolatries," that with many religion and filth are synonyms. Moral dirt has many forms and colors. Fastidiousness, uppishness, hyper-refinement, varnished genteeln whitewashed conventionalities, are only a huge pile of dirt in which many a sister bedraggles her raiment, and many a

fast, world courting brother bespatters his mit capapie.

Dwelling among the Sodomites, see ing and hearing their debasements and blasphemies, your souls are vexed from day to day with their unlawful deeds. You live in a fashionable church where progress and religious liberty mean Parsian head-dresses, ribbons and ruffles and wrappings and loops, and all the regimental trappings that enlist the Cross-shunning, Christ-despising ele ments of the unsanctified heart. Where eye and ear are constantly addressed by what pleases the flesh, it is not strange that the inner senses be dimmed and dulled, so that the soul can discern neither form por comeliness in Jesus that we should desire Him. It is a marvel of grace that you have kept your eye single so long amid the blearing influences of a self-exalting, world wedded generation. If we keep the inner vis-

not deze us Christ cluims our uninterrupted concentration of mind and heart, and if we give it, the interdicted tree will not seduce us. The more we look at the forbidden fruit, the more fascin ating it seems, the more our lust is in flamed and the dimmer and more re pulsive the Cross becomes, till we crave only what God hates and the devil gleries in. 'Heb. 13: 2, is an infallible curfor the bankerings of the flesh after the countless forms of indulgence which un sanctified ingenusty has invented. "LOOKING UNTO JESUS" allows the devil no chance to defile our body or soul or garment with the dirt of Sardis. He that keepeth himself through the Pentecostal unction, will not have his "fine linen, clean and white," smutched by the hell blackened grasp of the Old Dragon. 1 John 5: 18. The "prince of this world" found nothing in Emmanuel, because "He foresaw the Lord al says before his face." 1 John 14: 30. Acts 21 251 No sonner does Satan catch our eye wandering from the great Magnet of our renewed affections, than he presents some alluring gewgaw to charm us into his snare. Beware of the infernal Serpent. He is the father of lies, the prince of gamblers, the most consummate swindler. He even lied into the face of Jesus, and was not ashamed to offer a stone of the wilderness with which to purchase all the glory of heaven and all the omnipotence and majest of Deity, and turn them into the dark ness of Hell and the subjects of his disbolic malice. When a man is at the point of starvation, a stone means a good deal when converted into bread. note of this. The devil is a wily foe. He knows how to test our fealty to the principles of the Cross. Christ was wasted with fasting and wrestling in the mighty insuguration of His world-say ing mission, and the devil knew it. did not question the Omnipotence of the Being he tempted. He knew it was the Same that hurled him from the ramparts of the Eternal City into the abyse of everlasting woe. What can be done with Godhead now that he has become man? May not my victor now become my captive? Is he still the Almighty in this inclosure of flesh? Will His love of righteousness and His devotion to ruin-

ed humanity overale His hunger for bread after a forty day's fast? This was ance and approbation. Such a pe the point with Satan. Perverted uses of natural proposities are the devil's stronghold in human nature. Out of these he weaves his net in which he catches deluded, flesh-pampering, sinloving souls. What multitudes have no higher gods than their bellies. Millions harter body and soul, Christ and Heaven. for a meas of pottage, or a stone in the wilderness in the crists of some pressi temptation. The vast majority would sooner he forever excluded from Heaven thas be one season out of the fashi To be pointed at as singular is a hell which they determine to escape even at the risk of endless finmes beyond the grave. Dress we must. Nudity belongs not to those who have lost their innoheart must mean what God utters. cence. Dress is a badge of shame and a symbol of redemption. God provided the primal transgressors with coats to cover their nakedness and prefigure the blood of Atonement and the robe of Divine Righteousness in Christ. The same significance attaches to dress still. It reminds us of our sin, our rensom, destiny. God himself must be the Christian's tailor. Into those first costs in

seeks to conform to the Mind of Jehovah dom. The sweet incease of the Holy of sees to conform to the Mind of Senova mas shadowed forth in the first type in Eden, and fulfilled on the Cross. We dare not mimio; the world here a little and there a little, and gratify the caruch desire for display and self-pleasing, un til all distinction between the Cross and its enemies is destroyed and our life hecomes the scandal of the Christian name This betrays deplorable ignorance of sin

Atonement and sanctification A Christian is no anchorite, no sack cloth worshipper, no soulless, God-mocking formalist; to him dress and sacrament are the sacred hieroglyphs of the awful thoughts and stupendous works of God. Neither can be be a slave of fashion and a sycophant of popular sentiment. "Looking unto Jesus" is his education, his ecstacy, his triumph. It is enough for any soul that is in earnest to "flee from the wrath to come." tan has a stone, a pinnacle, and a high mountain for us all. But he cannot compel us to eat, to cast ourselves down, or to worship his satanic majesty. Here we have the Mighty God in our nature as our example and our strength. How popular you will be, what a grand reputation you will achieve, what admiration you will excite, what an enchanting figure you will make-these are the dev il's baits, and thousands are the silly self-murdering souls, that devour, them with avidity as if they were relishing Angel's food. But "we cannot drink the cup of the Lord and the cup of devils; we cannot be partakers of the Lord's table, and the table of devils." He that goes with the spirit, the maxime, and customs of the world, is the devil's bondtonis of the world, is the devil's bond-man. To serve two masters is impossi-ble. He that craves at heart the glare and glitter and excitement and intoxi-cation of fashion and carnal promptings, through all Eternity. is a traitor to Jesus, and will meet a traitor's doom. "God is not mocked." No one can trample the blood of His Son with impunity. The rulership of sone and appetite and passion and sel-fishness in any form is the rejection of Jesus, the fellowship of devils, and the

dsmustion of hell Keep your eyes riveted on Jesus, and ery heart string entwined around your adorable Lord and Redeemer, and you will ever live in the power of principle, and in the consciousness of Divine guidnever asks nor cares what is the fashion To such a soul "life is more than meat and the body more than raiment." The trinkets and baubles and embellishments of Moloch and Dunn are never found hanging on the temple of the Holy Ghost. God is a jenious God and demands pure worship. He is a Spirit, and can be found and enjoyed only as such. When He becomes incarnate, the flesh is Christed as far as blood and nerve reaches. He is the Spirit of our spirit, and head and heart, hand and foot, eye and tongue all act in obedience to His inbeing. He does not allow strange fire to be carried within the vail. Lev. 10. The lips must utter what the heart means, and the that wears a mitre with the awful in scription on the Golden plate, HOLI-NESS TO THE LORD," must "depart from all iniquity," nor "souch the un-clean thing." God will not have his shewbread handled by those who have knesded dough and baked cakes for the queeu of heaven, nor prayers that are stammered over a quid of tobacco. Jer. 7: 18. The tongue of Moses was heavy,

Holies is composed of "stacte, and onycha. and gallanum, with pure frankincense, tempered together pure and holy," and not of Niconana, hursed in the censer of lust, or rolled about in the mouth with a relish as if it were a foretaste of Heaven. Ex. 80: 84, 35. The bands that are held by the spikes of Calvary will not engage in decorating the bod with the "lust of the flesh; the lust of the eyes, and the pride of life," head that has felt the crown of thorns will abhor the carnal dalliance of bats and flowers and feathers and devil proffered vanities which so many of our sis-ters crave, and leave the church rather than renounce. The feet that have shared the lacerations of Jenus, will never hasten after halls and shows and co teries and entertainments, where the devil is prime minister, and his legious are cupbearers and table servers, and okemanufacturers. Obsints of Sardis, be afraid of the world, it is the enemy of God, and the murderer of immortal souls. And yet love it, pity it, pray for it, and labor for its recovery to holiness. Christ did and does the same. Save it by dying for it., Return its sneers and derision with tears and sacrifiee. School yourself daily into the death of the Cross Face the awful spectacle of Golgotha, crucify what your fashionable sieters worship, "choose rather to suffer afflic-tion with the people of God than to enjoy the pleasures of sin for a season; eem the reproach of Christ greater riches than the treasures" of the whole world. Then will you be daughters of the Lord God Almighty, joint heirs with Jesus Christ, associates with Angels in the glories and raptures of the Upper Paradise, and a wonder to yourselves

AN ANCIENT TESTIMONY

THE testimony of a Welsh writer, who wrote A D 1716, Theophilus Evans wrote a history of the Welsh or ancient Britains about 164 years ago, in which he treats the practice of the primitive ages. In chapter 6, part 2 of his View of the Primitive Ages" he thus discusses concerning haptism. "That there were instances of persons who were rehaptized in ancient times, cannot be denied; but there were so many heretics who had left the way of life and the correct discipline of the Catholic church. The leader of this sect was called Eupomius, who invented a form of baptism different from that laid down by Christ, for he contended that none ought to he baptized in the name of the Trinity, and that the form should be, "I baptize thes into the death of Christ." As many disciples as this heretic could entice by his vain reasoning, (for he was very el oquent) underwent a second baptism, notwithstanding they had been previ-ously baptized into the name of the Trinity. It was he who changed the anelent practice of dipping thrice, affirmiing that once was suf

In the first ages when a person be-lieved in Christ and embraced his religion, he was haptized forthwith, as in the case of the eunuch whom Philip bap-tized, related in Acts 8th, or the jailer and his family mentioned in Acts 16. Justin Martyr, a writer of the second century says: "Whosoever has been introduced in the principle of the Chris-tian faith, and is willing to live and act our studied the half and the All holy and Eden He put the great munutiated that it was set loaded with plug and that fath, and is willing to live and set All horely, the world-global fusier of ieles of redemption. The world dress pigual, and his month not stenchful with loss conformity with the injunctions of our fathion dominated amothes will see to please itself; the Christian the natures manage of modern Christian, the goods in the state of the state of

that he may obtain forgivness for his former unbelief, we will fast and pray with him, lead him to a place where there is water, and as we are regenerated so slen shall be be

About the third age or probably a little earlier, it was appointed that baptism should be administered semi-annu ally at Easter and Whitsuntide, those who had been newly baptized arrayed themselves in white apparel. This was the origin of the term White Sunday, and is alluded to by an ancient poet in

the following lines: O Lord of heaven and earth, whose eye can scan The inmost thoughts and deep desires of man, Leok down upon this amishle land, Who in thy presence now devoutly stand

church by baptism's holy rite And seeing eafety only in thy light; From worse than Egypt's hondage forth they

come, And travel to the holy land their home.

In robes of white without a blemish drest They hastened to the land of heavenly rest, Where milk and honey shall forever flow, And beauteous flowers of deathless fragrand

grow; Where no dark cloud the firmament obscur Where vows are faithful, promises are sure ; Where pain and sickness and the fear of death No more shall harm them or obstruct their Where saints and augels shall together meet.

And offer ceaseless worship at thy feet.

Their garment whiter than the Alpine snow And fairer than the virgin rose, Are embleme of that hely fearless calm And peace of mind which nothing can disce

And well may be, their minister and friend, Rejoice in hope that peace will never end.

We shall now quote a few sentence from the work relating to the Lord's Supper as to the time it was received who were considered proper subjects to receive it, and the manner in which it

'As to the hour it is evident that Christ ordeined the sacrament to be held in remembrance of his death, in the aft-"It is certain that ernoon or evening." in the first ages it was customary to commune in the night." The author is of the opinion that the love feasts men tioned in Jude and Peter were practiced in the churches until the third century when they began to commence in the forenoon. He says, "In these love feasts, the communicants, according to their ability, brought mest and drink to the place in abundance, and all, without struction, poor, as well as rich, feasted before they received the sacrament (that is the communion). This is what Paul complained of in 1 Cor. 11: 21 when he says, "one is hungry and the other is drunken," and because so many disorders were connected with these feasts, their repetition was forbidden at a council held at Landicea A. D. 365.

We are not surprised that a council held at the place where the spirit said he would spew the church out of his mouth should forbid the observance of that which the Lord and Savior sanctioned by his example. Had said council regulated the abuses by forbidding disorder, they would have done well, but to suppress the feast altogether, shows how far they had departed from the simplicity of Christ. The author con-"Our second inquiry is, who communion? Not every one who was admitted to the Lord's table, in the were an ame acres of some except, 1st, pout no. Consequently the contract is part witnost your Fasher's notice, and being but they do not feel on what had been but natified in the name made and and avoid. Therefore the in year are of more value than many apart et. Here is of the Trailty, (that is by an immersion noest party cannot in my judgment accretion that is by an immersion noest party cannot in my judgment accretion. The proof of the pro

writings of the ancients concerning bap tism into the name of the Trinity, we invariably understand three immersions.) 2nd. Such as held to all he principles of the christian religion. Such as were blameless in theu conduct. 4th. Such as loved their fel low-christians, 5th, Such as belonged

to the communion of the church. "Thirdly, we are to enquire into the manner in which the commun-ion was received. In the first place the deacon (as they formerly had an old ceremony) brought a bowl of water to the bishop and elders who stood on each side of the communion table, to wash their hands, signifying that purity and holiness of heart which is requisite in those who draw near to God, as the Psalmist says, "I will wash my hands in innocency; so will I encompass thine altar, O God," Psalms 26: 6. washing of the hands before the com munion, seems to be substituted for the divinely authorized practice of washing the feet. Such innovators as the council of Laodicea would make such a change as would suft the cernally minded i. e.,) the descon exclaimed aloud, "kiss one another." This kissing one snother at the Lord's table began at an early period, even in the days of the apostles. Rom. 16: 16. And this they did to testify their brotherly love, as our Savior shows. Matt 5: 23, 24. The above extracts show that trine

immersion, love-feasts, salutation, &c., were the practice of the primitive church. But soon innovations began. They changed feet-washing to hand-washing which was easier to be observed. Trine immersion continued much longer and still continues in the eastern church

THE DIVORCE QUESTION

SY JOHN HARSHRANGER

T is well known that the divorce que tion has caused considerable troub le and agitation in the Brotherhood; and as there has been a good deal said and written upon the subject I feel also to advance some thoughts which long since were made to impress my mind. Now upon the investigation the first that forces itself upon the mind, is that there are never less than two parties or persons required to make a contract and that there is always an obligation resting upon each party to fulfill his part of the contract; and very frequently too the nature of the case is such that when one fails or refuses to do that which he has agreed to do, it becomes impossible for the other party to act in the case. Just so in reference to the marriage bond. Two persons become engaged to be married. The contract is to live together as man and wife, to be true to each other, to continue virtuously end lawfully together. The minister then performs the ceremony, seals the contract by them answering in the affirmative. Now notice the conditions; they agreed to bind themselves to love and cherish each other as lawful husband and wife. Then the very moment the husband leaves the wife and commits were considered worthy to receive the fornication it becomes impossible for the wife to comply with her part of the con-tract as he is no longer a lawful husprimitive church; for says one of the band, such as she had contracted to hold. old fathers, "To eat of this brend and to But he in that sense, has made himself drink of this cup does not belong to all." a forniestor, and that is not the kind of "In the primitive church none were re-character that she had contracted to ceived at the Lord's table except, 1st, hold to. Consequently the contract is

er with such. Then if it becomes unlawful to live with such, the only reme dy is to put them away I would infer from the Savior's language that any unlawful living together as man and wife il one. would be considered adultery. See Matt.

Here the Pharisees asked him whether it was lawful for a man to put away his wife for every cause. The Savior then reasoned that a man should leave father and mother and cleave to his wife. They said unto him why did Moses command to give a divorce? The Savior replied, that it was because of the hardness of their heerts. He then says, "that whosoever shall put away his wife EXCEPT it be for fornication and marrieth another committeth adultery. I infer from what the Pharisees asked here relative to Moses' writings that he allowed them because of the bardness of their hearts, (losing eight of what was said in the beginning to leave fath er and mother and cleave to his wife) to put them away for every cause that they desired; hence his explanation is that it shall not be so except for forni cation. See Matt. 5: 32. He says "Whosoever shall put away his wife save for the cause of fornication causeth her to commit adultery." Here the evidence is that the consideration of marry ing again is connected with it from the fact merely putting her away would not cause her to commit adultery were is even for an unjust cause, but to marry again in that condition would of course But if either party is put away for for-nication which the nature of the contract requires. Then if the innocent party after having thus discharged his duty marry again, he under such circumstances does not in my judgment commit adultery. The terms fornication and adultery are inseperably connected, just as repentance and conversion. There can be no gospel conversion without re-

pentance. There can be no fornication committed without becoming an adulterer or an adulteress which is undoubtedly termed whoredom by Webster.

QUENCHING PIERY DARRE

BY DANIEL SEIGHT. THE apostle Paul says to his Ephesian brethren: "Above ell taking the shield of faith, wherewith ye shall be able to quench all the fiery darks of the wicked." Eph. 6: 16. The ancients used to have a shield in their hattles, wherewith they protected themselves This they held before them so that the darts of the enemy would strike it and glance them nff The apostle orde the Christians to take faith as their shield in their spiritual warfare with the prince of darkness. The ancient soldi to be trained to use his shield. So must the Christian. We must first know what faith is, and then how to use it. This faith enmmed up briefly is; to believe that God is the great First Caus of all things. That he has manifested himself for our salvation in Christ Je

sus his Son. That he has all power heaven and on the earth. That his promises are all yea and amen. That every one who turns from his evil ways and humbles bimself under his mighty hand, him he will take by the hand as it were, and lead him safely through this world. To believe Jesus when he asys, "Not a sparrow can fall to the earth without your Father's notice, and

will, by his kind over-ruling, serve to our eternal welfare. The Christian thus equipped with such faith, is prepared to stand against all the wiles of th

The ancients used to shoot fiery darts which would set on fire that which they strike. So will the wicked one. all are fiery, some only cause a deep wound. The devil is not the only character that shoots these darts, but he takes to his service whom he can get, of mea and angels. The devil approaches us from within and tries to set our passions on fire so that we may burn unto all manner of temptations. But his best marksmen, his best trained sharpshoot ers are the elanderers. The most dead ly poisonous, and intensely heated darts are shot from the tongue of the slanderer. And he who stands against a shower of those calumnious darts, doubly heated with malice, hatred and envy, must prayerfully handle his shield if his tem per shall not be set on fire, and kindled ato a flame of wrath and anger. But bless God he can quench those fiery darts by his shield of faith. reaches forth and grasps the Father's hand more tightely, and says, If thou art far from me, who may be against me? I will not avenge myself, but will sabmit my all to thee. Thou wilt surely vindicate my innocence. Thou hast per mitted this to come upon me only to try me, so that I may know if my faith is perfect, so as to work patience. I am thine, and thou art mine, and in thee I am content and happy. If we believe all things work together for good to them that love the Lord, by this faith we can queach all the flery darts of the wicked.

BAD TEMPER AND GAMBLING

BY MARY S. ERCK.

THERE are more people ruined by bad temper and gambling than by anything else. Old and young men are often seen entering saloons, but why do they go there? is the question. They go to take strong drink, to play cards or billiards, and what is that but gambling? It is nothing else. Bad temper is an evil enemy. It very often leads to gambling if not overcome and conquered, and when a man commences gambling he is on the road to all that is mean and base. Many a young man says there is no harm in taking a glass with a friend. but that one glass will lead to a second and thus he will be led on until he will become a drunkard. Young man, look not at the wise-cap, and if a friend offers you a glass, refuse it; don't taste a single drop. Beware of the first drink.

HOW MUCH DO YOU FEEL?

A POOR man lost his cow. Neigh-bors and by standers were pitying him, and telling how much they felt for him when a little Frenchman said: "You feel for him; how much you feel? I feel five dollars.

There are many who feel for the interests of the cause of God, and truth, but, when the question comes, "How much do you feel?" they do not feel one cent's worth

Many feel a great deal on these sab place. They feel in their hearts, they feel in their souls, they feel in their very bones, they feel in every fibre of their being, but they do not feel in their pockets. Hence their feelings "waste their sweetness on the desert air," and profit

The Brethren at Work. PUBLISHED WEERLY

CARDINAL PRINCIPLES

another, as you may make the person a life To Man Hardan to did Louis w long enemy, when a few kind and courteer

Sumbulcations,

BRETHEEN AT WORK,

Length, Catroll Co. GANARK, ILL., 11-41- 1- - DULY 18, 188

HE who marries with idolaters marries with . In eavy is steeped the venous of all other vi

No reason will rule unreasonable and aband

THE line of improvement of character is chiefly in mitting the affections into right chan-

No pain, no palus: no thorn, no the zali, no glory; no cross, no crown. Sexpall money for Danish Mission to Ja

Quinter, Huntingdon, Pa. HAVE you been engaged in fervent prayer since we last visited you

ast at Milledgeville, litinois, Sep 16th and 17th.

THESE is some probability that Bis will suppress Free-masonry in the German Em In the Christian can hear a blemish occasion

ally without destroying his boly principles, is shows that his character is moulded in the dinews cheere the faint and drooping

hearts; therefore send the facts of sinners saved to your papers and help along the good cause

SUMS of money less than \$1 can be sent in Don't send postage stamps. They som times stick together and then we lose them Bao, M. L. Wenger of South Bend, Ind.

"In my notice m No. 27, it should be three and one-fourth males from South Bend, instead ree and three-fourths. Tun disciple of Christ must bring the we

up to him in principle; but to do this must stoop down in person.

Be sure to keep your garmento unspotted from the world. Avoid politics, and spend your lessure moments preaching Jesus.

Now that we have a Domestic Mission Board cannot an effort be made to establish some churches in those States South where our faith and practices are not known?

THE happiest hours of the Christian are those pent is communion with his God; when he cours out his ard-nit desires and feels away down in the depthe of the beart that God hears him. receives strangth and courage to go forth and comhat with the enemy. Surely the life of a Christian is a pleasant one. Who would not be a Christian?

MANUSCRIPT for paper must have postage or fraction thereof, the same as letters.

SYMPATHY comes near and speaks low. It does not shout through a tin trumpet and hai a mouraer from the top of a passing omnibus.

ther exact in the lentern may let in the wirst to blow out the light; one leak unstopped sink the ship and drown all on hoard; one un-guarded point will cause rain of character; one

shed will destroy the soul. A cuorez lot of Brethren's Bympals for sale nt this office. Prices, gloto, 81.25 per copy, or 812 00 per dozen; leather per copy 81 50, or 814.75 per dozen by express.

Now is the time to propure subscribers for

the B. ar W. At the present low rates it should be extensively circulated. We hope our friends will remember this, and do good by SEXD for catalogue of good books. 7 We kee

on hand some excallent, theological works, and the student of the Bible will do well to concult our stock hefore purchasing elsewhere.

words may have made him your life-long friend. of the people in moral and religious matters. He should so live that Christ may be seen in

bis welk and conversation. If he fail in this he is out of his sphere. How can a person in full possession of hi

desirable in this life, and give up all hope of a life which is eternal, for a few days, or years at most, of reckless folly? Is it not a wonder that any should harter away a whole eternity of hap Bno. Stein of Mt. Morris college save: "Up to

July 1st, we have enrolled the names of seven-ty-seven stadents for next Full. Our students of last term are mostly preparing to return. Our faculty will be enlarged and strengthened and facilities in apparatus, &c., increased.

We often meet people, who, no matter what may be their surroundings, are always com-plaining; always fretting and worrying. Such, we think, have not "tested of the good things to come," and that the Lerd is gracious." O when will we cease to turn God's b a correct

Do not sit back in a corner, weiting for some one to come and talk with you? Step out and bare something to say... Though you may not say it vary well, keep on. You will gain courage and improve. It is as much your duty to entertain others as theirs to amuse you.

ot waste your time in talking so you sink your own moral nature by so doing and you are perhaps doing great injustice those about whom you talk. You may not, probably, understand all the circumstances. Were they fully understood, you would, doubt

Spunoron said in a recent sermon: "The worship of the golden calf is prefty general now. There is too much howing down and cringing before it, in all classes of society. No and of dodges are tried to get a screping of one

GEN. John A. Sutter, the discoverer of gold a California in 1848, died in Washington, June 19, and was buried last week in Litis, Pa.
Though revealing untold treasures to others,
he died in poverty, having even been deprived
of his claim to his own land on which he found the gold

Gon did not take up the three Hebrews out o the furnace of fire; but he walked with theus in it. He He did not remove walked with these in it. He did not remove Daniel from the den of llone; he sent bis angel to close the mouths of the beast. He did not, in answer to the prayer of Paul, remove the thore in the flesh; but he gave him a sufficiency of grace to sustain hi

It rejoices our heart that the good Lord h given us so many true friends and whole-scoled

LET us set a guard muon heart and hip so that ricisutudes of experience, the white fing of Christian purity and manhood may ever float in triumph upon the unscaled battlements of the Gibrelton of the

JAMES Presump Clarke, of Boston, said in recent sermon, "I trave noticed that man holfree religion are often just as bigoted as the most orthodox. The modern school of German and English meterialists, who know nothing in the universe but matter and force, are the ner rowest fenatics whose books I meet with. The despise every one who believes more than the

No liquor liceuses have been granted in Potter County, Pennsylvania, since 1860, and here are the effects: 'At a recent term of the court the district attorney informed the court that he bed no indetments to present to the grand ory; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at

Bno. Eshelman, accompanied by his wife tarted East the 8th, and will remain some time. Address letters to him at Elk Lick. Pa. until July 25th. They expect to take in Johns-town, Elk Lick, Meyersdalej Berlin, New En-terprise, James Creek, Huntingdon, Lewistown, robtrahare Wayneshore Lancoster Double Pipe Creek, and it time will permit, the Shenandoah valley before they return

WE are thankful to our readers for the encouragement which we receive from them Were it not for this we would often teel like uitting the task. But it is cheering, when reason turn his back upon all that is good and ooking through a large mail; to open a letter written in a legible hand, which evidences care and literary taste, in which the writer express sympathy and then closes with a "God bless you in your noble work." It sends a thrill of gledgess to the heart, for we see that some warm, loving heart feels for us. We, like Paul, thank God and take courage

> Naves write an unkind word of a brother much less do so for publication. Words of ridicule, of contempt, of defemation and of onrisicule, of contempt, of defamation and of op-probrium, which you may be impled, as you think justly, to write, will some day all be re-gretted. If not written—if not published—you will test thankful some day. Always "the will by affectioned." It belongs to the religion we profess. Kindness brings no hitter tears when protess. Anothers unings to intert tears when memory calls up in review its various acts.— Write kindly, think kindly, speek kindly. Sharp, cutting, nakind, mords here too edges. Some day they always wound him who used

Can we, will we, turn our backs upon God's mercies, and calmiy, deliberately, choose death rather than life? Ob, that these feeble words might arrest the attention of some poor sonla re they make the fearful choice of which leads only to misery and death. The promise is only to the overcomer. "He that shall endure unto the end, the same shall be saved." Saved, eternally saved! Glorious pros-pect! blessed hope! God grant that the glad words be said unto no at he the joy of thy Lord." st, 'Enter th

Bao, D. M. Miller will again visit the Min-nesota Mission field in September, the Lore willing. We are glad to see such men as Bro Miller go forth in the power of God's might We love to labor with him. Zeal, dilige numble boldness and common sense, are excellent humble boldness and common sense are excellent equipments for those who go out to introduce a whole Gospel. It is useless to "sugar-coat" the truth to such an extent that people simply go to sleep under it. It needs laying bare and rubbing in, and this brother M. is not onwilling to do, though money preschere do fume and pet. God bless him and all such as are uno promising in the trath of Jesus!

THE revival which we need is a ravival which pente; which tells the truth and sticks to its promises; which cares ore for a good character than a fine cost which lives in the same direction that he praye which denies ungodly lusts, and which can be trusted in every stress of temptation. A revi-val which will ewesten our homes, and chaster our press and commerce from reguery and rotteness, would be a boon from heaven. A regries its olacty free freeza and wasse-social our grees And committees room, requesty man weekers. And our total field wertnesser, it is a relations, would be a how from harmen. A re-western the committee of the thirting heather and circum. Thought you may along his allithe consciences to all, it what the names can the failing tear of gratulous, by, thy, "lead and prings for. The world weekers then do bely analysis, if we faint not, we will meet on the its more Chrisioblic men and women. The other slows, where heat are forever machiness, providing it needs in one semonic in those.

A PROMINENT Bishop of the Eniscopal church

"I have come to have considerable doubt and great anxiety about the teaching of the chil-dren as it is carried on to-day. International series of question books; irresponsible and ill-educated Sunday-school teachers absorbing the duties of pustos, purents, and sponsors; the Sunday-school made a substitute for the church, with its own service hook, and with the ques-tionable accompaniment of prices and pic-nics, -teod to nothing safe or certain, definite o

WILL YOU HELP?

BY the Providence of God I am enabled to go beute for a brief period; therefore the du-bes and labors of conducting the B. AT W. will st wholly upop our estsemed brother S. J. H. To produce a good paper—to give the public only that which will lead to nobler and better lives should be the chief concern of those who have charge of the press. These thoughtwe try to keep before us, and, though we some-times feil, we feel that the Lord has indeed lessed us; and 'not only us, but many others; for the past will attest that we have performed only a small part in making our paper a nies senger of grace. Our army of contributors have labored feithfully, not with the hope of present reward, for we could only give them our thanks and pray God to show them many favors. They have done well; and we how our selves in all gretefulness to our common Father for those mobile; self-denying workers in the vineyard of the Lord. We invite you to cou-tinue your work with us that we may he "warkers together with him in meking known the way of salvation." Send weighty arguments in behalf of pure Christianity. Send epistl commendation if necessary, to rescue the faint and drooping heart. Send the good news of signers resqued when they have sefe landed emong the people of God. Send "geme of thought" as well as those with hunks.

Then help our brother in my absence to forth a sheat in Saming letters of love and h ness. Give him your prayers, your heart-felt sympathies; and if he blunders, tell him in the spirit of Jesus. We are charactered for our Work, and why should we not he? It goes out to many who are not of us, and to those we are anxious the B. At W. should be no stumbling-block. Therefore let us write only such things as would "persuade" men and women to do hetter, The grees of our Lord Jesus he with you and a H. M. E.

FORGIVING

A NYTHING can be carried to an extr A Forgiveness as well as anything else may e abused. We are to forgive as we desire to be forgiven to do to others so we would have them do to us: This is the law of forgiveness de fined. If we are the right kind of characters we will not willingly, premeditatedly do that which is wrong to any one. If we wrong any one it has never been a premeditated act, in an unfortunate moment when the flesh had control of us and circumstances called out that which is evil in us. For mistakes of this kind we ask forgiveness, and are willing to forgive others who make the same mistakss. But if a person steal from us, or slander us we want to "fruits meet for repentance." Those are premeditated acts. The stolen goods must be retorned and the slander confessed before we can have any right to forgive.

If we have anything against our fellow-man If we have anything against our sector-man, some persons any, "forgive him, can-you not forgive him?" Our forgiveness can neither sare nor condemn any one. If he mer-its forgiveness and does not got it, he is just a good in the sight of God, if not even better, than though he got it; and if he does not merit forgiveness, be is not made any better by our forgiving him-

It is our firm conviction that no o admitted into the saints glorious inheritance who is not there by virtue of the petition, "Forgive us our debts as we forgive those in-debted unto us." The idea of Heaven being a debted unto us." The idea of Meaven beaus-place where premeditated crit yould be forgiv-an on the simple condition of being asked for would of itself captess that it had too little ab-horrence of evil to be a place of perfect purity.

OPEN ELECTIONS

DERHAPS we as a body have the most de-I fective system of holding elections knows among civilized nations. That it is very de ficient seems to be pretty generally admitted; and while this is a fact, we have no anotherms to harl upon those who introduced it, nor those who still plead for st; for we believe its founders were honest and did according to the best light before them and in them. But notwith tanding the age and popularity of the present system, we venture to suggest some improve ments, or perhaps a better expression, a sub

I. All elections should be by ballet: that is each member should write his choice upon a piece of paper and deposit in a place designated by the congregation. (In some places the hallots are collected in a hat.)

- 2. These ballots or tickets should be read be fore all the members present
- 3. Only persons who have a majority the votes cast should be declared elected.

We shall take up these points in their order. First. All elections should be by ballot. 1. It saves time. All can write at the same time. We have known a whole congregation to write their tickets, deposit them and have them read in six minutes, whereas by the old method nearly one hour would have been or urch at this place has tried this proved system ever since its organization, and we do not think it could be induced to yield it for the old system. 2. Members express their judgment more freely, thus giving solidity and unity to the work. The fear of man is taken from their hearts, thus giving more room for "the fear of God." We have known persons to abstain from declaring their just convictions lest their vote might be construed by the elders as being selfish and unmanly. 3, If voting must be done secretly, it should be done so b tween God and the voter alone, and not between the voter and a past of the congregation. 4, That which is 'right for elders to know in voting is right for all the members to know thence if voting must be ping roce let it be done before all, not a part of the body. But we insist that only by ballot can a just and fair expression be had is an election. "How about elections in the past ?" queries one. Paul says "forgetting the things of the past let us press forward," and osay we. Our plan is not retractive,bence will not affect any of us. There is no danger of any of us being unministerized. Let us rest in peace on that

Second, All bailots should be read before the ongregation. We have seen this tried in the congregation where we are permitted to hold fellowship, except in the elections, of elders ministers and descons, and have found it to ork admirahly, and we hope the day is not far distant when our hallots will be read openly in all cases. We have tried it in the election of trustees, delegates, &c., and Inever heard of any one being burt become he was not elected nor that any was made hanghty because he was Our candid convictions are that the soul that is truly horn of God and has charity and grace ruling in the heart will not be exulted nor hurt in an election. Only such as have not put away childish things are likely to have their feelings annoyed by hearing the votes read. If they were once aducated to hearing hallots read they ould soon have better feelings. The Standing Committee thus chooses its moderator m clerks, and we commend it for its wisdom

"But suppose a man is almost elected," say "would it not either puff him up or pull down?" Not if he he truly the child of him down?" God. It may ennoy him some-may arouse his feelings a little, but God's grace will be sufficient if he but trust him. If he be pulfed up by it, the church should be thankful for finding out that he has such a heart; for it proves that he was not qualified for the position. A proud heart should never be given power in the church. If our ballots had always been read perhaps some proud hearts would have been detected in time to prevent their call to place and 'power in' the church, and thus been far better for the cause of truth and religion. the reading of ballots will detect the corrupt beart, then by all means let them always be

But we are not of those who think ill of a ecause he wants to preach. Unless a man wants to declare the Gaspel-unless he do it

willingly he will have no reward. Preaching is a divine work, and surely it is not wrong to want to labor for the good Master. There cerinly is a difference between desiring to preach the Gospel and being exalted by vain thought One is of God, the other of Satan. One is past and right, the other evil and obnoxious. therefore invist that all ballots should be read openly: 1. Because it is right. 2. Because it is fair and just. 3. Because it is profitable. 4. suse it enables each one to see himself as others see him. 5. Because it inspires confi dence in all the members towards the elders

Other reasons might be given, but we forhear. Third. Persons trhe have a majority and not simply a plurality of votes should be de clared elected. How can this be done? Let the first ballot be informal. If no one has a majority of all votes cast, then select the two or three highest and let the voting he confined to them, and if after the second hallot no one he a majority, then set the two highest sport a were Justus and Matthius-and vote again. In care of a to aubmit the propriety of retaining both; or if considered best, continue to vote nintil one or the other has the mejority. But I think I can hear some one expressing fears that the defeated candidate will cause trouble. I am aware that too many of us are frightened from good and true principles by that ghost "trouble," yet it should not he so. We chould never court our fears nor feed our misgivings. This is why we are brought into trouble. If a man will wage war ou the church and strive to cast out the peaceful dove that should dwell in all congregations, because he was not elected. then let him fight; for it only shows that he would have opposed the church had he been given position; and it is far better that he is where he is than if he were an officer. If we will keep right principles before us we will care nothing for supposed troubles.

We believe the course suggested would prove a blessing to the church, though it might or some agitation in order to establish it. But what good thing has not been compelled to fight its way up to the throne of God? We are not so lost in enthusiasm ever this just mess ure as to forget that it is susceptible of im Perfection is not claimed for it; but that it is superior to our present method we holdly assert. A reform so sweeping in its baracter would hardly receive the universal approbation of the Brotherhood at this time: but we believe soomer or later it will receive a trial all over our Fraternity. We want our tried and true standard bearers to look at this with an unprejudiced mind; and if they can aid in the noble cause of right and justice we shall welcome them to the burden. Our columns are open for truth on this subject, but not for ex es for disappointed appirants for position and power. O for the divine rays of the Sun.

PRESENT AND ETERNAL LIFE.

of rightenumens!

CUPPOSE each reader may truthfully say of himself, "My mind, hody, perentage, rank, and surroundings are inferior to none. It is within my power to be the greatest orator, state: man, military officer, or poet that has ever liv-Suppose we should each attain to the very highest piunacle, could we hold our honor forever? Have not the most illustrious fa vorites of other ages long age turned to dust, and what good does the world's praise do them now? What good will it do us when our hadiehave turned to dust and our graves grown green if the world should never have known a greater than we? Need we he astonished that Alexander went when at the summit of his ambition? Would we not have wept too? How much greater the ambition of an humble child of God inspired by the hope of sternal life where sorrows and trials are unknown! If there be anything sublims or glorious in worldly achievments how infinitely more so that fame which reaches into the eternal world, triumphine over death, hell, and the grave.

Is he not the greater character for whom death has no terror because his life is hid with Christ in God? Is not that a poor inheritance which we cannot possess after death? "What shall it profit a man, if he shall gain the whole world and lose his own soul?" "What shall world and lose his own soul?." "W a man give in exchange for his coul?"

TOO MUCH ON DRESS.

OME of our editorial buthren as well as O others have expressed the opinion that we publish too much on dress. We wonder what they think they are writing about while they are contradicting our views on this subject. We insist that the principle of non-conformity, as defined by A. M. should be obeyed. Those who think differently say so and use about the sam

unt of space to do that. If some brethren who make a boast of being "liberal" on "non-essentials" would not encour age a pulling away from established principle which they admit are in harmony with the one pel,and therefore safe, it would not be necessary for other papers to say so much on these ques tions. But as long as some of the leading ed-itors tell their readers that "the goupel is as ailent as the graye" on the "caps and cost tells, in that way teaching that every one has a righ to do as he pleases, we shall feel it our duty to urge the doctrine of "Modest Apparel" and the "Sign" as the only clothing and covering con sistent with God's injunited Word

Right here we want to mention a few thing pe do not like

. 4. We do not like to have our brethren on sume the questions which they admit are in dispute E e., that "the gospel is as silent as the grave" upon these subjects.

2. We do not like to hear our brethren speak and write about these things in such a disrespectful manner as to call it the religion of "cans and coat tails

3. We do not like to be misrepresented by tho disregarding the established principles of the church on dress and the covering, by them assuming that we regard, nothing else essential but conformity to these principles. We do not like this because it is utterly untrue, and we have no reason to doubt but what those who eay so know it too. Our observation teaches on that conformity to the world of drive shows in unmistakable to rins which we esteem highest, and that if we allow the world to control us in our dress it will control our morals also. If Christ should appear to person as he did at one time, how many of his worshipers would be willing to go with him to church? We have often wondered while looking at the audience in some of our fashionable churches whether they would not leave the church if Christ would step into the pulpit to instruct them? If Christ should expear just as he is revealed to us in the Scriptures, how many would want to take him into their society? Then, too, I have thought what a spectagle it would be to see the meek and lowly Lamb of God walking arm in arm along the streets of some of our fashionable cities with some high toned professor, arrayed in richest black, a silk etovenine hat on his head, and a gold-knobbed case in his band. Be hold the contradiction of character! The church and the world were two things in the time of Christ and the apostles and five they will remain so long as beaven and earth stand.

PROMISE UPON PROMISE.

A BOUT four or five mouths ago we and A ed that on the first of May we would have ready for delivery the Bible School Echoes by Brother D. F. Eby of Lanark. A contract had been made with a music publisher in Chicogo to have them done till that time. But she the time the hooks were expected to arrive a came stating they could not p letter came stating they could not posi-ibly get any ready for two or three weeks after the time set. And so we have been disappoint-ed from time to time, and not only we but scores of others whose orders for the hocks came in as soon as the sunouncement was came in as soon as the announcement was made that the book wis in the hands of the publishers. We have been looking now every day for the books for two weeks, but they are not here yet. We do hope before we send out the next issue of the B. at W. that the hooks will have been received and all orders filled, nd this bailling be ended.

Basmon leaves this week for Calife

BRETHREN'S TRACT SOCIETY.

CENTRICATES ISSUED.						
Z. T. Livengood,						
J. J. Files, 5.00						
Elias Fike 500						
S. J. Fike, 509						
A. Livengood,						
Cyrus Wallick,5,00						
Total to date,						

FROM OUR EXCHANGES.

PETER AND JOHN

"And what shall this man do?" John 21; 21. Orrather what shall become of this man? The speaker was Peter; the spoken to was John the sloved; the occasion was nigh the time when the Savior was to leave his disciples and go to the Father. The feeling that prompted it was that of brotherly love, the emotion which glone hould prompt the child of God to speak. In the Christ-life none liveth unto himself, uor seeketh his own good, but each lives nuto God, and seeks his brother's good. John had always been the companion of the Savior. When at service he sat by him; at meals he ate with him, and when reclining he tenard on Jesus' bosom. Now the Savior is about to depart from them, and they should see him no more. All their hearts are saddened. If the stout heart of Peter felt and, what agony must gentle John have experienced! What shell this man do2

This same fellow feeling is still a part of the religion of Jesus. When you are sitting in your comfortable houses, at your bountifully supplied tobles, your religion should prompt you to ask; "What will brother John do? He is poor and his house is old, and his children are sickly. How sad they most all be."

And as you are driving to your church in ine, comfortable huggles and carriages, if you can find time to think of your poor neighbor who has almost too far to walk to meeting after a hard week's work, it will be so evidence to you that you have some of Peter when he asked: What shall become of this men?" And if your thoughts will lead you to drive around by sister-and take her with you because she is too feeble to walk, it will be worth as much as a week's prayer to her. But if you should be moved with a spirit of

elf-superiority, in which you think of your brethren as inferiors, and wonder how they can be good and yet so poor, or so unlarged or so shabily clad, beware lest you be told: "If I will that he tarry till I come what m that to thee?'

In the Independent of June 24th, the Rev. Edward P. Baker, of Portland, Oregon, sug-gests a compromise between Free Baptiste and Pedo-Baptists, as follows: Let the transaction of our Savior's blessing little children be made the basis of an ordinance which might be termed infant consecration, to take the place of infant sprinkling or pouring. He says there a wide-spread feeling, even among Pedo-Bap-tists, that a person having been converted, ha should thereupon be haptized; and that the pri-or sprinkling such an one may have received in infancy is no sufficient and proper substitute for that water haptism which, according to the uniform New Testament, should follow behive-ing." On the other hand, he says, "all devont ing." On the other hand, he says, "all derout Baptists recognize the propriety and duty of covenanting with God in behalf of their chil-dren," and of marking said covenant by some "external form." He thinks the adoption of

"external form." He kinks the adoption of this comprenies would care two visit, there-fore, beades, in the way, "wa unstreedingly to chain in the aboy of Christ would be haded." became the work of the control of the control point of view, it is significant, to say the least, and points to a fouling of numes to the subject of Impliem in their quester, which is the loss assumance of any latter union aboven affection-tost and immericants. The writer is mataten, however, in supposing that there is any accesssity of inventing a new ordinance to serve as the hasis of such a union. A better comprothe haus of such a naron. A better compro-mise would be for all of a to agree to hing and op our children in "the nartare and admonition of the Lord," as the Apostle Panh has evictimed. This would meet all the demands relative to parents' correnanting with food in helself of their children, and a better generation of chil-DANGO RECES TER WERE FOR CLIEBTERS, DOI TO LEE LOTS," TO THE ABOUTE FURD has eyellowed. Will risit several chancels in Ohio, Inclinate and This would meet all the channels relative to lower, and consequently will not leave Omnho person to the Common than the Common the Common the Common than the Com

HOME AND FAMILY.

Hustands, love your wives. Wives, submit your-sives onto your own hashands. Children, obey four parents. Fatheren, provide not year children to wrath but bring them up in the nurture and ad-sociation of the Lord. Servants, be obedient to have that are your mesters.—FAUL.

CONTENTMENT.

Come, contentment lovely guest, Reign unrivalled in my broast. Thou alone wilt do. Thou alone want fill the soul! Every passion cants control. When the stormy billows roll, Thou canet bear me through.

othing on the castb below-Nought that beaven can heatow— Fills the soul with peace, If contentment is not there;

All is dreary, dark and bare She alone makes heavenly for She alone is bliss. ent will not abid

In a soul poffed up with prid Neither will she stay With a soul dedied with lust:
For with him who is unjust:
He that covets she'll not trust,
But will free away.

Hypocrites who sueak around, Hunting fiesh on Holy Ground Peace will hever find. He who covers up his sins, Lo! his terment then begins, He that's fary never w

True content of mind-All the lordlings of the earth-

All their bondings of the earthAll their boants, what are they worth?
Nothing but a show!
All their wals and gaudy dress,
All their valu and gaudy dress,
All is epleasifd wretchedness—
Peace, they never knew.

In humlitation low,
Where the heavenly virtues grow,
Where the heavenly virtues grow,
There contentment's foint
I will treat this levely valle.
And the living breath inhale.
Catch the doors from the gale,
Richly spread around.

Where there is no sin concealed
Where there is no sin concealed
Where the heart has been reves
There content is near.
Whose will his situ confeen,
Live a life of rightsousness,
God that soul will surely bless,
Peace will soon appear.

Where no vulture's eye hath seen—
Where no Ron's whelp has been—
Resignation's vale—
Where thereish is crucifed—
Where the selfish will's denied contentment will slide There slone will dwell,

KISS AND MAKE UP.

WHAT married life needs to give it nev W tone and sweetness is more of the man-ner as well as the spirit of the old courting days. The beautiful attentions which before arriage were so pleasant are too often forgotten afterwards. The gifts cease or come only with the asking; the music dies out of the voice; everything is taken as a matter of course. Then come dull, heavy, hard days to the unhappy souls that have solemitly promised to "love, honor and obey," etc., and the consequence is they begin by wishing themselves spurt, and are not always content with the mere wishing.

are not aways content with the mere wishing. Very much of the pleasure of containing is derived from the constant attention of the putter to case other. The effection for each other twices evinces itself in every possible way. Every unstence is gitt-edged with confilments each of the second of the confilments of the confilments of the confilments of the confilments. spoken in tender toned. Every look is a con-fession of love; every set is a new world in the exhaustless vecabulary of love. Oifts and persanal sacrifices are the more emphatic express-ions of the spirit no language can fully articu-late, no devotion declare. It is a fact that devotian declares itself continually in word and acts. At the touch of Conid's wand the language grows more rapid, and the finger's gen tler in their touch, and the voice more musics Love is very like the jet of a fountain that lespe heavenward; if denied its natural outlet it coases to flow altogether. The love of courtship can be made bright and hessiful through marcan be made bright and hasnified through mar-ried life by giving it otterance or expression in words; and the more it is allowed to flow out in delicate detactions and noble, helpful services, the stronger it will become, and the may astin-tying. The benestiful statestens of a bushness refrush, brighten and make the wife strong-hearted and ken-nighted in every thing pertain-ing to the welfort of her keone or her bushness.

The home is home only when pervamarriage vow should not be made once for all the altar, but should be kept by hushand and

wife "till death do them part." Husbands, talk to your wives lovingly as i the early days of courtship, when you wished to win their affection. Wires, most every show of tenderness from your husbands as you did in the beautiful days that linger so pure and sweet in your memory, and your home will be e type of that heavenly home that only is promised to

those who love.-Sel. TEMPER AT HOME.

HAVE peeped into quiet "parlers," where the corpet is clean and not old, and the forraiture polished and bright; into "rooms," where the chairs are deal and the floor carpet less; into "kitcheas," where the family live and the meals are cooked and esten, and the hoys and girls are as blithe as the sperrows in the hatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servant nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that make life nor station, as tone and temper, that make lift joyous or miserable, that rander homes happy or wretched. And I see, too, that in town on country, good some and God's grace make life of what no teachers or accomplishments, on means or society, can make it, the opening stave of an everlasting pealm, the fair beginstave of an evertasting postin, the fact begin-ning of an endless existence, the goodly, med-est, well-proportioned restibule to a temper of God's building, that shall never decay, wax old, or vanish away.—John Hall, D. D.

THE CHILDREN

THEY are helpless and innocent; the heart aches for them. Would that we were as innocent as they. But the tired and over orked parent will fret and scold at their every fault. Each careless action and little failure is fault. Each careless action and little failure in tracted hardly, as if we older ones nover make mistakes. Why oxpect the little ones to be men and women? Why speak cracily, when a gratile, reproving command will do? Why soold, when calm, firm, sweet words will win? scold, when calm, firm, sevent words will war Do not stand on your dignify; unbend your scol; let pity and love role. Kindness is of pleasant remembrance. But to lay your darling away with recollections of sharp, load words, and basty, uncalled for hlows, will bring out the property of eyes, with a long errear of impatience like acid and wormwood to flow into the cop of memory! How smell, how trifling a thing will cause a How small, how triffing a thing will cause of child to shout in gladouse. A small, a stoy, a carea is all it costs to kring it joy. Give those to the children sown, before the dark crif days show the children should be a simple should be done with smiles. Part from them affections also. Pert from the or be dwth kiness and bleei-ings. Never let them go with sharp, bitting proveds riaging in their new. Hosh them to proved from the sharp of the sharp is the control of the sharp of the sharp of the control of the sharp of the sharp of the control of the sharp of the sharp of the salkhest themselves askep now. At least let

sobbing themselves asleep now. At least let the dear ones have a happy childhood to rememthe dear ones have a barpy childhood to remuns-har, the weet memory of which nap peclouded future can affece. Repress wild, noughty li-cesse, but let the little, giteful heart overflow and sing with fee followers of imponent toy. To over-indulge in to spoil, but true love never spoiled a single child. a Tell them all about Jess. Teach them to

pray, and pray with them. God bless the dear, sweet children. How many millions of them arrayed in white will shine and sing in glory! - The Christian.

GO AWAY, SATAN, GO AWAY!

A LITTLE girl sat upon the large stone d A step of her father's homes, and beside her was a boy of about the same age. He had been cating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight, then turning back to his playmate,

"Give me your apple, Katte, mine is all "Not now, wait a little," was the reply,

But the greedy little fellow, not willing to wait, took the apple up, torned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it, but he w

happiness. And the parting words of love from the wife gives the bushand new courage as he goes forth to meet the trials and difficulties of shows at once upon her feet with one hand

raited, apparently to strike the shrinking form bes.de her. But the hand did not fall; and as she stood, her face and form showing the stroggle within, I prayed that she might not be too strongly tempted.

ment more, and her voice fell on my

"Go away, Satan! Go away!" The mother within the door heard the words

The mother within the door heard the words too, and coming out saked what they meant. A blinch was upon the brow of the ctild, but it was humility and shame that caused it, while with drooping head she answered, "Sutan wan-ted me to strike Freddie, but I didn't. The mother drew her within her arms and

kissed her, saying: "That is right, my child, esist him and he will flee from you. resist aim and he will fice from you."
Would that all might learn in childhord to resist the power of temptation by the help of the Holy Spirit! Truly the world would be better for it —Sel.

A HINT TO BOYS

PHILOSOPHER has said that the true education for boys is to teach them what they ought to know when they become men. What is it they ought to know, then?

1. To be true; to be gennine. No education will be worth anything that does not include this. A man had better not know how to read -he had better pever learn a letter in the alphabet, and he true and genuine in intention and action, rather than being learned in all sciences and in all languages, to be at the same time false at heart and also counterfeit in life Above all things teach the boys that truth is more than riches, mure than culture, more than

more than reces, mure than enture, more than earthly power or position.

2. To be true in thought, language and life—pure in mind and in body. An impure man, young or old, prisons the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the leners of old, who were banished from society and com-pelled to cry "unclean," as a warning to save

others from the pestilence.

3; To be unselfish. To care for the seeling and comforts of others. To be polits. To be just in all dealings with others. To be generpus, noble and manly. This will include a gen-uine reverence for the aged and things sacred,

une respectes for the aged and things secret,
§. To be self-reliant and sulf-helpfal even
from childhood. To be industrious and sulsupporting at the earliest proper age. Teach
them that all honest work is henorable, and
that an idle, nucleus life of dependence on others in disgrecuful.

ers is disgraceful.

When a boy has learned these things; when he has made these ideas part of his bring, however young he may be, however poor, or however rich, he has learned some of the important things he ought to know when he becomes e.m.. With these four properly anstered, it will be easy to find all the rest.

Be very careful in your promises, and just in your performances; and remember it is better to do and not promise, than to promise and not perform.

STIJ FALLEN ASLEEP. SR Blowed are the dead which districts Lord witten, 14: 12.

Distancy custom Reads be superior from vertypicity else, written or side of the pages, and book, (i. jun, not expering the fire-th, but give, gift the most imposton facts. The following contains all the considerancy program in minutes: If was of decade, I had been an or of each, J., Marine or, comp. of death. A. What not below the contains a superior of the contains of the contains J. Western, which pages have been deep. The United with the charac-an and where. 30, Burdel when and where, 1,1 Proppil provide an only below, which produces in the contains and the con

EHNBR.—Near Dunkirk, Ohio, June 18th, 1860 Sophia, wife of Reuben Zehner, aged 67 years, the months and 20 days, She was a consistent member of the Proshyterian faith for 51 years Fenaral discourse in 'the Brethren's chus the writer.

BURGH.—In Dunkirk, June 38, Mrs. Blizabeth Burch, aged 75 years. Funeral services in the U. B, courtle by the writer.

Boston B, the writer.

HODABAUGH.—Near Williamstown, Ghie, July
Tada, 1998, Henry, no of hrother James and sater
Albe Rodabungth aged rimeths and so days.

Foursel service in the Breitman shade by the
Foursel service in the Breitman shade by the
their audience in held of the grief-strucken
parents in the loss of their only shade by the
parents in the loss of their only frame such after

S. T. Becimmus.

FOLCS,—In Longmont, Colorado, Jone 58th, after a short filmes of Pleurisy and Typhold fuder, Hannah, wife of brother Solomon Fulck, aged 35 years, 2 months and 5 days. J. S. FLORY.

OUR BUDGET.

-Your record. -fe it true!

-It is sure -Sure to be made

You are making it. -Yes, making it now.

-What shall it he? -True or false?

-Much depends on you -Walk uprightly and soberly.

-Brave men are always needed. -To succeed one must struggle -Step in the right way and live

-No easy place this side of the grave -An ungmarded thought is ruinous:

Beein at the bottom and climb up They are too lary to de honest work,

To go any other way is dishonorable. One step only often decides our destiny. -He that climbs up another way is a thief. -There are many who steal their honors.
-Guard thoughte, tongue, hands end feet.

-If one gains true honor be must be a true Pride has two seasons; a forward spring

and an early fell. -Are we obeying the marching orders from

er great Captain -He says "Go!" By our means, or else in person, we must go.

-Will you send your contribution, or leave your home and friends to labor in foreign fields which?

-If you boast of a contempt for the world, oid getting into debt. It is giving to gents

the fange of vipers. -A letter timely written, is a rivet in the their of effection; and a letter untimely delayed

is as rust to the holder. -Philip Henry said: "There are two things we should beware of-that we never be asbamed

of the Gospel, and that we pever be a shame to -Anna Dickenson is reported as saying that she will never marry until she can bake a loaf

of hread, and that she will never bake bread while she has her sensor. .- "My son," said an 'old man, "beware of prejudices, they are like rate, and men's minds

are like traps; prejudices creep in easily, but it is doubtful if they get out." -There is not a book on earth so favorable to all the kind and sublime affections, or so

enfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as is the Gorpel. It breather throughout mercy, beaugnlence and peace. -The heart will commonly govern the head,

What a confusion when the head determines to be master! What a pride in being able to say, I am master of myself; my head roles. Such persons accept the tragedus of life; and the grant blessings also pass them by.

-Bad thoughts are werse enemies even than are tigers; for we can keep out of the way of are tiggers for we can keep out of the way of wild beaste, but had thoughts win their way everywhere. The cup that is full will hold no more keep your hearts so full of good thoughts that bed ones may not find room.

-A sour, complaining, fault-finding, sort of —A sour, companing, laboraming, saveraligious literature or raise a morbid teste in those who read it for that out, of tuff, just as the trisky novel of the times create an appetite which they stone can supply. The former products a leanness of coal, as the latter does not not appear to the companies of coal, as the latter does not not form. poverty of mind.

-A wise man will never rust out. as he can more and breathe he will be doing for himself, his neighbor, or for posterity. Who for himself, as neggiber, or for posterity. Whe is old? Not the man of energy, not this day-laborer in science, art or benevolence, but he only who suffere his snergies to waste many man the springs of life to become motionless, on whose hands the houre dreg heavily, and to whom all things wear the garb of glaos

-If we would live well, we must have before us an object worthy of our best efforts. A Christian home is such an object. True man-hood finds here full play for its mobilest in pulsee and efforts. This was, the pride and glor of the patriarcin. This the Bible holds up be fore us as the crowning glory of manhood. A kinds of business, all manly schemes and enter-"EXTENS—In the Bigs bligs cherne (Supplementary Company), from the Bigs bligs cherne (Supplementary Company), from the Bigs cherne (Supplementary Company), from the Bigs cherne (Supplementary Company), from the Bigs cherne (Supplementary Company), from the Supplementary (Supplementary Company), from the Supplementary

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell

awaring quantions, drawn from the Bibbs. In as der to promote the Truth, all questions aboud be brief, and clothed in simple language. We shall assign questions to our contributors to asswer but this does not exclude any others writing upon the same topic.

Will some one please explain Revelations 29 Will some brother or sister please explain the Rh verse of the 14th chapter of St. Luke Rilley Stung.

Please explain Generic 6th Chapter and 6th verse.

And it repented the Lord that he had made man
an the earth, and it grieved him at his heart.

WILLIAM B. GOODBICK.

Is evil an independent, self-existing, eternal principle or power, or was it created?

J. RANGOM.

Please explain let Coriuthians, 4: 24, which rends thus: "Let your women keep tileace in the churches: for it is not permitted unto them it speak but they are commanded to be under obedit coce as also soith the law."

Launa Bacon. In there a beptism of the Holy Good?
While to the telestromy of Jests Christ, and will be the telestromy of Jests Christ, and will be that the test through an edited in Rev. 1921.
Will some one please explain 1 Cor. 2127. Does I'vel mean that he will not est mest of any kind it, to finded his brother; or meat, that heat less offer-BLMAN JACIGION

Will you please explain how? se brother or sister please give a definite

answer on Matt. 3:12,especially on the word "floor".
MANY Preserv. Will some one please give light on Matt. 5121-24
D. W. C. Row. Mather; is, which reads as follows; "When yo therefore shall see the abomination of desciation, spoken of by Dinnes, the prophet, stand to the holy plans. Whose readeth let him understand?" Has seach taken place in the time that to pust, or is it yet in the time to come? S. W. Yov?.

SINNING AGAINST THE HOLY GHOST.

AGREE with Bro. Meyer upon sinning, or blusphemy against the Haly Ghost. I understand from the holy scriptures that when understand from the noty scriptures mass wasen a men or women know what is right or wrong hy the Word of God and do not the right, it is sin to them; and if they do not re-pent and should die in their sin, where (hod, is others as they would have them do unto them they cannot go, and are not forgiven in this we ld and they cannot be in the world to come; for God says the into the kingdom of heaven. So it must be when we do not repent; we sin against the D. W. C. Row. od says the unclean spirit cannot enter

REFERENCE TABLET .---

TROW PRIEST WORK

THE following language of inspiration sets forth in unmistakable, terms the saints' future inheritance and also the doom of the

Verse 3. "Trust in the Lord, and do good; shalt thou dwell to the land."

Verse 9. "For evil doers shall be cut off

but those that wait upon the Lord, they shall inherit the earth."

Verse 10. "For yet a little while and the

Verse 10. "For yet a little wone and the wicked shall not be; ves, thou shall dilignelly consider his place, and it shall not be."

Verse 11. "But the meck shall inherit the earth and shall delight themselves in the abun-

dance of pasce."

Nerse 18. "And their inheritance shall be Verse 20. "But the wicked shall perish and

Verse 20. "Into the worked shall persia and the enemies of the Lord shall be as the fat of lumbs; they shall consume; into the smoke shall they consume away."

Verse 22. "For such as are blessed of him shall inherit the sarth; and they that are cursed of him-shall he cut off." of him shall be cut out.

Verse 28. "For the Lord loveth judgm and forsaketh not his saints; they are present

forever; but the send of the wicked shall be out

Verse 29. "The righteous shall inherit, the

cked and the sinner."

Draw 2: 21. 'For the upright shall dwell in the land, and the perfect shall remem in it. Prov. 2: 22. "But the wicked, shall be cul

off from the earth, and the transgressor : be rooted out of it. Beb. 11: 8. "By faith when he was called o go out into a place (the land of Cansan, Acts

7. 4.) which he should alterwards receive (or, an inheritance, went," etc. Rev. 5: 9. "And hast made us outo our God ings and prints, and we shall reign on the

Dan. 7: 27. "And the kingdom and domiion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints or the Most High, whose kingdom is an everlasting kingdom, and all dominions

shall serve and obey him: S M Far Lanark, Ill.

RIGHT DOING

Therefore all things whatsoever ye would in should do unto you, do ye even so to the

Matt. 7- 10 THE word of God teaches that man owes a duty to his Creator as well as to his fellow man. Jeans says, "Thou shalf love the thy soul, and all thy mind" Matt. 28:1-37; Therefore we see that God requires man's love, and in John 14: 15, he says, "If ye love may keep my dommandments," "Commandments" is in the plocal number and includes all that he has nommanded through the inspired writers,

and is to all living ander the Gospel disper tion. The individual who selects and keeps sny one or particular class of commandments and rejects others of montesentials is like the one spoken of in: Matte 5: 26, that huilt his house upon the sand. We think there are some commands requiring particular attention, and the one at the head of the article is one of them; for, as before stated, some build too greak hope on it alone, while others who are very strict in observing the ordinances of the church stor, will far the sake of worldly gain; take advantage of circumstances to defraud their fellow men, and even their hrutbren. This ought not so to be, nevertheless we know fre that all our beloved brettern would do unto

GOOD ADVICE

A. B. WOODWARD

MY son, don't be in too great a bursy to ac-cept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you ever notice, my son, that the man who tells you be cannot believe the the man, who bells you be cannot believe the Bible, is usually able to believe almost any-thing alse? You will find men, my you, who turn with horror and stret disblaff from the Bible and loyfully sentence the teachings, of Bible and loyfully sentence the teachings, of Bible and loyfully sentence the teachings, of my a critized country and jam age of wisdom put a critized country and jam age of wisdom put a critized country and jam age of wisdom with the sentence of the country and the sentence of the most of the sentence of the sentence of the sentence will last you be my an affective most basis of the mill last you he my an affective most basis or and the

profess Buddhism who Buddha was, one of them will tell you he was an Egyptian sooth-sayer, who lived two hundred years before Moses. Another will tell you that he prought letter trom Phonoicia and introduced them in Green; trem Promision and introduced them in Green, at this will tell be not that the is a be smallful woman of Futber India, bound by the room, to make the state of the simulation, on the room of the minth degree and a behy shroph of Confusion; and the simulation of the silver from one will foundly simulated the silver from one will confusion that he was either a shrould of the silver from the silver (white the silver is one for the silver from th

of your failow-men. I don't want to suppress any inclination you may have toward genuine, first thought and careful, housed investigation, any con. I colly want you to you fill the great you for the present of the great of the great of the great of the great you have been greatly foundation. Before you cryst the bails a blondery house on a descript foundation. Before you criticise, condemit, and family refuse the work of considering you have been greatly conditioned that you know monthlying about it is a fit, and don't as a mins who is obled in juvery

be recompensed in the early; much more the old one. If ever you should develop into an leading a boly, plous life, and giving a good exwicked and the sinear. ""advanced" study, any soo,, just do that much
"advanced" study, and the part
Prov. 2.21. "For the upright shall dwell in for the next of on-Sol," and a reminding these of their days and the part

MENNONITE CONFERENCE IN OHIO

BY JOHN SHENE

CONFERENCE for the State of Ohio was beld May 20th and 31st, 1890, at Sherrick's Meeting-house in Alian county, Sir Bishops, seven descens, and twenty minisby Bishop Joseph Bixler, who made, among others, the following remarks: "We should re-

others, the following remarks: "We should re-nomber in the first place, the words of our Savior. Without me ye can do nothing.' We have met for an important purpose. We should remember that upon the watchmes of Zhoit there is an important duty and great re-sponsibility resting; that we have here in continuing city, that we should therefore be duty. We should be bound together in love and unite our efforts in building up the church trying to win souls for Christ, and warning the somer, that his blood be not required at our

saner, this tis blood be not required at the hands at the great day.

1. Should the Lord's prayer be used at the and of every public prayer? Ans. It should be used at least, ance, either before or after probability; no objection to using it every time.

2. By it right for a brother to take part in 4. Is it right for a brother to take part in or encourage anything that is no benefit to himself but an rolury to another? Ans. No, not even if it is a benefit to him. "Let no man seek his own, that every one another's wealth," 3. If a person desire to be baptized on the

bank of a river or at the edge of the water, shall the request be granted? Ans. The old way is sufficient: in the bouse or in the mater,

4. Should not the irconsistency of mighters allowing their members to marry out of the church, without reprod, he reserved? Ans. It is removed; it is not, allowed for members to marry and of the church.

5. What excuse has the church for not sanding the Gospel, to the Hashbeap Ans. She has pockers, i.e., If a brother has a note which he cannot collect, has be a right to say it? Ans. He has not.

ses to pay, he being more shie to pay than e other is to lose, what should he done? on. He shall pay; if not, he cannot he a the other is to lose, broth If a brother or sister joins a how long can be be members of the Church and also of the secret society? Ans. Till be has been almonished and have a reason,

able time to withdraw.

9. Can snything be done in District Con-Can saything be done in Destrict your forence that the Church may become more uniform in dress. Ana. Yes.
 Could we make any provisions for home missionary work? Ans. Yes.

Could we make any provisions for none-missionary work? Ans. Yes.
 No Bishop should be ordained without the content of the Conference. Ministers should also be carefully exemined before ordaining a

also be caretally examined among to the Birkop.

Applicants for baptism, both male and femals, should be questioned whether they are members of accret societies; they should be inacted as to the proper way of affirming. structed as to the proper way of affirming.

We should try to persuade the brethren to
stay away from the polis; not that we find
fault with our government, but for conscience,
and consistency's sake.

We should not be conformed to the world in speech, conduct or apparel, but seek for uni-

formity in the church. No brother should serve as a juryman on a criminal case. It was decard wrong to have lightning rods on huildings, or to have proper-ty insured. Wa should seek to be united in e bonds of leve and hear one another's har-ns. The use of musical instruments was disconraged; we should, secording to the admoni-tion of the apostle, "sing and make melody un-to the Lord in our bearts." It is to be fearer that we as ministers are not as zealous and that we as ministers are not as resious and faithful in domoishing the brethren and pro-testing against these things as we should be. We should all seek to be filled with the love of God which will lead as into obedience, and mitty. We should all remember our duty to "Obey them that have the rule over as and subleading a noty, plous are, and giving a good ex-ample; and, secondly, by admonishing sinner and reminding them of their duty and the pur-pose for which they were created, namely: to glarify God, which hawever, we cannot do by

a profe-sion coly, but by serving and worship-ing in spirit and in trate.

The brathren should be admenished to observe family worship, especially when brethran visit each other they should admonish one another and join in worshipping God. The ex-ample of an aged minister was commended was commanded who (said a certain Bishap) visited us, prayed with us, and reminded me of my duty, although I did not heed his edmonition immediately, I could never forget it. Oh, if we were in this way more spiritual, more cornest in building one enother up and in seeking to lead singers to God, we could do much more good,—Herald

THE CHRISTMAS SHEAF

THERE is a pretty and our nus custom in Norway. A pole is festened up over the door of the barns and furm-houses, and on the top ixtied a little sheaf of wheat. A traveller was for a long time puzzled to understand what it could mean. He did not know the language well enough to understand the answers of his peasants when he saked them about the sheefan he had made up his mind that the little sheef of corn must be no offering sat out for the use of Nigel, or one of the spirite of wind, water or storm, whom the presents of Norway more One day he felt in with a kind old Norwegian

One may be lette in writh a finish old Norwegian gentleman, who stoppied at the cume farm house and who spoke English. He saked birm the meaning of those 'mystericus chicavas of corn. He langued beartily at the threeler's guesses, and then the latest the latest the control of the langued beartily at the threeler's guesses, and then told him the little sheares were put out at Christmas time every year! "that the birds might have a merry Christmas." Every Christmas eve the old sheaf is taken down; and a frash one put up. (This Norwegian custom is worthy of imitation.

CHEERFUL GIVING

With all that has been cald about the bardening and belitting infloence of wealth, and truly said of too many rich men and womes, there are still cases not a few of very intelligent and conscientions giving. Obserful givers there are whom the Lord loves. and their love and devotion to the Lord's work are among the richest and most wonderful fruits of divine grace. If a man is known to be wealthy and at all liberal, the applications for canney in the aid of worthy objects become al-most donstant and are pressed with tireless pertuncity. When such a belonguered subject of divine grace hears patently every appeal, and with constesy and candor scale a knowledge if the case, and then takes it to God with the enquiry, "What wilt then have me to do?" we see in it one of the most signal triumphs of we see in it due of the most signal triumphs of divine gence in overcoming the natoral selfish-ness of the human heart. And such instances of conscientious giving, often in large sums, are becoming quite common. It is no discredit to correburch that it contains so many intel-ligent and liberal givers, whose sympathics are ligent and liberal gires, whose sympathies are not limited to themselves or their immediate surroundings, and whose giving is not for a sounding name, but for the gibry of field and the good of mankind. "Verily I say unto you, they have being reward," for in the great field of unestish Christian suterprize, "If a that sow-etch springly shell also rees paringly, and he which soweth bountifully shell also rees place.

tifully. We thought it would come some time, and there it is! Such a clamor has been kept up about the length of sermons, since they ceased to be of the great length of former days (for people generally complain most of grievances that don't exist, as, for example of the tyrany of creeds), that they have been steadily grow that don't exist, as, for example of the tyrany of creeds), that they have been stendily grow-ing "small by degrees and beautifully less." We have beard of "fifteen minute sermons," and others so short that the great preschere of former days would not have considered them say mone at all. And now a "Church without Sermons" has been established in New York It might as well come to that in some quarters at once. There are plenty of people who want Vers 28. "To righteon stall inshed: the loose or a denotery foundation.

"Only from this have the rail correct and in the content of the look of the content of the look of th A SISTEN

FROM THE CHURCHES.

And they that he wire shall shir brightness of the dirmament; and they many to righteenaness, as the stars for ever.—Dan 12: 8.

PENNSYLVANIA. Oakland.

Hope you are all well and happy. We are enjoying ourselves well in our new home. One has been added by haptism sizes we came. J. W. Bren.

MICHIGAN.

Sunfield. The brethren of Sunfield held their Love The brethren of Sunfield held then Love-feat on the 15th of June and it truly was a feast of love. The ministers present were Eld. Iranc Miller, Z. Alhaugh, — Flory and our home ministers. We also had a feast with a brother who had been sick for a year. He was brother who had been suck for a year. He was much encouraged and feels willing to go at any time. The church here is in love and union. The meather is very wet here. May the Lord bless us all is the prayer of your weak sister. L. W.

The Board of Home Mission of the North western district for the present year, beginning April 24, stands as it did the previous year, with April 34, stands as it did the previous year,with the district divided into five sub-districts, and under the supervision of the Board as follows: Sub-districts, No. 1, composed of the following churches: Richland, Braken: Sword, Grem Springed Seneces and Wyandott, in care of Abraham Begüly of Atties, Senece Co., Ohio. Abraham Beeghiy of Attics, Seneca Co., Onno. Subdistrict, No. 2, composed of Romé, Portage, Black swamp and Maumre, in care of S. B. Thomas, of Carey, Wyandett Co., Ohio, Sub-district, No. -3, composed of Engle Creek, Blanchard, Flat Rock, Silver Creek, in care of Blanchard, Flat Rock, Silver Crook, in case of J. R. Spoebt, Dunkirk, Hardin Co., Ohio. Sub-district, No. 4, Camp of Logan, Bugar Creek, Mercer and Lafayette, in case of Peter Durver, Lima, Allew GA, Ohiol Sub-district, No. 5, composed of Sugar Ridge, Swan Creek, Poular Ridge, Lick Crack, Daniel Shideler, Leipsic, Putman Co., Ohio. The missionary workers are to observe the following rules: I. The calls shall be made by the consent of the house-keeper of the church and sent to the members of the Board who have the supervision of mi sion work in the sub-district where the call originated, and it should be sent in early with a plain description where and when the proach-ing is wanted. -2. The evangelists shall be noed by the Secretary when and where to hold meetings then they will correspond with the meetings then they will correspond with the parties that made the call when they can fill that calls. 3. The solicitors who have been appointed shall send all monies direct to the Tresourer and report to the Secretary of the smount sent; also report every sixty days the amount subscribed and not paid. Joseph Rothrock, Dunkirk, Ohio, in our Treasurer, and the writer Secretary. By order of the Board. S. W. Lindowski.

(Primitive Christian please copy.)

INDIANA

Florida.

Wheat is cut and on stacks; is pretty good. Corn looks well. Health is pretty good. A lady in the neighborhood took sick and became much concerned in regard to her future state She was long ago convinced that the doctrine of the Brethren was right, sent for the elders and was received as an applicant. She is now

Milford.

A mistake occurred in my report of com-multion meeting in No. 25, 8th page. I think I said Vellow River had a Lore-fusic and that it was twenty miles from beer. I live in Tur-key Creek. John Sellers is the older and livein Marshall Co., and I am living in Kosciusco J. H. Milles.

distingtionary cause and account of the control of issionary cause and we can have more such

We were grieved when reading "A Few P. C. Eds. and Comments." Can it be that the dear old Primitive which we learned to love and read when a young and thoughtless girl under my father's roof would indulge in such express ions? I must say the perusal of its pages in youth was a help toward bringing us to Christ, but will such expressions as there be a help to-ward bringing our children into the fold.

Mackshurg. Mackeburg.

Our Love-feast passed off very pleasantly
on the 28th of June, the first ever held in Mad-sion Ca. S. A. Garber of Decating, M. J. Thom-se of Warren, and D. Sink and D. Markley of Adam Co., were our speakers. Two between ware chosen to the dearon's office. The hereby ren were edified and made to rejoice in the Lord. M. Myzas.

KANSAS

The present corn crop in Labetto Co., was never more promising. During the past few weeks have had an abundance of rain. Per to f peaches, apples and other smaller fruits, and of the best quality. We sympathizs with our brethren in western Kansas and hope they may y et reap good crops in future years. S. M. BURKET.

EUROPE .

Frederickshaven. Since my last letter I have haptized five more, so the church now numbers fifty-six members here in Denmark. Opposition is growing stronger since so many join in with us At our last haptism a crowd of rioters gathered at the water-side and made such a noise that we went back and returned in the evening to another place where we enjoyed peace and hap-tized undisturbed. One of the candidates was old and sick; had not been out doors for years and could not stand the least wind blow on her. Now when she wanted to be haptired with Christ she walked, supported by two

brethren, two miles and stood it well, praising God for his goodness. The last one I haptized was a young woman who is married to a cruel was a young woman who is married to a cruel drunkard. He gave her leave to go to meeting last Sunday morning but went home at noon and drove her from home, but he drove her into the water for in the night she was haptized For the first time, we have been advertised

in a newspaper by an infidel and slandered like the Primitive Christians were. I have made the Frimitive Unistans were. I have made response in the same papers in order to correct false charges in the church, and this warfare's just going on now. We hope the public atten-tion shall be drawn even thereby to see and know some of the touth and of the church My wife is very sick at present, seemingly near gone. May God help us all. We sak an interest in the prayers of all faithful, sober

brothreo and sisters C. Hops.

TO THE BROTHERHOOD

THE following is a copy of a letter I have sent to the New York and St. Louis new's papers. It speaks for itself, and I implore your aid in the work it is intended to scionaplie. With God's blessing may it be successful.

To the Editor of the New York Heralds.

Tou may have heard from time to time, of how the new settlers of Western Kansas have, during this Summer, hear soffering from drouth. The most of those settlers who went

drouth. The most of those settors who wan-into that country were poor, but with that en-ergy which is characteristic of new settlers, were determined to work out for themselves mere houses with all their accompanying con-forts. They had gone there from all parts of the settlement of the settlement of the settlement of the property of the settlement of the settlement

by the help of God, to be faithful to the true pectations, but are left in complete destitution The accounts we hear from these are truly heart-rending. We have in our possession let scorned the idea of soliciting out side aid, imploring us to send them support or otherwise starration would be the result. It may be inuired, how is it that such a state of things exist now when it is mid-harvest? and how will it be with them before next harvest comes in? We can simply say, God only knows. We state what we know to be true and implevery well thinking mind to inquire into fects and if found true as represented, let us be up and doing the good work of universal Brotherhood. Gro. W. Brsect. rotherhood. Republic, Green Co., Neb.

MISSION WORK.

To the Churches of Southern District of Kansus NASMUCH as the Aunual Meeting has ap-

pointed me both solicitor and receiver of the Danish Mission fund for the Southern disthe Danish Mission fund for the Southern dis-trict of Kansse, and have enjoined it on me to notify such district of church through its elders to answer me whether they will or will not contribute to the Danish Mission. And not continue to the Daniel Mission. And insemnch as I do not know just who or where to address each church, I take this opportunity of calling upon each district in Southern Kan-sus to answer me at its earliest convenience. Now brethren, let us bear favorably from you all, as I shall report every church that does not answer in a reasonable length of time as non-contributing. I presume that some of you will think as I did, that A. M. had no right to impose the support of the Danish Mission upon us, and I think so yet but I do not think that A. M. is imposing the Danish Mission upon us, A, at the imposing the Danish anison inpentity, that is only calling upon us and giving us a chance to help to support a very landable en-terprise. You will notice that A. M has this year assumed to carry on the Danish Mission in connection with the 'general mission which makes it the duty of the general charch to con-tribute to the aid of the Danish Mission. Then again there is another plea that we of Southern Kansas feel to offer and that is this: We are generally poor and have no house of worship and we have nur Home Mission to support be-sides many other claims and demands. And whan we look to our Eastern brethren and consider their circumstances financially as com-pared with ours, aspecially when we think that we could select numbers of individual churches which possess more wealth than the whole dis which possess more results than the whole dis-ricted of Konsas, then we feel as though we ought to be exempt from contributing to the Danish Mission, and that our wealther irechren aboud bear the barden. But I think, breth-ren, this is not the way for us to look at this mastler. Although we feel our poverty and think this our brethrin who are in better circumstances should do the greater part of this noble work, nevertheless we want to do some-thing in it too, then it may be said of us, "Inasmuch as ye have done it unto one of the least of these my hrethren, ye have done it unto me." And sgain I think the right way for us to dis-pose of this matter is this; compare our circum-stances and condition with the circumstances stances and condition with the circumstances and condition of our Danish brethren, then apply the Gospel rule which we promised to do in our great coverant relation with God. "And, as you would that others" should do to you, do you even so to them." Let us hot be guilty of weaking, what shall this bother do and what shall that one do, but let us sik the Lord, who wilt thou have me to do? then with alsority go and do it. Now, when we sak ourselves the question, Lord, what wilt thou have me to do? the answer can be found in 1st Cor. 16:2, and if in to he feared that if the Lord would call us to an account for our stewardship and apply this rule that few would pass examination. O dear brothren, fast a promise being left us of outering into his rest any of us should come short of it through covetousness. I do think that if we it through covetousness. I do think that if we would be as diligent in living out this rule o would be as diligent in living out this rule of contributing as we are to wash one another's feet, or salute one another with the hely kiss, there would be no hungry months crying for bread throughout all' God's domain.

The Management of the special of the

April 1st. Also, let the brethren or each April 1911. Also, so isolated phices within their respective districts where preaching is called for send in statement of the same with the surrounding circumstances and the best way of reaching them to the District Trensurer way of the missionary brethren on or before Sept. 1st. I make this soggestion because when the Board meets to make out their programms the Board meets to make out their programmes we may know what we have to do and what we have to do with, and inasumen as our Datrict Meeting adopted the rule as prescribed in 1st Cor, 16 2, let us all try to do what we can. M. F. BARE.

(P. C. please rony.)

BIBLE SCHOOL ECHOES

THIS is the name of a new musical book pre-pared by Brother D. F. Eby, for use in the A pared by Brother D. F. Eloy, for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding.

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merrion was invested by Emerrion, and, as a pro-cessed be traced by read the middle of the fourth ary. By Elder James Quinter. 16 pages 2 copie cents y 40 copies \$1.00. Eaffresé Sermes, - Just the thing for travellers from earth to heaven. By J. S. Mobiler. 12 pages. 5 sep-les, 10 cents; 12 cipies, 30 cents; 160 ceptes, \$2.06

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HRETHREN AT WORK,

W. U. R. R. TIME TABLE. Traine | mer Lanari, Strideys excepted, as follows WEST ROUND.





Vol. V.

Lanark, Ill., Tuesday, July 20, 1880.

No. 29

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THE BRETHREN AT WORK

TRACT SOCIETY.

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REFERENCE TABLET

BY S. M. ESY.

WHAT THE GOSPEL CERATES

THE Gospel creates men, heirs to inherit, children to trust, servants to obey, friends to be faithful, stowards to give account, soldiers to sight, lamps to enlighten, watchmen to ministers to succor, witnesses to attest, guides to lead, races to run, wrestlers to strive, pilgrius to journey, saints to be hely, and messengers to invite men everywhere to repent and believe the clad tidings of the kingdom of

WHAT BELIEVERS ARE TO BE Believers are to be poor in spirit, but rich in fasth: children in malice, but men in under standing, slow to speak, but swift to hear; exalted in virtue, but abased in pride; manly in courage, but godly in holiness; immovable in faith, but yielding in love; backward to do evi but forward to do good; wise as serpouts, but harmless as doves; haters of iniquity, but lovers ofright-onaness: joyful with the glad but sorrowful with the sad; waiters with patience, but basters with desire, bold as lions, but gentle as lamber valued as soldiers but docile as chil-

Man without knowledge is in darkness; with

out understanding is as the beast; without God he has no bope; without Christ no salvation; without faith he cannot please God; without works his faith is dead; without love he is a ere sounding brass; without righteousness be caunot inherit the kingdom; without the spirit of Christ, he is none of his; and without bo liness he cannot see the Lord. DUT MAN WITH

knowledge, understanding, faith hope, obedience, watchfulness, prayerfulness, love, humility, holiness, diligence, temperance, patience courage, brotherly love, hospitality, an eye sin-gle, and a pure beart, shall never full, but shall we an entrance administered abundantly to the everlasting kingdom of our Lord and Savier Jesus Christ. Lawark III.

SELF-CONDEMNATION, SELF-DE-NIAL AND TRUE CHRIS-TIAN CHARITY.

BY B. P. BRINKWORTH

I APPY indeed is that man whose own heart who in the fear of God discharges his duty; the blessing of the Almighty resting upon the labor of his hands; the consciousness of noether dny's work completed—a day's march nearer the celestial city. The idea of such a life "hid with Christ in God" is in itself a metter of delight to the carnest plodding christian man or man; and the thought thus we are privileged to live, encourage the weak ones of the fold. But alas, on too many there rests a feeling of work undone, an unworthy and almost despairing weal of wee arises from too many of the professed followers of the Master; and we are led to inquire, Why this desponding? Why condemnation and looking within for the answer, we find that the fault is ours? Daily are we doing things we ought not to do; daily are we leaving undone things we know and feel our duty to do. What then shall we do to remove these deleterious effects? We would say, remove the cause,

A great many of our duties require self-deni al, a mortifying of carnal propensities and de-sires, a self-sacrificing spirit for Jesus sake, an earnest pleading for the spirit's power to belp overcome, and be able to say, "not my will hat thine O Lord, be done." It needs a severing of the right arm, or eye to satisfy the pressing demand: it requires a boly zeal, a fervent effect-ual waiting upon God. We will receive greater strength to serve faithfully our Lord and Master, and we will manifest more love and upathy and true christian zeal.

Charity, the bond of true christian piety will abound in the beart, and its benign influence will win souls to Christ. There is not enough of true genuine christianity practiced to-day. and that is one reason religion offtimes seems to be below par with many outside of the church. O, for a grand, a glorious reamongst us in these practical paths of piety till all shall become epistles read and known of

THE LARORERS OF THE CHURCH

BY S. T. DOSSEBMAN.

HE church bolds a very conspicuous position in the world, and ever was regarded as "light of the world, a city that is set on a hill that cannot be hid," and as such is an im portant factor in the conversion of the world. The labors of the church are advanced in proportion to the zeal and energy of the body. her influence is of the light or darkness of the hade or so the tide of her real abbs and flows That she has done much in the past cannot be enied. And saiting through darkness, great persecution and bloody seas, she stands to-day a living monument to the declaration of the "The gates of hell shall not prevail against it." Hence against all the powers of darkness on unbelieving world and though the gates of bell were opened and all the welleys of Satan's artillery upon her yet by that unpower from on high she stands a refuge of fety to all who may "balieve" and enter in That the church has an important work to do vet ere Christ comes to receive her as his reads oride is a fact undisupted. Stunding as she does a bracon light to the world to guide the way of the weary wanderer, she has yet within her folds many glittering gems that should be brought out before the world that she may

han now. Sailing as she is through se ignerance, superstition, unbelief, jufidelity and perverted obristianity her sails should be boisted to the breeze with golden letters upon their borders, Victory through Christ. In the labors of the church nothing should be advanced but that which is true to the teaching of Jeens There must be no uncertain sound given to the doctrine of Jesus, but the plain practical truth should be held forth in all the truth, schemes and simplicity so very characteristic of our great Head. Just now the church is called upon by people from various parts of the world to great er activity, to send forth her glorious dos trine to the remotest hounds of earth. Soul are in danger of being submerged by the angry waves of sin and unbelief and they went to be taken should the ship Zion. Can she lot down the life boot and save them? No; her arm is too short. She has the ability and the means within herself but not at her command. The church is becoming aroused to greater activity and is struggling hard, yet that which is ac-complished is but a "mite" to the means which she might make evailable. How shall this be effected? What constitutes the church? As organized body of helievers? Yes, who are the believers? the ministers only? No; all who constitute that organized body. Then all must work for the conversion of the world. Then the command "go ye therefore and teach all nations" is applied unto all, is it not? Then why expect the ministers to do it all? The minister may have the ability, but lack the means; his pocket book is not always lines with gold. But I amnot sutherized to preach. Can you not pray? Cannot you of your abus dance give a portion to the Lord's treasury and thus assist those who are authorized and are willing to go and preach the glorious doctrine of the Bible which teaches calvation from sin-Many have prayed that the church might take hold of the mission work, which she now has an opportunity and is given to all who may assist in this noble enterprise of saving souls. May the Ester's, the Lydin's and Gains' and the holy brethren whose hearts are burning with the love of Jesus come forth and forward their

ity to a famishing world and win bright starto wear in the glory world

mites to Brother James Quinter of Hunting-

don.Pa., the authorized treasurer to receive the

MISSIONARY WORK NHK church of christ is composed of believe

I in Christ. It is the organization of be-hevers to do the work of Christ, to occupy till The eburch of Christ is built upon Christ, be being the chief corner stone. laws and regulations are to be founded in the word of God. Its spirit is the spirit of Christ. Of the individuals, we read, "he that hath not the spirit of Christ, is none of his." As the church is composed of many believers, if each eliever has the spirit of Christ, most certainly the entire church will have it. Then the church should be one, should be united, should be pure in doctrine and in practi

At this age of the world, as we look of Christendom we find the requirements of God relating to his church sadly neglected. This neglect of God's word has wrought incalculable njury. To-day we see the religious world fill ed with numberless sects and denominations between which there has been more or less misunderstanding, misrepresentation, and perhave eyes to see and be seen around, phove, besecution. Some believe that a part of the com-mands are essential, while others believe they There was no time in the history of the are all seential. Some are contending for one

church in which ber light should shine brighter thing, while others are contending for another. Thus you see division, strife, eavy and pertruth must be preached and believed, not a part

Now, dear brothren, the time draws near s we may begin active operations against the strong hold of the enemy. By holding meeting them to come in that our Muster's k may be filled. Praise 6ted for the grand step that has been taken by the Brotherhood in the direction of missionary work. Every church should have a missionary fund, and every mon her should esteem it a privilege to give liberally and regularly of his substance as God prospers biru, and as they will wish they had done when called to give an account for the money God has entrasted them with to defray the or penses of the preaching of this gospel of the kingdom. The world must be warned, that. they may repent and turn to God if they will Our work is missionary work, and it requires many to pay expenses as well as men to go. God has given us both, hence we are left without excure. God will raise up a people that will do this work, if we do not, and we shall be cast out with the slothful servant. God will have this gospel preached everywhere. Who will take hold? Who will go? and who will give liberally, systematically and regularly of the substance as God has prospered him? Oh, God wake us all up and help us to be faithful in doing and living to thy glory.

MOTHER SHIPTON A HUMBUG.

I fhis "sell" has taken in so many of our read-ers that we clip the following from the Christian Standard. EDS.]

THE prophecies, so called, of Mother Shipton THE prophecies, so called, of Mother Shupton bave made a great impression on the pub-lic mind. Many seem to place as much reliance if not more, upon her predictions concerning the end of the world, than upon any of the scripture prophecies. Let all who have placed such confidence in Mother Shipton be reminded by the following expose, of the words of Je "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." (Matt. 25: 13) We clip this article om the Church and Home:

neums contributed for the aid of Foreign and Domestic Missions. May cach feel himself An Eastern paper gives an interesting acindividually called to preach as he has abilcount of the humbug known as Mother Shipton. Mother Shipton was a veritable character, who hved more than three hundred years ago, and attered a number of so-called prophscies. They were for the most part a vague unmeaning jamble, and were without point or general interest. In 1862 Mr. Charles Hindley, of Brighton, England, issued what purported to be an exact reprint of "A Chesp Book sion of Mother Shipton's Prophecies from the many modern discoveries and invention

which since has been realized in the railcad.

"Currings villous hereas."

"Which since he has no radial's in the late of the control of the co

THE WAY IS LONG AND DREA-PV

THE way is long and dream or feet are worn and weary.

But we will not descrir:

fore heavy was thy burden, More desolate thy way, The sin of the world away,

Have mercy upon us. The snow hes thick around us, And the tempest waves above us And the stars have hid their light, But blacker was the darkness

lound Calvary's Cross that day,

Our hearts are faint with sorrow, Heavy and sad to bear; And thou wilt hid it or O Lamb of God, who takest The sin of the world away

Give us thy peace STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bide characteristics which entitle them to be D. B. RAY, Affirms J. W STRIN'S ISTE MEGATIVE T is not true that I thought that a

"dead embryo" can be" haptized to producespiritual life," or that God's "chil dren" become "abortives." Perversion, and sophistry are often the weapons of the desperate when their cause is sinking.

The simple fact that Baptists consent to "hatred variance, wrath, strife," in war, condemos Mr. R.'s elaim to a truly regenerated membership. His pretended church connection with the old trine immersion Anabaptists is a most complete and signal failure, and consigns his boasted "Baptist succession to eternal infamy HAARY REVIEW-CONTINUED.

The Brethren do not hold that a mere tormal, church membership will save any one. Mr. R. has failed to show that the conditions of remission are not the conditions of true church membership and and fellowship, or that they do not directly subserve the purposes of God's race in salvation. He has been forced to admit that infants, though saved, are not made participants of salvation, through, or by any means of, the same, voluntary, personal exercises that adults are, and that the accountability and duty of adults, vary according to their abilities and opportunities and the consequent requirements of God at their hands.

We have shown that the Baptist church standard of repentance, faith and hence of regeneration is superficial, by facts and arguments which Mr. R. has not been able to refute, therefore his 9th argument is left without force and application. He fails to sustain his 2nd characteristic

(1). Matt. 3:13-17, says nothing about Christ receiving single immersion 2. Mr R. offers no proof that John's baptism, Acts 19 4, was single immersion

. "He that believeth and is baptized," Mark 16: 16, says nothing about "one Mr. R. knows also that saving faith is not a single act but a continued and living exercise, hence his plea that if the act of baptism must be repeated to the number of three, then the act of faith must be continued to three," is inconsistent, absurd and ridiculous. According to his logic, his faith, like his baptizo, "to dip repeatedly." dip would have to consist of but one act-That will do for a "dead" faith.

4 The death of Christ was not one act but the result of actions and agencies. Neither is one backward dip like his missible, bapto is used, not baptero. death which occurred on the cross when

he bayed his head forward. 5. and 6. A burial and resurrection are not each xingle acts. Besides, in bapto trine immersion the candidate receive only one bursal into the name of Christ and one resurrection therefrom. His baptism as related to the Father and the Holy Spirit is designed to subserve no such figure because they were nover

dead, buried, and resurrected. 7. and 8. Death and birth are not sinale acts each. but are the results of ac

" The braslites did not uses through the sea by one backward d-p.

10. Neah's going into the ark was a Neither did he go in type of baptism. backmards. The type was in his salva-

wast't one backward dip. 11. "En baptisma" ("one baptism") Eph. 4:5, refers to the "one" appropriate ordinance called "baptism," by which Jews and Gentiles, bond and free, male, and female were alike brought into the latter.

church. They had one and the same Lord, one and the same faith and in this sease all had one and the same haptism, but every person of common sense knows that they all could not have been baptized by one and the same dip, therefore

the effort to make this refer to mode is supremely ridiculous, and Mr. R's translation "one dip," will not do. 'One baptism' in its proper sense may consist of a plurality of dips with the same propriety that Christ's one "church," (Matt. 16: 18) is composed of

"churches," (I Cor. 16: 1; Rev. 1: 4) or that the "word of God." Luke 8: 11 consists of his "words." (Acts 11: 14), or that God's "work," (Gea. 2: 2) is made up of his "works." (Heb. 4: 4, 10). Mr. R. repeats again his so-called

facts. 1 reply: My example from Hippocrates

showed that bay-tizo was used in classic Greek to express more than one dip The example of Nasman from the Septuagiot showed that baptize was

was used in sacred Greek to express more than one dip. 3. Matt. 28: 19 commands baptism

into the definite name of each definite person of the Godhead. That's trine

The apostolic fathers say nothing about single immersion, but absolutely condemn Mr. R. ou the design of bap-

Menulus A. D. 255, informs us that trine immersion had always been with the church. That makes it as old as the gospel.

Among the earliest Catholics, the old Novatians, Waldenses, etc., trim impersion was not associated with hu

man corruptions, traditions, etc. Chrysostom, Tertullian, Monulus etc., and the early churches attributed trine immersion directly to Christ.

We have shown it to be traback through Novatians and Waldenses as well as Roman and Greek Catholics Thus we see Mr. Ray's boasted array of so called facts vanishes before truth like chaff before the wind, but:

· 1. It is a fact that the Greek gram-marians, declare that frequentative verbs (ending in 20,) decote repetition

2. It is a fact that the most distin guished lexicographers have defined

3. It is a fact that the single dip of the Baptists has no repetition.

4. It is a fact that in sacred and Greeks as a true and faithful exhibition classic Greek where one dip only is ad- of the apostolic practic

of the case requires a repetition or in

rease of action. baptizo is used, not trine immer-6. It is a fact that bapto which simply

means to dip, without any idea of in-crease repetition is never used in the Biale for bantism

It is a fact, that "en haptisma"
 (Eph. 4: ñ₁) can not be correctly trans-

S. It is a fact that before Mr. Ray can upset this frequentative theory, he must set saide an established principle of the Greck language and destroy the force of several thousand Greek verbs of this class.

9. It is a fact that tripe immersion satisfies the frequentative nature of bap. the New Testament were compiled into tion by water. 1 Pet. 3: 21. That 6:0, and the three modifying adjuncts the sacred canon, did without any ne wass't one backward dip.

of Christ's great commission. Matt. 28: count of a change in their manner of

10. It is a fact, that one dip esqueith er satisfy the former, nor be administer-

11. It is a fact, that the fathers attributed tripe immersion directly to tism, infant communion, etc.

12. It is a fact, that the most learn ed authorities testify to the trine immersion of instructed converts as the general practice "in the three first ages of the church." The exceptions were cases of trime effusion in the latter part of the 2nd and in the 3rd century. Not single

13 It is a fact, that historians declave that there was no change in the general manner of baptizing during the first three centuries. They regarded the first three centuries. transition from trine to single immersion (Hcb. 4: 4, afterwards as a great change.

> torians attribute single immersion to 19, Eupomius, an Arian heretic, and his coworkers in the 4th century.

was never associated with "the name of the Father, and of the Son, and of the Holy Spirit," till Pope Gregory decreed Christ? it, A. D., 595.

16. It is a fact, that backward adult baptism is unknown in the history of Christianity till the Baptists started four hundred years ago.

17. It is a fact, that learned historimost primitive manner."

18. It is a fact, that the most prominent ecclesiastical scholars and writers sion to be the practice of the primitive ages of christianity.

10. It is a fact, that the early writers, whose testimony is generally sought and employed by Baptists in support of immersion, sustsin nothing short of trine

20. It is a fact, that whatever schisms existed in the early church respequestions of church discipline that Cath lies, Montanists, Novationists, Donatists. Arians, Meletians, Macedonians, Marcionists, Appolinarians, Nestorians, Severians, Acephali, Malabar, christians, the Jacobites of Syria and Mesopotamia. Monophysites, Monotholites, A bysinians, Armenians, Chinese christians, the early Paterines, Waldenses, and others are trine immersionists.

It is a fact that the rubries catechisms, 5. It is a fact that where the nature and baptismal offices of the Greek and Oriental churches have always required

. It is a fact, that Baptists appeal to the rubrics and practice of the Greeks as a correct, and reliable exposition of

24. It is a fact, that the early Greeks understood the original Greek commission (Matt. 28: 19) to require trine un

25. It is a fact, that the Greeks and Orientals, including the ancient Wal-denses and Albigenses did not dip trans versely or backwards as the Baptists do, but bowed forward in baptiss

It is a fact, that the churches by whose unanimous consent the books of count of a change in their manner of baptizing, transmit the christian Scriptures to us through the Greek, Latin. Novatian, Donatist and Waldensian ed into each of the three names of the churches, which are trine immersionists.

27. It is a fact, that we have no account of any organized hody of professed christians ever changing from single Christ. This is not true of infant hap to trine immersion, but we have to the contrary

28. It is a fact, that the single immersionists of which we have any account in ecclesiastical history prior to the 7th century, not only denied the di-vinity of Christ, but did not even pretend to baptize according to Matt 28: 10. They were regarded as strictly heretical, while the general church did baptize according to Matt. 28: 19, "in the name of the Father, and of the Son, and of the Holy Spirit."
29. It is a fact, that Christ has com-

manded baptism into the definite or particular name of each definite or partic-14. It is a fact, that fathers and his- ular person of the God-head. Matt. 28:

30. It is a fact, that "the Baptist churches" do not baptize into the 15. It is a fact, that single immersion nite or particular name of each definite or particular person of the God-head. How then can they he churches of

As to Mr. R's 3rd characteristic we showed that the Baptist churches were really destitute of the Lord's Supper. that the Lord's supper (deignon) is as anew what they called baptism, not much a meal, as baptism (baptism z) is immersion. It is an evening meal eaten at the Lord's table of which christians ans inform us that trine immersion "was are "partakers". Baptist churches have first used" and was "undoubtedly the no meal at all. They do not "eat and drink at" nor are they "partakers of" a table. They celebrate

before dinner and call it the Lord's sun of later ages have declared trine immer. per. They have without authority put away the enpper or love-feast. spostle did not reprove the Corinthians for a meal but for eating their own selfish, disorderly suppers when the Lord's

supper should have been eaten, and for neglecting the communion. Mr., R's 4th characteristic fails. 1st.

Because it proves too much. It is the "local church" smong the brethren, Congregationalists, and others that "expels the unworthy members." And Matt. 18th chapter, is our special standard of church government in personal offense, and we acknowledge nothing but the New Testament as our rule of christian doctrine and practice, but he will not admit on this ground that we are chorches of Christ. But potice. (1.) The members of Christ's body are united and 21. It is a fact, that Baptists in their mutually dependent on one another, controversics with sprinklers, appeal to the haptismal effices and practice of the same independent of one another. (2.) How then can they be churches of

The Brethreo's general council is not legislative but advisory and executiv-according to the united will and judg ment of the churches represented. But Baptist councils or Associations some times proceed like mobs, as in the case of the St. Louis Association toward the Second church of St. Louis, What right had they to interfere with an entirely independent church? Echo answers

WORK AND REST.

To Brother Doctor Sproyle, of Shan non, Illinois.

YOU are not forgotten, even if my long silence should testify the contrary. Often thought of, not unfrequently talked of, and when neither talked nor thought of, occupying a front sest in the silent chamber of the soul. Old memories are sweet, and therefo.e called up the oftener.

In the matter of writing I cannot do as I would. I need the strength of Sampson when fullest of the Divine afflatus, a pen from "the wings of the Almighty," d a mind next to Omniscient, to all that is wanted, or that I want to say for the sake of its inherent truth and beauty. If I can answer only one letter out of ten, I would not miss one of the thousands that get no answer, because they all do me good in some way. correspondents will please note this, and not withhold their thoughts, whether admonitory, or consolatory, or castigatory. A sound lasbing is not the least blessing that has found me,even if it was a curse to the one that administered it. Speechless, isolated, and shut up as I am, I need all sorts of letters to give me a fair representation of the world, and prevent me from being soured and lwarfel and one-sided in my solitude. It is a great blessing to know what are

The soul is not made to have aught thrust upon her. She is so constituted as to ask for what contributes to her highest weal. The immortal part of us has its native current, tendency, and shores. It was made for God, even if God it never seeks nor finds. There is something mus that nothing cau fill and still, but the Self-sufficient, and All sufficient. Man tries to be a source of completeness to himself, or to enter wedlock with the many-faced world, for that fullness of joy which the soul ever craves and can flud only in the unbeginning Infinite. Sin has thrown us out of year and the Creator became the creature the All perfect submitted to the limitation of the finite. "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. Here is a thought put into form that may well stagger angels, and yet it is offered to man, not simply for his contemplation, but for his appropriation and eternal beritage. Mark, "that we might he made THE PROPERTY OF GOD. Here came these officious capitals again which some so persistently affect to despise. But they slip in by their own right, the out-growth of the truth they embody. Let the above italics and capitals be put together, as God puts them in Christ, and see what answer they return those who claim that God has one kind of righteousness and we another,

not the Gossel. They have much to say are ut Jesus, but in the points men tioned they cannot ay, Jesus, except as a matter of mere verbal promo ciation. Could we, as a church, see Josus as He is made to us of God, "Wisdoos, right eousness.sanctification and redemption. we would be broken anew on the Potter's Wheel, and reconstructed into a vessel better fitted to hold and distrib ute the treasures of Grace, 1 Cor. 1: 30 Jer. 18: 1-4. Then no one would fight against Sabbath-schools, and literary institutions, and personal simplicity, or plead for carnal liberty in any form. Then would the curse of tobacco-culture and smoking, and chewing, and snuff ing, and mammon-worship, and surfeit ing, and world mimicking, and the Spir it-quenching desecrations of wedlock be lifted from the Brotherhood, and a glorious pentecost would signalize these latter days. Truth is truth, and never shows quarter. Righteousness is the most unbending verity in the Universe for it is the very essence of Deity. The rest of the soul is not the inwork-

ing or outworking of the grand problem of life by reason. There is only one faculty of the soul that can compass God, and this is possessed by the child and idiot no less than the philosopher. It is faith. The two-yearling can believe that there is a God, but the millennial philosophers cannot exp and Him. Reason is always at fault, not only in reve lation, but in science. Faith is always at rest, and in full possession of all the deep and dark things that reason vainly labors to master. We all go to our ta-bles to eat in full confidence of replenishment. But where is the scientist who can unfold all the mysteries of vital and chemical action between mastication and assimilation? We lie down and sleep, untertured by doubt as to the efficacy of "tired nature's sweet restorer" to wind up body and mind for another day's conflict. But who will explicate the divine philosophy of this mystery which allows us the ranges of two worlds? Faith sets us into the possibility of aflame. At home the spiritual weapon sweetest rest and highest enjoyment, holding in itself the reason and all it

can sean, and infinitely more. God is both the object of faith, and the substance." Faith opens and expands the soul more than reason can and fills out our capacities with God, as a sponge is saturated and swayed by the all-encompassing ocean. The inbe ing of the Holy Spirit serves as a most delightful lubrication of body and soul, so that working does not seem working. Tired yet buoyant is the historical epitome of the most faithful, zealous, christian workers. I often think of your father, and of many other whole heart-ed evangelists of Christ. For a long while there seemed to be no wear out in him. It was travel, travel, preach, preach. He was so full of the new wine of the Upper Vintage, that the press was always running, and souls were al-ways drinking. His conversations were all sermons, and he preached when he said nothing. God-born thought and emotion played like an upper sky auroraia his eyes and over his features. Dear rath his eyes and over his features, near 1 mis can not be use way use incommend of Father Sprogle, how precious is bishere in Southern III. practices the single memory. The secret of such a life is mode. The one at the head of the taworth knowing. God is the naturing ble rises, girds himself with a towel and fulness of God."

verse perpetually on His hands, in all 2. You say if "we take the example its detail. He sleeps not nor slumbers, slone we are to wash and wipe the feet and yet is always fresh and unspent, of the twelve." This we do not view as Those that mail on Him shall renew correct. When the Master had come to their strength, mount up with wings as east ., run and not be neary, walk and his feet he had given to him the exam-not faint. Is 40: 31. We must "not ple which he afterward repeated eleven be weary in well doing, for in due season we shall reap if we faint not." To have our life hid with Christ in God" is to get an immense importation of vi-tality and power in the higher elements of life, so that we become in a manner Godlike, and the body itself partially loses the conscionances of friction." Strong in the Lord, and in the power of His might," is a privilege which few realize to the reasonable limit of possibility. Faith is a word of much larger meaning than most of us suppose, and so we take hold only with the little fin-ger instead of both hands. The more repulsive the Cross looks, the more in tellectual and lifeless will be our faith. and the more constrained and self-impelled our efforts to be or to do good. And so we let opportunities for grand

achievements pass by. A life Christed through and through canuot escape sublime enjoyment, and breaking out in mighty manufestations of some form of spiritual power. Christ than a throbbing speck in his vestal lodgment, Deity will in due time break the enclosure of humanity, and, Ecce Deus homo. Most persons kill their religion at home in their every day life. The ever jogging little cogs of the domestic machinery vex and worry and dispirit them, so that christian fervor and holy intentions and energies evaporate as fast as they come. It is at home that we must learn to weave a clean, white, unspecked robe of righteousness. No one will get world-astounding and flesh-con founding public recognition from God unless his closet is always fragrant with celestial perfume, tempered together. pure and holy. Ex. 30: 35. At home the oil is gathered that keeps the lamps is kept bright in the blade and keen in the edge. We will use it in effect just as we allow ourselves to be used by it, There is a way of getting into the tireless spiritual activity of God, and it is the prerogative of those only who are anticipating "clothed upon," and have their "mortality swallowed up of life. 3 Cor. 5: 4. The consummation is in trans-jordanic future, but sweet preliba tions are vouchsafed us here. element our most efficient ministers "live and move and have their being. this lives the true rest and workingpower of the soul.

A SUGGESTION TO J. D. HAUGH-TELIN

BY DANIEL VANIMAN

IN No. 26, of B. AT W. you made the heading "It Proved Too Much," requested to be corrected if in error. The first remark I will notice is, "The single mode may be practiced and not half the members obey the command" "to wash." This can not be the way the Brethren memory. The secret of such a first similar similar similar such as the memory. The way as the necessary of the most similar si Here we have it, in and wipes the feet of the mext; and so kind of rightcouses and we another, influes of God." Here we have it, in and wipes the feet of the sext: and so
This middle at sixtees a wear hat an other few words far for to statisfy sur reason, also much less the member has been been specified and referentiates on the will restore the sharpening vanities, and yet
be the form faith and holy confidence the command "to wash" and followed
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the first one and had washed and wiped times in order to give the same example practically to each; after which he gave the command to all which applies alike to each, and requires of each to do to another as the Lord had done to him. The correctness of this view can easily he seen by imagining that each one might have been in a separate room when receiving the example from the Master and afterward all called togeth er to receive the command, when each one would have compreheaded for him-self what the Master required of him. Virden, Ill.

PREPARE TO MEET THY GOD.

HOW solema the thought, to meet him, the great, troly and righteons God. To meet him as our judge, to stand in his immediate heart-searching presence, to undergo the scrutary of his piersing eye, and to hear the awful sentence, "depart from me ye cursed into everlasting fire prepared for the dev-il and his angels." Or of the acceptance, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." meet a prophet, an apostle or an angel would be solemn. Then what would it be to meet God?

This interview must be held, and by us. None of us can avoid this awful meeting. When it will take place none of us can tell. It may be next year next month, or for aught we know he fore to morrow's sun shall arise. Soon er or later we must stand before the judgment bar, there to give an account for the deeds done in the body. Would it not be awful to meet him unprepar ed? Then let us love him and obey him Serve God while it is to-day; for it such an bour as we think not the Son of man cometh. That we might say in our last moments, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is Isid up for me a crown of righteonsness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that Mt. Etna, Iona

Read not to contradict and confute por to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be read wholly and with attention. Reading maketh a full man conference a ready man; and writing an exact man; and, therefore, if a man write little, be hath need of a great memory; if he confer little, he had have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not. In all negotrations of difficulty a man may not look to sow and resp at once; but must pre pare business, and so ripen it by de-

This earth belongs to Christ by promso be we are Christ's. (See Gal. 3: 21)

At least such

The Brethren at Work. PUBLISHED WEEKLY.

CARDINAL PRINCIPLES

BRETUREN AT WORK

LANARK, ILler - I DLV 90 1980

PROF. BAILY of Ashland College was rec J. H ESBELMAN, we cannot send you the goods until we know your address

THE man who lives right and is right has ore power in silence than another has by his

Ir you do not like to tell a person plainly that you dishelieve him, please do not ex by your actions.

Just how much to say, how and when and where to say it, is something which requires a

Bro. Eshelman, on account of sickness, was table to fill the last two appointments in the

Mahoning church, Ohio Have you done anything to cancel life's debt during the past week? How stands the so-count? Is the debtor column lengthening? O,

Buo. Stein says "The Waterloo brethren. ore belping liberally with the library. Brother Wm. Ikenberry and brother Samuel H. Miller are appointed to visit other churches in Iowr

e earnsetly to pay all

Sister Clara E. Price, sends Brethren's Bible School at Mt. Morris, which

shows an average attendance of 183; number of papers distributed, 2,000; am't of money colted, \$12.50; nm't expedded \$10.45. THERE is something in that mild submit

us manuer that wins the admiration of all. It turns the bitterest enemy to a friend. It wiss for itself laurels and at last obtains an eternal pesting place. May we all strive to possess it.

Duning the first two weeks in this mouth. there was considerable rain, accompanied with terrible lightning, in Eastern Ohio, so that furmers experienced considerable difficulty in ernog the wheat crop. Wheat good and cats quite promising.

We suppose that those who have subscribed for the Report of Annual Meeting are anxies. It looks go far, and woodening with it does not be a subscribed by the subscribed by th

Send all orders for Reports to Quinter & Brombough Bros., Huntingdon, Pa.

Tuzuz are men who will give nothing, do nothing, endore nothing for and love that will sacrifice their wealth, their labor and their character to gratify a revenge

ful feeling. Bao. D. S. T. Butterbaugh of North Man chester, Indiana, writes: "Health good. Spirit-ually progressing. Three more added to the fold by bactism." Thus the good work is moving; soul- -re made to rejoice on earth, angel in heaven and the borders of Zion are enlarged

c does your ambition lead you, to the foot of the cross? Does it lead you to some suffering fellow mortal who is nearly ship-wrecked? Does it lead you oft to the alter of prayer? Does it find enjoyment in the Master's service? Is it leading you out to perfection? Is it pointing you toward bearen?

it in checks as we have to pay for collecting. Amounts exceeding \$2.00 should be sent in drafte or P. O. order. Better procure a draft either on N. Y. or Chicago, it will cost you no more and save us much inconvenience. By observing the above you will greatly oblige us

Thrans is now in the county poor house at Milwaukee, Wirconsin, an old man, decrepit and paralyzed and wholly dependent on public charity, who before the war five banks and was estimated to be worth six millions of dollars. The wheel of fortune sometimes makes marvelous changes in the condi-

tempt, is often more forcing and carries the guilt to the heart of the offender sooner than an harangue of words. There are incidents in the life of our Savior which fornish us noble examples. He met some with an open rebuice and even with strong anothermus; others he answered mildly, while some he answered not

WE do not wish Bro. Belshaugh's corredents he rewrite his articles and send as their opy of them, because in transcribing there is danger of making mistakes. Then, too, we do not think parties unacquainted with his writing will usually be able to read his copy as well as we. All of his articles are read and corrected by his "copy." We do not print any of his articles unless we get original copy. We do not print any of his

CONSIDERABLE is being said in regard to Br opes's preds and sufferings which should move every brother and sister into compassion He should have at least \$800 per year to meet all expenses. The trouble heretofere was, that the charches were so slow in sending contributions, that it was impossible for the c okeep kim supplied. We are glad to state that about \$300 were contributed during A. M that about \$500 were contributed during A. at., and it was immediately sent him. But do not rest upon this. Let there be a liberal giving at once, so that when money is needed it may be sent. Send to James Quinter, Hentingdon,

A fearful deluge struck Waterion, Iowa, Son day 11th inst. At about 3 o'clock in the morn ing the alarm of fire was given which soon callout the entire bire department, who found ed out the entire hire department, who found that their assistance was needed to resuce life and property from a sudden rush of water from a ravine extending for some distance in, and draining a large treat of country. Late Sutur-uniday night a heavy rain atorm came on, and after midnight the water legan to come down other missight the water began in cours down the ravious interrosts, and in a short time the terrosts in terrosts, and in a short time the wards was under water. As soon as possible to people were associated measure takes to of the terrest. Terches and inderest flander of the terrest. Terches and inderest flander on every side by the light of which the sader parties and carrying obbits into hooses hill-completely and the same tight states and the parties and carrying obbits into hoose this country of the same tight of the same below the water of the same tight of the local point of the same tight of the local point of the same tight of the same tight

MT. MORRIS ITEMS

To this date, July 16, we have enrolled one We can arrange for many more. DURING the last week about one thousand hollars have been contributed to the Cases

Library I start to day for the East. Expect to be Sun-ay with the Brethren at New Carlisle, Ohio, of the Lord will.

Mr. Bay's closing speech has just reached no, too late to reply to now as I leave in a few J. W. S.

THAT is what the conductor said, and as w (wife and I) had resolved to do that, ed his voice and soon found ourselves east ward bound. This was on the morning of th 8th, and by noon we were in the midst of the great, hosy throng in the city of Chicago .-Now for what we saw and what we read while "aboard." Picking up the Inter Ocean of July 8th we read the following: •

the we read the following: a
The centennia celebration in honor of Bohert
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following th d by either Mr. Ranken or Mr. Steck. nor in ea by enter Mr. Ranks or Mr. Steck, nor in Eng. Manda at all, but at Exparts, but the State of Penn sylvania, about the year 170, by "Brother Objet," of the sect of lapinia calling themselves "Brother Objet," of the sect of lapinia calling themselves "Brother Christope "Omnkers, or "Tunkers." The school was continued for this ty year or more, antil the soriety itself become varianced on the soriety itself is no punishment for adultery." akened and scattaged

"Brother Ohed" was doubtless concerned for the youth, hence went to work for them as good men should

-It seems a gentleman by the name of Bradlaugh was chosen a member of the Housof Commons at the last election in England, and he steadfastly refused to qualify as a mem her by swearing, but was willing to office His wishes were finally complied with, but his opposents claim that an affirmation is uncon stitutional, hence arrest him, whosever he at tempts to vote. Is it not strange that a nation issing to be Christian, will overlook the plain injunction of Christagainst swear taking outh? Our sympathies are extended to the honorable gentleman for his adherence to this truth; for we as a people believe that Christian's should "not swear," because Christ

Dr. Tauner of Minneapolis is in New Yor andergoing a severe trial. Sometime ago be announced as his belief that a man could liv forty days and forty nights without food. His theory was challenged; bence he proceeded to demonstrate it, and at this writing has enter on his twelfth day since he took food. He thinks the worst is over, and that he will sucseed. A close watch is kept over him day an night. Science and knowledge should make men wiser; but it seems this Doctor, who, it is aid, is highly respected where known, has at least demonstrated that he lacks considerable in that which savors of wisdom. We do not believe that be will live through the trying or-

-The Cuar of Russia had a yacht built fo himself recently at Glasgow. After it had been unched, three priests went aboard and sprinkled the ressel with " holy water. " We read in the New Testament that obristians should have their "bearts sprinkled from an evil conscience nd their hodies washed in pure water." Bo nothing is said concerning the sprinkling of

What next? Absurdity has truly been

-On the train east of Chicago, to day, of attention was called to the position of a re roung man who sat in front of us. He had provided himself with a " head rest" ment fastened to the buck of the seat, and in which he placed his head. No doubt there are tome young men whose heads are so heavy with self-esteem that a prop becomes necessary Some of them will likely want the public to feed them with a spoon ere long. What a pity that fashion and indolence can not be banished

from this grand, free America. -Reacher has broken out afresh Flave him — Beecher has broken our arternin opposition to the Adamie theory:
It is a gigantic lie, told with much circumstantiality, that men were created perfect and
then fell; that in Adam and Eve the human
then fell; that in Adam and Eve the human
then fell at an adam and a step the selfcontinuous fell all round

" " God did not make
the selfthe selfthe and plaster standally, that mer were severed the feel had been feel; that it hades not be the home rose feel all roam! Took find not make reason feel at roam of the feel at t

secount of man's separation from God, through Adam, as a myth, but clings to the ator theory. If all were not under sin, of what use was the atonement of Christ? If the account of man's tall as given in Genesis, he not true then the atonement is untrue; for the atonement is based upon the theory of man s settion from God. Some time ago Beacher rem ed the doctrine of future punishment. This pared the way for another rationalistic step, and on the 4th of this month he took it. He has now placed himself arm in orm with Parker and ingersoll. He has now openly newed his disbelief in the supernatural element in chris-tianity, and we shall hereafter know where to find him. Sincere believers in Christianity may congratulate themselves with the fact that pure religion will only gain by Beecher's "going out", for it is a noteworthy fact that for many years he has only sat in his temple to annuss as people wished. The Christian religion is not a failure because Beecher is. He says "the law was made to be broken." assumption, he likely builds after this fashion: "To commit adultery is to break the law; and the law being made to be broken, there is

in Adam all men were sinful. He regards the

especially if they went to sin. We speak thus plainly: for the nature of the case requires it.

The wheat crop along the way between Chicago and this place is worthy of note. Wheat shocks dotted many a field, and looked as if there would be a large yield. Two miles east of Dunkirk we saw some of the rains of the holler explosion which occurred there a few days ago. A number of men and boys were ongaged in threshing wheat with a steam thresher, when, without a moment's warning, seven erions were killed and two fatally injured. The hoiler was carried about 150 yards fire box struck two men, currying the head of one about fifty yards after tenting it from his body. It most have been a sad scene; and those who survived no doubt realize what it is to be ear death's door. May we always be prepared

on usually prepare a theory to suit themselves,

for death. If we are all safely "aboard" the good ship Zion we pred fear no evil; for God care for us, even if we must go hence suddenly, -On the way here from Chicago we fell in company with Samuel Earnst, editor of the Wafenloss Waechter published at Gap, Pa., in the interests of the Mounonites. On questioning him concerning his people he said that there are now sixteen factions among them; that is on account of differences of opinion the Mennonites have been divided into sixteen parties. Certainly our broherhood should learn a lesson from this. If we are built upon Christ and the Apostles, and have used divine material in the construction of our house, opinion can not rend us into factions. "Stand fast in the iherty wherewith you have been made free"

-We very much regretted that we could not stop a day with our esteemed Bro. and samest worker S. T. Besserman, Dunkirk, Ohio; but ur train sped through the town about 7 A. M. without stopping; hence all we could do, was to think and feel sorry. Bro. Samuel, we'll try and trouble you with our prespection our return We long to meet you and the loved once at Eagle Creek, that we may be comforted together in our holy religion. Hombian, Ohla Adv. on that

A PLEA FOR MINORITY RIGHTS

COMETIMES the question is raised whether minorities have rights that should be re-We question the right to raise even that question. In political economy and civil government, minority rights have received considerable thought and consideration. In the State of Illinois the framers of the constitution regarded minority rights to the extent of providing the minority with representation in the legislative department. If in an asse bly district the majority are republicans and three members are to be chosen thay cannot elect the three, but the democrate can o trate their strength upon one, and sleet him and sice serse where the democrats have a majority. This is equity and wisdom; for it holds the balance of power for the public good. It will thus be seen that misorities have rights which should be duly regarded.

Now while we have no wish to plead for, nor encourage, insubordination anywhere, we feel that it is proper to plead for those who are in the minority on some questions which have

been discussed and decided by Annual Meeting And while we thus plead, let no one misunder stand our motives, nor attempt to cast a shade over our efforts to maintain gospel simplicity We first call attention to the educational ques

It is evident that a goodly number of breth ren have been, and are yet, opposed to college ng us conducted by members of the church but as A. M. has so far endorsed them as t suggest a course of action for their Presidents the minority of course must meekly submit We believe they do submit; and in doing s the majority should show them in word and deed that they have the spirit of meckness and mercy in the matter. To shout "wintery!" tount the minority with the idea of defeat, would not savor of refined intelligence, and if we ought the real friends of the colleges would so far forget the true principles of our holy ligion as to gloat over the sanction of A. M. we lined to withhold our sympathic from said schools. But we have confidence that those who stand at the head of those instatu our will see that pure principles shall prevail We believe when they can no longer control them, they will abandon them and sound the note of warning so loud that every member can hear it. But while schools have received an endorsement, let the friends of education manifest the teachings of true education. He who is properly trained and cultivated will not endeavor to harrow the feelings of those who are in the minority. And if the friends of education with to defeat wholesome instruction, they can pursue no better course than to irritate and ver those who onnose colleges. Many predicted that colleges would produce pride, arrogs and worldlyism. Now it is in the power of the friends of colleges to verify this, and it is in their power to prove the prediction untrue. Unless the friends of these schools manifest forbearance, and a high standard of moral excellence and religious fidelity, the minority's predictions will be ventied, and our fraternity reseive such a shock as will be detrimental to our halv profession. In short, when the minority colube and kindly submit they exhibit a very high trait of Christian character, and present a son to the majority worthy of imitation This submission is a very marked exhibition of of true education.

What we have said relative to the duty of the majority concerning our colleges, may be said of the duty of the majority who favor missionary work, Sunday-schools, &c. If we who edvocate missionary interests have imbibed the true spirit of the Master, we will treat the minority with due respect and consideration. Let there be no proclamations of victory, but proclamations of thanksgiving to God that his rork is progressing, and that his blessings may follow the laborers

At our last A. M. the minority on these q tions manifested a great degree of kindness and submission. we excellent ex ples of good training; and the friends of the various institutions should manifest equal traits of disipals imbahad propriate. We trust they

Munorities are useful. They serve as check-If they cannot be engineers and conductors they can be brakemen. They perform no in clorious part in the maintenance of gospel simplicity; and we would rather be in the ity on all these questions with gospel simplic on the side of the majority if the majority were ogant, defiant, and overbearing. But hold that singe we are commanded to "main-"he not unfruitful" (Titus 3: 14), we can have these things, if due care be taken in their agement. A thing is not wrong of itself, but do wrong with the things are res We think a college, a Sunday or Bible a mission can be conducted in gospe simplicity; whether they are always so ducted, is another question. We pray that they may he managed in the interests of truth to

measures to gain their desires, it will work mischief instead of purity and goodness. Canvass are for colleges, Tract Associations, Grphan Asylums, &c., must not resort to the low and de grading means of the unconverted to build u their in titutions. If they do, defeat, diagrace and finally infidelity will be the result. o will not contribute to these projects mus not he hated, but loved—must not be avil treet ed, but shown kindness. If they he on the mi ed, his anown annunces. It was no regards nority side their sympathies and regards never be woo by scolding them. I often t how unwise we are apt to be. We talk I often think how unwise we are apt to be. We talk and write about ability, and and kindness and liberty &c., but when somebody else seeks liberty we frot and worry because he assumes the same air we talked so much about. We speak of free m toact in these things, and then when one dif for from us manifests some of the same freedom impatient it makes us! Ought these thing no to be? Think of those who will not readily submit to our views; and if we have what we claim-a higher conception of the truth-v

wit in speaking, writing and living Our Brotherhood wants no better evides of the uselessness of these institutions among us than that they produce a lot of proud, sel-fish, arrogapt men and women, who do not manifest the principles of christianity in their res. But the institutions, need not necessor rily produce such eventures and will not if our

ed on high moral and religious principles To this end we pray and labor, know o our part, the Lord will samply that which may luck

SINGLE IMMERSION EXAMINED N the 34th year of this dispensation Christ commanded his elect to go into all the orld and preach the Gospel to every crea to teach "all nations"—not every individual in every nation, for intents and idiots, who are parts of a nation, cannot be taught, but only such as can believe, chauge their affection Those whose hearts were turned to God.

the Son, and of the Holy Ghost," and then continue in the Son and in the Father." (1 John 2: 24) in order lo be saved. The penitent believer is haptized "into the name of the Fath-He may then continue in the Pother That which is to be done into the name of the Father, is to be done "into the name of the Sou," so that he may continue in the S That which is to be done into the name of the Pather and of the Son, is to be done "into the name of the Holy Ghost" that he may not only Fre in the spirit, but also "scalk in the spirit."
Gal. 5:25. The question is not how the spirit gets into us, nor how the Son and the Father get into ms, but how we get into the Father, Son and Holy Spirit. Our part is to get into relation with, and abide in them; and their husiness to get into us. But how frequently poor man will become concerned and inter about the manuer of God's getting into him It is quite enough to keep us at work if we do our part. Therefore let us remember that the question is not how the Father gets into us

but how we get into the Father; nor yet how the Son and Holy Spirit get into us, but how we shall get into them; for their getting into us is predicated upon our getting into them We now call attention to Romans 6:3 5, which single immersionists arge in defense of

their practice. Know ye not that so many of usus were baptized to Jesus Christ were baptized into his death :-

Does Paul say anything about the Father and the Holy Ghost here? Not a word! He speaks of Christ, the Son, and of haptism into Christ, the Son of God, and that, too, not of those who had not been baptized, but to those who had been. 'So many of us'-so many Christians, so many children of Christ were" not should be "baptized into Jesus Christ

-not the Father, not the Holy Ghost, but the didly submit to all single immersionists, is not a man baptized into Jesus Christ-into his

we. We never tought that when a man is hap tized into Jesus Christ that he is backward there times into Christ; but we do believe that when a man is baptized "into the name of the Fath er" he is not yet baptized into Christ's death but that it requires a distinct and supports so tion to be haptized "into the name of the Son. The same in reference to the Holy Ghos Therefore we are buried with him by bant

to should walk in newness of life. Rom. 6:4. Therefore-for this reason, because been "bantized ipto" the death of Christ, "m are haried with him by hantism into death. Some read it, "we are buried with him by hap tism into his grave;" but the apostle does not declare. Others insist on reading it thus: "We are baried with him by baptism just as he lay in his grave." Paul does not ony it that way; hat truly says "we are buried with him (Christ by baptism into his death." This is a single statement of a fact, and strictly speaking has no allusion to mode in haptism. Christ raised from the dead by the glory of the Father so we should walk in newness of tife. It does not read that as Christ was raised from his back or side, so we are lifted out of the water when we are haptized. But many read it just that way, while brother Paul never expressed such an idea

When a in is baptized "into the name of the Son, (Matt. 28:19) is he not buried with Christ by baptism? Do not cry, "three times because we do not teach that a man should be buried three times "into the name of the Son," but once into the Son's name, once into the Father's name, and once into the Holy Ghost's name. "Well," queries a single immersionist, "Why are we buried with the Father and with the Holy Ghost by baptism?" We do not read that we are to be buried with the Father, and with the Holy Ghost, but that we are to be the Father, and believed on Christ were to be aptized "into the name of the Father, and of ptized "into the name of the Father, and of the Holy Ghost." We man tain that we are haptized into the name of the Father, that we may be in him. (1 John 2-24 1 These) 1-1 Wo. are baptized into the name of the Holy Ghost so that we may both live and walk in the spirit. (Gal. 5:25.) For the same and additional rea sons we are haptized "into the name of Christ." We are not only baptized into him in order that we may be in him, and abide in him, but that we may reach his blood which cleanesth We are not baptized into the from all sin. death of the Father, for be never died, nor into the death of the Holy Spirit because it never died, but into the death of the Son who did die The command to haptize into the name of the Father, and of the Son, and of the Holy Ghost, is right because commanded by Christ. This alone should cause us to obey it. The comto Abraham to offer his son was right because given by God; and the example of faithful Abraham obeying without asking why, should cause us to blush when we insist not only on ne reason, but on a dozen, why we should be baptized "into the name of the Father, and of the Son, and of the Holy Chost.

For if we have been planted together in the like-ess of his death, we shall be also in the like-ness of his resurrection. Rom, 0.5.

Dr. Taylor says: "For if we have been grow-

ers together with Christ in the likeness of | is death, (or in that which is like his death) we shall be prowers together with him in the libe. ness of his resurrection; or in that which is like

Now friends, when we are bantived according to formula as given in Matt. 28:19 are we not planted together? Have we not all submitted to the same haptism? We do not maintain that it requires three actions to get into Christ, but we do submit to single immersionists whether believers can be planted together (into union) without being haptized "into the name of the Father, and of the Son, and of the Holy Ghost?" The word "together" is translated from the Greek dhutoi, meaning "into union." Brother Paul speaks to his brethren concerning

Here Paul again addresses those who had As many of you as here been haptised into Christ, have put on Christ"es many of you as have been haptized into That word only is not there; yet how many read it just that way. Again we submit to your unprejudiced minds whether e man is not haptized "into Christ" when he is baptized into the name "of the Sou?" (Matt. 28:19.) We do not teach that a man must be baptized three times "into Christ" in order to put him on; and our opponents should not so represent us. We are haptized ouce into the name of the Father , once into the name of the Son, and once into the name of the Holy Ghost

One Lord, one faith, one baptism.—Eph. 4.5, Here brother Paul addresses those who had seen haptized into Christ; and reminds them of extain facts; viz., "There is one hedy," though here are many members in that "one body." Paul does not say there is a single hody; hence the term one does not mean single here. Lord," does not mean single Lord; "one faith" does not menu there is "a single faith;" nor does "one kaptism" mean "single haptism" or 'there is a single beptism." Had Paul there is the same Lord, the same faith, the same baptism for both Jew and Greek, he would have expressed the same idea as when he said, "There is one Lord, one faith, one bup-tism." Had Paul said, "There is "one din" in Had Paul said, "There is "one dip" in the ordinance of baptism, or that there is but one action in hapti-m," single immersionists

would have a point. But this he did not say, We now call attention to Acts 15:5. There it is recorded that Paul taught certain ones more fully; and then, boying heard the trath were bapti Jesus." Vi ed 'int; the name of the Lord When they were haptized "into the name of the Lord Jesus" was it not done moording to Matt. 28:19? Without doubt; hence when they were baptized "into the name of the Son" as directed by Christ, were they not haptized into the name of the Lord Jesus? You thus see, that who never allusion is made to baptism into Christ, into the Lord Jesus, &c., it is in harmony with that part of the com mission which requires the penitent to be haptized into the name "of the son." We call the at tention of our Brothren to this; for the advocates of single immersion bring up all the Scriptures which refer to being haptized into Christ, and say that these Scriptures do not teach that a penitent believer shall be baptized three times.

thus backending the eyes of the meker after truth. We do not teach that a penitent must be immersed three times into Christ, but maintain that we do haptize into Christ when we reach that part of the commission which requires baptism into the name of the Son. This spinet he successfully depied. We want our Brethren to watch that point, and show up the fallecy of the reasoning of opposers of truth. Permit no man to muddy the waters of divine truth; but stand at the Head of the Fountain and hand to your hearers the pure water of life. Single immersion cannot endure the searching rays of divine windom. It is not the enumer of good conscience toward God; for thousands have become troubled over it, and sought b tism "into the name of the Father, and of the ion, and of the Holy Ghost." When they get his, they get the right answer, and having the

right answer they are happy.

We close our article with a sentence like the commission, having the same parts of speech, and call upon single immercionists to deny, with proof that the collectors can do their doty by a single act in the disposition of the money. Hear the contence: "Go ye therefore and nather moneys, pulling them into the tream ury of the township, and of the county, and of the State." We mvite criticism upon this, and single immersionists will show us how these collectors can put the money into these different treasuries by one act. We passe for a reply.

ORDERS FILLED.

inclination of the first house, which will be set the second of the seco

HOME AND FAMILY.

Hash your parents. Fathers, provide not your children to wrath but bring them up in the nurture and ad-monition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

TWENTY YEARS

I have climbed to a sun-lighted hill-to

And gaze down the path of the years, And sfar in the bare of the distance

nd sfar in the have of the distance A vision of beauty appears. '. ne sweet day of my life hangs before ma. With its halo of brightness around; remember the glow on the handscape The day that my love was crowned.

Crowne i—the king of my brart and my future Tear hung not a cloud in the sky, As we salled up a love-lighted river, Its beauteous idea gliding by.

member the sweetness of silence, he breadth and the depth of a tone, wonderful measure of gladness hat came with the whispered "my own."

That come with the waspeers no out.

To elight I am counting them over—
The twenty swife years that are gone—
And I still can be pread of my lover.
Though the heightness of youth is now flown.
I have went over trials and crosses,
Have many a want unsupplied:
Bot I think I have gained from my losses,
And reposee that my gold has been tried.

And reposed that my good has been dread. I have passed through the valley of shadow. The valley shak no man hath trod-Where the mother, in jey or in angulah, Is brought by her peril to Geb.

I have seen the sweet eye of any bulles Give answering smiles to my hore:
I have closed the dear eyes of my darling, To open in beauty—shows.

"And why do I tell you car story Perhaps you would question me thus,
When in all the events of our journey
No strange thing has happened to us.
I am glad that I may stand as a witness

That love is not always a chest; That God is a very near helper. And life in his service is sweet.

HARVEST TIME

BY WESTTRY & CLARKE

ESUS, while here on earth, taught by parcircumstances. He would impress a spiritual lesson by temporal things, and in such a way that it did not fail to be effectual. Thus we co learn to-day. thing He has created we can glean a spiritual His u lesson. His power and wisdom is so manifest in the world that we cannot full to be benefitted by reflecting upon the magnitude and grandens of the Divine hand. We are now in the midst of harvest and the

somes around us are suggestive. The harvest is ripe, ready to be gathered, and unless laborers come to the reacuse at the proper time and in the proper manner, the grain will go to loss and not be gathered in. The fields of waving. golden grain stand waiting for the reapers, and willing workers are needed. The thought of barvest then is a suggestive one. It reminds us of another great barvest field that is always ripe and really to be respect. In our temporal barvests much wisdom is manifested that all is carefully stored away where it can be secure from the rains and storms, but are we exercis ing the same wisdom in trying to g-ther sheaves into the fold of Christ,—the only safe retreat in this world, and where they may be shielded from the many daugers that lie in their onward path? There is much to do. When we think of the great wickedness and deception laborers are needed to gather in the lost one who are out on the barren plains. How sweet if in the evening of this world we can each II in the evening of this world we can each bring a sheaf saved by our exertions. The good Husbandman says, "The harvest is great, but the laborers are few." The temporal har vest comes only once a year, but the food's harvest is always ripe and when we will we can

In this great harvest field we can not all be reapers, but we can follow after as gleaners.— Ruth gleaned in the fields of Bosz, and we should glean in whatever field the Master ha o"weary is ell-doing, for in due season we shall re we faint not."

cattered gleanings we may guther, Though we are but young and few."

In this spiritual harvest field there is a

allotted unto us, and our humble efforts will not ne overlooked by the great Searcher of hearts. He will not require of us more than we are able to perform, but will give us strength for every duty, and, by-and-by, in the harvest-

ome of the augels, we can enjoy pasceful rest-"Come, labor ou!"
Who dares stand idle on the harvest plain!
While around him waves the golden grain,
And toeach servant does the Master say,
"Go, work to-day."

Come, labor out
The haborans are few,—the field is wide.
New stations must be filled, new wants supplied;
Redeem the time, its hours too swiftly ily,
The call is. Come,"

THE IDLENESS OF GIRLS.

NOTHER great mistake that many of our girls are making, and that their mothers encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amu doing no work to speak of, and learning noth-ing about the practical duties and serious cares of life. It is not only in the wealthier families that girls are growing up indelent and unpracticed m household work, indeed I think more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and of people in moderate c'rcumstances, where the mothers are compelled to work hard all the while. "Within the last to work merd all the while. "Within the leat week," super one of my correspondents, "I have heard two mothers, worthy women in some re-spects, say, the first, that her daughter never did any sweeping. Why, if she wants to say to her companious, "I me rer swept a room in man life." my life," and takes any comfort in it, let her asy it; and yet that mother is sorrowing much over the shortcomings of that very daughter.— The other said she could not let her daughter do anything in the kitchen. Poor, deluded woman. She did it all herself instead. The habits of indolence and helplessuess that are thus formed are not the greatest evils resulting from this had practice; the selfishness that it fosters is the worst thing shout it. How deroid of conscience, how lacking in all true sense of tenderness, or even of justice a girl must be who will thus consent to devote all her time out of school to pleasuring, while her mother is earing all the heavy burdens of the household! And the foolish way in which mothers them lives sometimes talk about this, even in the er hooks, or her erayons, or her embroidery. and I do not like to call upon her," as if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle er temper with necessary housework. The auther is the drudge, the daughter is the fine say for whom she toils.

No mother who suffers such a state of things s this can preserve the respect of her daughter, and the respect of her daughter no mother an afford to lose. The result of all this is to form in the minds of many girls not distasts for labor, but a contempt for it, and means or other. There is scarcely one of these letters which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, b altogether too prevalent. And I want to say to you, girls, that if you are allowing your elves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future.—St Nicholas.

THE SOCIETY OF BOOKS

THE dispositions and testes of the individue are shown by the natural objects which he collects about him, quite as plainly as by the riends with whom he associates. And the iniends with whom he associates. And the inlife is only less potent than that of the living rith whom he has to do. There is a society of inanimate things, as well as of and women; and from the greatest of our surrous diags to the smallest, our association v them is a matter of importance both as evidencing our testes and capacities, and as medifying them. Landscape, architecture, nictures, house them. Landscape, architecture, protores, house-hold ornaments—whatever things are about us, are both witnesses and counsellors; witnesses if our real selves, and companions whose influ-ence upon us, for good or had, is strong and Of all these speechless, but not voiceless

In this spiritual harvest field there is a work associates in our dully life, books are in many for all to do. Drones are best needed. Let us days the most important; not only because mut any there is notking it can do, but strire to they speak to our rail selver in a more direct way faithfully perform the small tasks that may be then the other contents of our house, but between the contents of our house, but between the contents of our house, but between the contents of our house.

suse they embody and present to us, as other thiugs do not, the personality of their writers A picture, however fluely drawn, and however liul in its character, is at best but a pres tation of a momentary effect; a statue, too represents but an instant of time; but a bool may embody the thoughts and hopes of a life time. Into a picture or a statue the artist may indeed put his sublimest conception and his bighest skill; but a book can include a far lar ger part of the very self of its author: As we glance at a row of volumes on the shelf we do not feel that we are looking upon a series of events however great, or upon a line of schieve ments, however high. We seem rather to h looking upon men themselves. It is somet more than a figure of speech when we say It is comething we own Homer, Virgil, Shakaspeare, Bacos, Tennyson, Longfellow. We do own something vastly more raduable than the collin that oncloses the dust of the dead author; and we may even feel that we have the society of the living one in a truer sense than do his nearest neigh bors or daily companions. In books is the choicest fruit of long years of thought, and feeling, and experience; the printed page tell us more than the muthor's hips would utter to us in a year's time, could we make his acquain ance and wait upon his words so long. In books we may have the writer at his best, and as often as we choose; in real life we should be indeed fortunate to be able to share one single bour of his highest mood; and when that how was passed, we could not hope to renew it "Consider," says one whose world-famous writ ings continually show how reverently be estrems the friendship of books,—"consider what you have in the smallest chosen library. A company of the wisest and wittlest men that could be picked out of all civil countries, in a thousand years, have set in hest order the results of their learning and wisdom. The men themselves were hid and innocessible, solitary, impatient of interruption, fenced by stiquette but the thought which they did not uncover to their bosom friend is here written out in trans-parent words to us, the strangers of another age,

It is the sense of this intimate and prefriendship of the printed page that has led so many eminent men to treat their books with the dainty courtery and affectionate pride which they would extend to a living beans whom they dearly loved. A man whose books are his friends, naturally knows not only their names and more general characteristics. physical appearance, and all their accidents of size, color, type, and present condition. brary, large or small, is a reverend thing in the eyes of the gentleman or gentlewomen, simply because it is a society of the mind, a college of grave but friendly worthies, to be honore the exercise of principles and emotions not un like those we extend to living friends in to whom books are friends, and who honors them accordingly with his own friendly dispo-

FALLEN ASLEEP

ROYER.—At the bonse of her son-in-law, in Mor rill, Brown Co., Kansas, sister Anna Royer, age 68 years, 11 months and 3 days. Funeral servi-ces by Eid, J. J. Lichty and the writer from 1s Cor. 16: 22. W. J. H. BAUMAN. FREDERIC -- Neur Dunkirk, Ohio, July 4th, Bro

**REDERIC.—Near Dunkirk, Ohio. July 4th, Br
Wm. Frederick, agod 48 years, I months and
days. He was an engress disciple of Jesus, as
we feel that he was full prepared to most be
sudden translation. The cause of his death was
a buller explosion of a stem threshre. He
one of fifteen hands engaged in the work with
the available tools when a William four insulathe explosion took place the explosion took place. Killing four naturally and wounding six, two of whom have annealled. Gur neighborhood is mourning over the loss of our citizens and are in deep sympathy with the bareff family. Funeral services by the writer to a very large concourse of people.

S. T. BOS-KERMAN.

B. T. Bos-erman. LEIDIGH.—May 1eth, 1809, in Churchtown, Cumbertand Co., Ps. Mary, widow of Henry Ledigla, and daughter of brother John Buker, deceased, aged 61 years, 6 months and 5 days. Funeral services from John 9:4.

Servicia real solution; a servicial real way below the servicial real way below of the service when the service of the service we have a push below the service of the service when the service of the service we have a push being and other insects. For rewel it a set the steve, and another one to its large at the steve, and another one to its large at the steve, and another one form: 180 and 180

MULER,—At North Mountain, near Lamb's Gap Pa., Barbara, widow of David Miller, aged of years, and 14 days. Funeral services from 1 Thes 4:18.

4:18.

FISHEL —In Hampton township, Daniel, son of George and Mary Fishel, aged 21 years, 5 months and is days. Foreral services from #Sem. 11:

Mosgs Miller.

OUR BUDGET.

-Tonnessco has noven Baptist workly papers -Heavy storms suspended sending news, of they be ween Peru and Chiti still con

-The Pope has decided to accept the Prus-

-A stately "palace" is to be built in New York for Cardinal McCloskey.

-July 1, report from New York, seventy-sine fatal cases of sunstroke in twenty-four -A sulphur mine near Winnemuccs, Nevada

is on fire, making a splendid display in the night. -Dr. W. H. Milhurn, the elequent blind

preacher, is making a two-month's visit to the

-The annual tribute paid as rent to the anded aristocracy of England, is estimated at -The damage to property by flood on the Columbia river is large. The water is nearly as

high as in 1876. It is said to cost as much to raise one acre

of tobacco as it does to raise sight acres of corn -During the past fiscal year more settlers

have occupied homesteads on United States lands, than in any former year -The number of victims of the late Lone

Sound disaster increases bodies have been recovered, and thirty are yet

—Lightning struck an oil tank at Olean N. Y., the evening of June 30. The tank con-tained 25,000 gallons. By great effort the fire was prevented spreading meteor described as large as a barrel, fell

at Macon, Ga., on the night of June 28, light-ing the heavens, and exploding with a report -Accounts from Fort Stockton, Texas, give

description of the terrible sufferings of a party of Texas Pacific Railroad men in the White andhills from thirst. The "Molly Magnirest" a murderous land th was supposed to be broken up, h

come strong again in the Eastern Pennsylvania coal regions, and murders are frequent. -The Grand Republic ran into the Adelaide in New York harbor, and the latter cook in n

few minutes. Both were excursion steamers the Republic had just landed 2,000 passengers. —A vessel arrived in New York June 16 with 330 Mormon couverts on board. They were from England, Szotland, Wales, Switzer-

- A pleasure ateamer was completely wreeked by explosion of her boiler, on Lake Minneton ka, Minn , July 1. Four persons were killed and seven hadly hurt. An excursion party of 100 was just about to emberk.

-By the rupning of fast trains ca--- by the running of last trains rist of Chi-cigo the time from New York to San Francisco has been reduced ten hours. Travel would be greatly increased if the fure west of Chicago were brought to ressonable rates.

were brought to resonable rates.

—Invitations to revolt have been largely circulated in Syria, and find great favor among
the Moslems. Araby in Pera profess to know
that a great movement is on foot for the estabent of a Syrian-Arah State

-Thirty miles of sewer pipe, and nearly a any miles of draining tile, have been laid many mass of draining tite, have been hid in Memphis. Ground which was low and swam-py has been rendered dry and bard, and the health of the city is improved in a correspon-ding degree. Thus a terrible and mysterious providence is cleared up.

providence is cleared up.

—The Russian railway system presents one
-triking leatore. The companies are bound to
minimum at concern the companies are bound to
minimum at concern the concern the concern to cona Berdan and revolver, and forms a part of the
sowerful "railway poise" of Russia.

—It is each.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell This department is designed for asking and an evering questions, drawn from the Bible. It or sier to present the Truth, all questions should be brief, and citched in sample issurange. We shall easing questions to our contributors to asswer but this does not exclude any others writing upon the contributors of the contributors.

Will some one please explain Revelations 2: Will some brother or sister please explain the 20th worse of the 12th chapter of St. Linke Rilky Sylvar.

Please explain Generatib Chapter and 6th verse
"And it repeated the Lord that he had made mus
on the earth, and it grieved him at his heart."
WILLIAM B. GOOMECK.

Is evil an independent, solf-existing, eternal prin-iple or power, or was it created?

LAURA BACON.

Is there a beptism of the Hely Ghest? Is there a bupition of the Holy Ghost?
What is the testinony of Jesus Christ, and who
has that testimony as deliced in Boy, Build.
Will some one jetuse explain 1 COT. MITE. Boes
Paul mean that he will not est cuest of any kind if
it offends his brother; or meat that had been ofterclusted below.

ELDAM JOY REST. Will you please explain how? "And thou (th

3:15.
Will some brother or sister please give a shelin manner on Makt. 3:12.esperially on the word "floor Mann Preserv.

Will some one please give light on Matt 5: Si-D. W. C. Row

THE EFFECTUAL CONTACT WITH HIS BLOOD

"And without the shedding of blood there is n

THIS sin in the propitation for the sins of the whole world, is said to be the Lumb slain before the foundation of the world. In due time for the application of his blood to all by the promise. So then his blood by virtue of the promise always and cleaness from sin, even those who sinned not after the similitude of and's transgression, that is, by consent of the Adams transgression, that is, by consent of the will to sin. But in ignorance of any law declaring sin and in innocence of sin, it is said, "Of such is the kingdom of heaven." If then, however, sin in some degree, like unto death, by the transgression of one man, passed upon all, like as in Christ (by the resurrection) all shall be used alive; then so must they all have come in contact with the blood of Christ which cleannoth from all sin, even the sin entsiled upon them in the fall. But here is the point. They sinned, or were made sinners without the consent of the will to sin. So also the blood was without their will, abundantly applied. And now then we who afterward again sinned by the consent of our will to sin, must likewise by the consent of our will come again in con took with his blood for cleansing from this onother character of aig. Where then shall we find access to his blood? Where? We thank

.od. So after the event of the untetype, the 1 wod, we are given the figure of the ark where-to even baptism doth also now savens. Then size tollows the key. "Know ye not that so many of as as were baptized in Jesus Citast were baptized into his death," (blood implied) Rom, 6:3. Then they only who have sinued at will may be hautized into his death, by virtue of which death or blood only can be continu-to be their advocate should they sin.

Gcd that us in a type the promise saved, even before the event of the autotype, the literal

WHAT HARM IS THERE IN SUN-DAY-SCHOOL?

WE occasionally hear a voice against S W day-schools, and I so much wonder why any should take objection to such a soul-re-freshing institution. What harm can there be of the control of the in spending an hour every Sunday in trying to train the young mind in the way it should go? And not only the young receive instruction there, but all who attend regularly receive not

great spiritual strength, and this nonrishment Bible, and thus causing a growth in grace. there any harm in this? Besides the good derive from Sunday-school, there is the Chris-tian pleasure. To me there is no other place more sweet and sacred, after the week of bodily or is past. What pleasure it is to retire to abor is past. What pleasure it is to reture for a season from our cares and meet an intelligent class of children, all looking eager to learn more of Jesus and his love! Is there any harm in this? Deprive me of this privilege, and truly you would enuse much sucred joy to fade from my heart. I know that a Sanday-school rightly to love each other more dearly. Is there any harm in this? I am thankful that we enjoy such a good school, and that nearly all the members take on active part in it, which is very agreeable. Recently there was a card ne she could live at Hudson, or that the Snav in the Prewher concerning our school,) so that she could attend Sunday-school. I would say the Snavely's alone do not make our school : success, but the whole congregation working together. We have many good workers here by other nomes; at least J. W. Forney, M. For by other names; at least J. W. Forney, M. For ney, T. D. Lyon and M. Lyon, are among our leading teachers. Dear sister, we would gladly receive you and family into our congregation as well as school. The more workers we have

the stronger we may become. Much good can be accomplished through the Sunday-school. EPISTOLARY

BRIDGES SHAVELD

ULY 6th, at noon, I hade adien to Lannek Illiuois. Renched Chicago at 7 P. M., where I remained two nights and a portion of two days. The draves along Lake Michigan (on whose banks Chicago, that large city of nearly 500,000 ,uhabitants is situated) were delightful. The Lake breeze was indeed invis delignified. The Lance previous was in-conting—a real benefit to my improved, but yet delicate health. My steamhout ride out to the crib in the Lake was very enjoyable. From there the city is supplied with all its water of the purest and most refreshing kind.

Among the most important places visited were the wonderfully constructed Water Works; Lincoln Park—a lovely place; the Green House with its tropical plants; the Boulevard: the pallatial Palmer House—a magnifi-cent Hotel of 400 rooms: a very pleasant call at a private residence; and social converse with friends, occupied the rest of my time. Chicago friends, occupied the rest of mytime. Garcage is rapidly increasing in population, with its scores of handsome buildings. Its atmosphere is remarkably pleasant—noticibly purer than any other large city ever visited. It was gratifying to find the people very courteous and kind. My enjoyment, satisfaction and benefit there was not a little. To brother A. D. Beachy of Chicago, I return my grateful thanks for his untiring assistance whilst in their midst—just such thoughtfulness and kind consideration as the delicate and afflicted know how to appre-

A pampblet-"Secrets of the Nunnery and Confessional Exposed," was handed me in Chi-cago for examination. Would that all Profes-tants could be aroused to the seriousness of the alarming truths revealed in this little work of 16 pages. Enclose 10 cents to Loyola Blance, 94 Dearborn Avenue, Chicago, Illinois, that

you may read for yourself.

July Sth. 9. A. M., I boarded the Luke Shore
R. R., and arrived at South Bend, Ind., at
noon. This route of travel was the pleasuntest I ever had. An easy ride; nice atmosphere; courteous conductor; view of beautiful farming lands; the Lake with its brood expanse of water stretched out for many miles in length width: and its surface along the hanks bedecked

At South Rand I am the quest of sister Rebeeca Studabaker, where, with her slider, and an aged and widowed mother, (consort of John Studabaker) I am the recipient of much kindness and enjoyment. Address all communi-cations to me here until further notice. After completing some visits and sight-seeing here, I next leave for Ashland, Ohio, for an anticipated

whose society I so much enjoyed there. God sitty miles from Salem. Again we have some blees you, dear people, for your Christian acts gool sisheries 130 miles from Salem, near the and courteey. Don't forget her whose memory mouth of the Columbia river; sometimes catch bless you, dear people, for your Christian acts and courtesy. Don't forget her whose memory memores of your amones and congustations— of her who even remembers a "cup of cold water" given. Let me hear from you. For this time, the kindest added, dear Lunark people and its vicinity, praying the Father to abundantly bless you here and hereafter. Be faithful, "walk in the Spirit," that we may all "shine as over considerable territory.

As a just word of commendation to the citi can of Lanark, it affords me real pleasure to say that during my sojourn and visit amongst you, I did not hear one oath (so common at some places) nor hear of the least intoxication Thank God for that! Persevere in this laudabl course. May the Parent of all good thus grad-ually lead you to Him, finally giving you a crown in beaven. The well-wisher of all God s creatures and His people.

JULIA A. Weon FROM SALEM, OREGON

NASMUCH as 1 am receiving very many letters making inquiry in regard to thus country, especially the Willamette Valley, I will say it is a hard matter to describe this country so as to be thoroughly understood. The face of the country is quite different from the Western States of the Atlantic slope; our people, teste and judgment in regard to co tries so that where it may suit one very well mother might not be suited at all. Agu people make their calculations too great about this or any other country, and then when they

arrive they are very much drappointed.

I moved from Iowa to this valley in the fall of 1871 and I think we have a very good country, therefore I do not feel dispose country down. This is no sandier, far from it We have our advoutages and dis We have a very mild climate generally; very pleasant summers with cool nights, more so then any country I have lived in. Our winters Occasionally we have a winter with con-able snow. We have high peaks in the Siderable snow. We have high peaks in the Cascade range of mountains whose tops are covered with perpetual snows. This I can see from my residence on a fair day whose distance is from 75 to 100 miles. Our farming lands when well cultivated, produce very well such as small grain, grass and vegetables. An ex-cellent country for fruit, such as apples, pear and plums; in some localities cherries and her-ries do very well both wild and tame. Health generally good except along the large rivers Our valley is said to be about forty miles wide from gast to west, and about 130 miles long north and south. We have prairie and timber land mixed; some very heavy timber, some brush land, some kerel, some rolling, some very hilly, some smooth, some rocky, some very good soil, some poor; excellent water power, clear, soft water. In parts of the valle: are springs in hounance; water are inter in a springs water is easily obtained by digging wells. Salem, our market place, is the capital of this State and is situated on the each bank of the Williamette river, where we have both railroud and steamboat facilities. Portland, our sasport town is situated SS miles nearly north of Salem on the same river, within twelve miles of its mouth, and has a population of 20 valley unless it is along too book onto or in the mountains. Limb it my neighborhood, seven miles nearly east of Salem, are rating from 13 to 35 dollars an acre. The level prairies nea-the cities from 40, 60, 80, and 100 dollars are acre, owing to improved soil, nearness to mar het, &c. Our murkets are pretty good gener erally. Hands on the farm get \$1.00 per day erany. Transes on the farm get 81 to per any; through harvesting and threshing 81.40 Geo-horses from 8100 to 8200; cown 815 to 825. Farming implements some higher here than in the Aluntic States. The chances for reating are not very olenty. The terms generally are one-third to the land owner or its equivalent. The chances for a poor man are about as goo here as anywhere provided he is industrio

a good many near Oregon city, forty miles be low Salem. In the mountain streams there are some trout, hence you can see our good things are not all in one place but they are scattered

In regard to oburch facilities, we have a mer bership of eighty scattered over some five or six counties; about forty-five or more in Marion near thirty in Lion. We have six ministers, four in Lion county and two in Marion. Have our regular meetings, but as yet we have no church-house. We have a very good Sunday school in my neighborhood. We have a pleutiful country, everything in

abundance provided people will later for it.—
We have the poor; we have our bitters with
the sweet, and we would like to see wore people come out here and settle in our good country. But we do not wish to persuade. If you come come on your own judgment and not on mine I have written this to answer many of the quer tions that have and may be asked in regard b t. e country. I have only given my views in part and I cannot tell the views of others. The best thing I know is for people to come here best thing I know is for people to come here and spind the Summir and judge for themselves. I would hive to wist in my notive country, Virginia, Onio and Iowa, bell can move with to move back. My advice to all who wish to come have in, do not make your calculations so great about the country, yet I

believe with proper management and industry people can make a v-ry good living bere.

TRUE HUMILITY

A S the lark that yours the highest builds ber A nest even upon she ground in the mead-ow gras; and as the nightingale with the sweetest roug of all lards warbles at night when no other can saw; and as the heaviest laden branches, bearing the heat fruit bend lowest; and as the most freighted ship sits deepest in the water; so the most exulted Christian, the one with the sweetest endowments, and the one bearing mehest fruit and most good low man, is found to be the one who is most lowly in heart and most humble in action.

But there is a mock humility in the world, He who tries to make his humplity appear is not humble. So self depreciation is not hu ity, but only another form of agotism. man who calls attention to his own humilit in any way is by that act, whatever his words ay be, exhibiting the very opposite of hum bleness. True humility consists more in not thinking of ourselves at all, than in speaking or thinking in mean terms of ourselves, or in outward humble act. These may be the effects of bumility, but so spraking, thinking or act-ing does not make us humble.

LITTLE BY LITTLE

F you are gaining little by little every day, I be content. Are your expenses less than your income, so that, though it he little, you are constantly accumulating and growing rich-er and richer every day? Be content: so far as concerns money, you are doing well.

Concerns minery, you are mong wen.

Though it be little by little, the aggregate accumulating, where no day is permitted to pass without adding something to the stock, will be urprising to yourself.

Solomon did not become the wisest man in the world in a minute. Little by little never omitting to learn something even for a single lay—always reading, always studying a little between the time of rising in the morning and tying down at night; this is the way to accu-nulate a full store-bouse of knowledge. Finally, ere you daily improving in character? Be a liscouraged because it is little by little. T best men fall short of what they themselves wish to br. It is something, it is much, if you seep good resolutions better to-day than you did yesterday, better this week than you did tast, better this year than you did last year. Strive to be perfect, but do not become downscarted so long as you are approaching nearer and nearer to the high standard at which you

Little by little, fortunes are accumulated: ittle by little, knowledge is gained; little by tittle character and renatation are achieved

The mind has a certain vegetable p which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shost up, weeds or flowers.

FROM THE CHURCHES

And they that be wise shall chine highiness of the firmament; and they th many to righteousness, as the stars fore aver.—Dan. 12:3.

PENNSYLVANIA

Mechanicsburg. We are in our usual health for which we

try to be thankful, but sickness and death is still in our isnd. Mechanicsburg has not a score over 3,000 souls, yet since Jan. 1st. 1880, had near fifty deaths, whilst in '79 the record had near fifty deason, which is the whole year was only thirty.

Moses Miller

INDIANA

Goshen

As we have not the privilege of meeting with our dear brethren and sisters to worship this beautiful Sabbath morning, I, with my broken family, feel and and lonely. Have only heen to one meeting this year. others, luve not the blessed privilege of meet ing to worship often, yet we are not When we get our weekly paper I look over the church news to see what has been done for our Moster This makes me know that there are workers in the good cause. In reading the Scripture this morning I find epcouragement. O give thanks unto the Lord for he is good; brcause his ways endureth forever. Blessed is every one that feareth the Lord, that walketh in his ways. O, that we could all ask with an honest heart, as David did, "Search me O God, and know my thoughts and see if there be any wicked way in me, and lead me in the way erlasting. There were three added to the fold arisating." There were three added to the fold by haptism this year, and others were deeply convicted. May the Lord in his infinite mercy guide them to the truth. We need surnest and devoted workers here, and would be glad to have ministering brethren step and labor with May God bless every effort in the school LYDIA C. LESH.

ILLINOIS.

Mt Vernon

'e tender our thanks to those who felt enough interest in our situation here to bring it before the good people convened for the purpose, we trust of forwarding the good work of bringing before the world the Gospel in its original purity as well as simplicity. Our pros-pects are brightening in this locality, still we feel like urging the matter, hoping thereby to accomplish the desired object quicker. There is no further need of our saying anything to e Brotherhood in regard to our coun That we have an excellent country in which to live, as well as a successful farming country is admitted by the scores of responsible witness-es the past year. Since our last there has been no advance of 25 per cent in real estate here; and first-class farms are now ranging at \$20 to \$40 per scre. A little away from town good farms that have been run down can still be had

narms that have seen run down can still be had at \$10 to \$20 per acre. The past harrest has been a bountiful one, much of which is already threshed and gone to market at prices ranging from 80 to 90 cents a

The coming Fall will place enough men in this section to organize, while those here have their plans already laid and are rejoicing over the prospect of soon again being able to enjoy the society of the Brethren, and bearing the Gospel sounded in its original purity. We still invite those in quest of pleasant homes to come and visit us and satisfy yourselves that there is an opportunity to do good here as well ood here as w. T. R. Buck. as to enjoy life.

MARYLANDDouble Pipe Creek.

Much as I disapprove of the very sectional organization of the Board of Missions created by last A. M., I have put a practical construc-tion upon Art. 31, Minutes of 1880, and have sy signature, appointed one brother a one slater in each church of the eastern district of Marylaud, a solicator to solicit aid for the ob-ject set forth in said Art. And as I did publicly announce at last A. M. that I would assume a amsounce at last A. M. that I would assume no more care or labor in matters of dollars and ceats of the church than was already imposed upon use, with this sot, I decline all further participation in the matter. D. P. SAYLOR.

Dn. T. L. Caylersays that "disagreeable Sag days sift churches as honestly as the 'lapping water sifted the ten thousand troops under Gideon. Those who really want to get to God's house on a wet or wintry Sabbath assally do get there.

THE CASSEL LIBRARY

THIS Library contains Ten Thousand B. Volumes and Eighteen Thousand Pam-phlets. Many of them are old and rare, and cannot be obtained in any other library in the They embrace the producti of the finest minds in every uge and of the great leaders of thought in every department f human knowledge and research. History, politics, theology, poetry, science and srt are are in America. Its pamphlet collection con ing the most remarkable essees that have America and England, the inaugral addresses of United States Presidents, etc., the speeches delivered in our National and State Halls of lation, as well as in the English Parliament, the sermons of the most noted preachers of all denominations, on the most important occasions and subsects the prations delivered by distinguished men on the anniversary and

other occasions of our various institutions treatises on scientific and other subjects, etc. It contains nearly all the Brethren's church literature from the days of Alex. Mack to the present time, among which are works that can found no where clse. It has also a number of rore and curious old Bibles, the original works of the reformers as Luther's complete works, &c. It is rich in early ecclesiastical lit-erature, such as the writings of the Latin and Greek fathers. Greek fathers. "These 'treasures of erudition and antiquarian lore should not be scattered, but be so placed as to be most accessible to the researches of the general public. And to this warry the resdy writer, the historian, the poet, to, might come and delve amid its stores of information, which would be transformed into polished stones, adorned with the grace of choice diction and illuminated by the inspira-tion of genius, affording delight and instruction

unseen destinies of future generations. If brother Cassel was simply anxious to realize money on this library he could doubtless dis pose of it for something like \$12,000 or \$15,000 even at public auction, on account of the value and rarity of its contents, but in order that it may be perpetuated in our Brotherhood be has agreed to let it come to us upon the payment of \$5,500 and a suitable place for its recention \$500 of which m n y he gives back to the li-brary as a standing fund for purchasing books

who come after us, and moulding the

In order to raise this sum it is proposed to soll life-memberships at \$25 each, giving the holders thereoff the tull benefit of the library ree during their life-time. Life-members will he allowed the privilege of taking out books to read, except such rare and valuable works of which no duplicate can be obtained. Books on be taken out only under such restrictions may be adopted by the Board of Trustees. All others may have the use of the libber apon the payment of fees, the amount of which will be regulated by the Board of Trustees. The ey received for fees will be used in paying a Librarian, defraving incidental expenses, rup

The present Board of Trustees, which appointed by brother Cassel, consists of R. H. Miller, Ecoch Eby, Joseph Lehman, D. E. Price, D. L. Miller, M. S. Newcomer and J. W. Stein. If at any time, from any couse, any Trustee shall lose his membership in the church his place on the Board of Trustees shall be declared vacant, and his twocessor shall be appointed by the remaining Trustees. Upon the death of a Trustee the surviving members of the

Board shall appoint his successor, but no person shall be eligible to the office of Truuuless he shall be a member in good standing of the Church of the Brethren. By this means the ibrary will be held in trust for the use of our

hurch and the public forever. s can not expose the library to The Heard will take an official indebtodness. ce of the library at regular stated periods

and the librarian wil! always be held financially sponsible for all the books left in his care during his term of office. A descriptive catalogue of the library will be published, which will be sent to any one on application and payment of price, from which

books may be selected. The library for the present will be housed in a room of the Mt. Morris College 50 x 18 fact, a room of the Mt. Morris College 50 x 18 feet, fitted up for the purpose, until the trustees are able to put up a special building. The library will not be shipped however, until the requisite amount is raised to pay for it.

We appeal to all to lend a helping hand in

ing and a benefit that will remain with them do them good when we are nue

e ocau. Trink of having free access to a lbrary of ,000 rare volumes and pamphlets for \$25 But we trust you will not contribute with ref-erence simply to personal advantages. Remember we are working for truth, knowledge, and trust for our posterity and the future course Christ. We appeal to your beneficence as a of Christ. of three public benefactor. Persons donating from \$30 to \$500, will be enrolled among the early friends and supporters of the library, and their

names and henofactions he transmitted with its names and neneractions no transmitted with ne history. This, we believe, will be only giving honor to whom honor is due. We carnestly solicit free-will offerings, and even the sme contributions will be accepted and promptly acknowledged. Notes given should be un occoveraged. Notes given should be under payable by January Iet, 1881, and transferable. They may be given to local agents or sent di-rectly to the Treasurer of the Board, D. L. Mil-ler, Mt. Morris, Ogl. County. Illinois. Will not every one do something? Done in behalf of the Board of Trustees of the Cassel Library.

J. W. Strin, Sec. Board woman in the new augment Hill country is very well worth reading. The political article discusses "The Refublicans and their Candi-date" whom it regards as wholly worthy of con-fidence and enthusiastic support. Col. Higgi-

A CARD OF THANKS. Chicago, Ills. July 7th, 1880.

Mesars, Editors: * DEAR SIRS -

At the regular monthly to ing of the Directors of the Protestant Grphai Asylum, 2228 Mich. Avenue Chicago, held Juby 6th, it was Resolved that most sincere and hearty thanks of the Board are hereby tone to the residents of Lanark and vicinity, and to all who were present at the late Convention for the unexpected and very generous response to the appeal made in behalf of the orphan and destitute children, by Miss Blake. Her hands sessions enhanced, by miss blaze. Her hands were literally loaded down with silver, the sum of \$143.00 was the—result of her visit, and it was a material assistance in caring for the lit-

contributors we hope they will call at the Asycontributors we hope they will call at the asy-lum, and will assure them of a most cordial welcome. Again allow us to offer you our many, many thanks. Very respectfully, Mass S. M. Hostron, Cor. Sec. Prot. Orphun Asylum.

DR. TANNER.

HIS CONDITION ON THE TWENTIETH DAY OF HE

New YORK, July 17.—Or. Tanner is pro-ing what water on the Tanner is pro-Ing what water can do for man. He thrives and keeps getting fut on it. If he conwill be just half up, for he is now enduring his twentieth day without food. His condition to-day indicated that he would be able to continue the fast. His voice was strong and clear, his ayes bright, his step firm and clastic, and he acted in every way just as he might if he h been taking his food without intermission. He need taking his need without intermission. He had a large number of visitors, many ladies among them, and several of the ladies played on the piano and song, much to his gratificapiano and song, much to his gratifica-He is so fond of music and seems so such benefitted by it that there was some thought of engaging a professional pinnist to y whenever the doctor desired.

There have been a great many presentations of boquettes, nearly every lady visitor taking a little floral offering.

At the end of almost twenty day's fasting, Dr. Tanner looks very nearly the same as at the beginning. His face is thinner, and he is perhaps a little paler from his confinement in the house, but otherwise he looks unchanged.

To the Western Association Press.

New York, July 17 .- At noon to-morrow Dr. Tanner will enter upon the twenty-first day of his fast. He is in better condition than when he commenced it. He passed to-day quietly and in excellent spirits. At 6 p m. he; took a drive to Central Park. He now weighs 135 pounds, a decrease of half a pound since yesterday. At 5 p. m. his pulse was 80, respiration 15, and his temperature 99, about half a degree above the normal. During the day he drank twenty-seven oanses of wa-

All the good things of this world are of no further good to us than as they are of use and whatever we may keep up to give others we evjoy only so much as we can use and no more The German proverb of the key, " If I rest I this good work. By Liking a like-membership in mind and to the histor of the hand and you scure to yourself the great headths of his mind and to the minuse or above of the gifted of the classes, which is mind and to to. Indelence is implement, read to the classes of the gifted of of the gi

LITERARY NOTICES The August Atlantic brings some chapters

of Mr. Aldrich's "Stillwater Tragedy" so interesting as to make readers forget the hot wenth-Dr. Rolmes in a characteristic poem, su-ed "The Archbishop and Cil blas," singu with a pathetic felicitouness of growing old.

John Burroughts, one of the most charming of out-door writers, contributes "Pepacton: a sum-mer voyage." Luigi Monti, the "Young Sicil-ian" of Longfellow's "Thies of a Wayside Inn," writes a very interesting article on "Sicilian Hospitality." Mark Twain has a very pungeed tale entitled "Edward Mills and George Benton," which satirizes keenly certain forms of pseudo-philanthropy. F. D. Millet describes pseudo-philanthropy. F. D. Mullet describes the method of tenching practiced by Hunty Mrs. Wallace, wife of General Lew. Wallace, Governor of New Mexico, writes "Autong the Puchlos;" F. H. Underwood has a curiously interesting paper ou "The Preceptor of Mores;" Richard Grant White's English article this tame is "Taurus Centaurus." "Au English-woman in the New England Hill Country" is

son and Susau Contridge furnish poems; and reviews of now books and an attractive variety in the "Contributor's Club" complete a capital Summer number of the Atlantic. ANNOUNCEMENTS

The District Meeting of the North Missouri district will be he d at the meeting house the Wakenda congregation, Ray county on the 14th of October, 1880.

Also a Love-feast on the 8th of Octo the Log Creek congregation, Caldwell Co. the house of hrother John E. Hosserman. invite all who can conveniently, to stop at our communion suronte for District Meeting, especially the ministering brethren, as we may likely continue the meeting till the 12th

C C Room The members of the Beatrice church, Gag Co., Nebraska, will hold their Love feast on the 25th of September, at the residence of brother Nonh Brubaker, eight miles south-cast of Beatrice, commencing at 2 P. M. W. L. Spine

Our Love-feast will be held at the residence of brother John P. Haye, five miles north-west of Greencastle, Jasper County Iowa, September 18th and 19th D R Barry The Limestone church, Jewell county Kames

will hold its Love-feast Sept. 10th, meeting to be continued until the 12th. Place of mee mile north of Ions, at the house of brother Shular A. F. DESTER

BIBLE SCHOOL ECHOES.

THIS is the name of a new musical book pre pared by Brother D. F. Eby, for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding.

The work is now published ready for delivery,

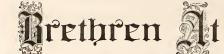
In size and form it is like "Gospel Songs." Its low price, good music and convenient arrange-will commend it favorably to all lovers of good singing. Orders received at the following rates: PAPER COVER. Single copy, postouid, .

Single copy, postpuid; Address BRETHREN AT WOME

The Prince of the House of David, or, Three Years in th

W. U. R. R. TIME TABLE. Trains here Lacure, Studyn excepted, as follows WEST ROUND.

Night Express
Tickets are sold for above trains only. Tamongar trains make at
ortmention at Western Union Junction. M. M. OLIN. Agen
Passengers for Chicago should leave Lanark
here they need wart but hive minutes for the Cl
thus reach Chicago at 7:45 the same evening. ?
U. Junction, change ours for Langelt and re-







Vol. V.

Lanark, Ill., Tuesday, July 27, 1880.

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GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

6 T. Boserman, Brahlik, Oldo. 11. B. Mestare, Waynestern, F. Basoch Shy, Leen, Ill.
D. B. Gibbon, Cerer Greide, Ill.
D. C. Strever, Mr. Merele, Ill.
D. S. Breyer, Leaguest, Cele.
John Michael, Correction, Mr. John Michael, Cerer Greide, Ill.
John Michael, Correction, Mr. Johnson, P. G. Brassenik, Johnstoner, Fr. G. Brassenik, Johnstoner, P. G. Brassenik, J. G. Brassenik, J

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SIXTH PAOE -Real Character. Word to the

Girls Our Sudget. SEVENTS PAGE-Enting Mest. The Jordan. His Bed Chambers. Walking A

tamination of Well Water.

Erouvu Paor. Delta; Columbiann; Ashland, Ohio.
Odell; M.doomet; Cerro Gordo; Colorado; Leraine, Illimoise; Parson, Kassas. Hyton, Virginta, From J. H. Moore

RAVEN FED AND RAVEN. FEEDING

ALWAYS feel like returning a crumb of Heaven's lost to those who cater to either body or soul. I easily break down under the burden of unfulfilled obligation. Any thing that is contributed apart from a sense of duty, for value received, or from the constraint of love that cannot be kept back from sacrifice, I promptly return. Let the reader burn this indelibly into his memory.

I recently had a very soul-cheering missive m an isolated sister in some western moral Sahara, who has not heard a sermon in one year. And yet her soul is ou fire with devothe R-dremer and his cause. She flemes out in terms of consecration and spiritual satisfaction which are delightfully contagious, and have transiently transported me into some third heaven opened in the upper domain of my spiritual unture. Such experiences ought not to be exceptions. That they are, shows the profound need of progress, or reformation, or revolution,or some moral earthquake, to "shake not the earth only, but also heaven," so as to topple and demolish all that is man-made or self-born, "that those things which cannot be shaken may remain." Heb. 12: 26, 27. Could those who have assumed the title of progressives, renounce their low standard, and step up man fully on the perfect platform of God in Christ, with what rest would I offer up my few drops of blood ou an altar where God's fire is never wanting But I find in Jesus nothing that winks at carnal indulgence, whether it be in the belly-defying lux ries of the table, the defilement of the mouth with unnatural gratification, or the worship of mammon, or the worse than beastly license of lust under cover and state, or the silly, soul-dwarfing de votion to fashion. Religion pure and undefiled, is an open state of the soul with God. It is 'unspotted from the world." A state sniritually renewed, supernaturally calightened, divincly adonted, the witness of the Spirit within and y solphick the witness of the Spirit within and sever as a persect assignment on an encourage to the New Jones of the Configure of the Netherland Configure of the Netherl

beauties of His glorious Fatherhood. What perfect rest and peace without the world's eujoyment can such a soul find in the embraces of the world? Paul would "cut no meat while the world standeth, if it make his brother to offend." He would forego a real and natural necessity to exemplify the principle of the cross, and how much sooner sacrifice what originates in the flesh under the dominion of

But the character that makes choice of what antaronizes the Divine incornation, is less disposed to abandon its idel for the certification of a sublime principle, than a fully Christee soul is willing to suffer the absence of a new sary good for the sake of identity with Christ and the moulding of souls into his image. As Christians we are to be always in an inspired, spiritually-led and spiritually fed state, where the secret of the Lord will be in the soul, and the inward heholding of Christ will be its life and light and fulness of joy and peace. What do such souls care for the husks of fashion, or for money and appetite and lust as an end. The very hint is outrageous. The great and sad fault of denial, or practical discouning of Christ in this age, lies in the faith-blasting soul darkening, joy-withering assumption that there is less openness, less direct intercourse with the Maquoketa Church. Love. Sanii God now than when Christ was visibly among amburs. Walking Advertisements. Congreat want of the church is that "faith which is the salafance of things hoped for," "SEELNO Hrm who is invisible." When it comes to this I will risk my honor as a prophet there will be no hate on the heads of sisters, no tobacco in the months of brethren, no money in bank at a high per cent while Jesus is standing on the shore of eternity and looking sorrowfully, on the wearisome "toiling and rowing," of his storm-buffeted, wave-threatened ministers and missionaries. Is it at all surprising, or reprehensible when we contemplate the injustic done to Christ and souls and ourselves, that we break out in appeals and anotherns that might make the ears of angels and devits tingle. But when we draw our pen across the face of some unbridled renegade and blacken his brazen fon tures a little, to compell him to a look in the mirror of truth, then comes the strong hearted, passion-glowing ery," "not this man, but Bare-bas." All this could not be if we knew what was meant by Emmanuel-God in us. shaning

the human in the whole circle of its activities having His understanding beneath ours, and His Spirit presiding over our propensities and Human nature is not the firsh, set it needs it as an environment and a vehicle. So religion is no ordinances and costume, but is their soul. Baptism comes not arbitrarily, neither does dress. As one comes so comes the other, so far a both are the product of life. He that is bup tized simply as yielding to authority, is not baptized. To dress thus, or so as an objective ecclasiastical necessity, is to dress as a slave works. Such conformity to order is the sure precursor of coolesiastical dilapidation. Life shapes its own exterior invariably and inevitably, and a lamb in the species pover comes out in the

form of a wolf or catamount. Holmess has its laws and regulations, through which the spontaneity of His operations find expression, and these laws bring the Christ-dominated into christian noiformity, with as wide a range of minor variety as is seen in all God's works. But God has forbidden the crossing of species. Hybrids are Heaven-cursed anoma men gather grapes of thorns, or figs of thistles?" "A good tree cannot bring forth evil fruit." God is our Father, the Holy Ghost our life, Je-

sas our Model and Brother, what more do we need as a perfect inspiration and directory to

God, and parteker of all the perfections and promised our primeval ancestors. Faith brings 'The meek shall inherit the earth" in all the high uses which material things were We rec designed to sarve. Saints are kings and priests. and the grand fact of their loyalty is self-masterhood Let us deeply ponder this semmal truth. It is the pivot of our eternal destiny.

BLESSED ARE THEY THAT DO HIS COMMANDMENTS

BY LUCY BACON

'He that both my commandments and keepeth

"He that bath my commandments and keepeth them, he its into loveth me; and he bath loveth me shall be loved of my Father and I will love him and manifest myself to him."

ASK myself and all whose eyes may obance to fall on these lines, can we claim the promise, "he will manifest himself unto us." unless we bearken unto his commands? The question is, do we practice all the comments? or do we think a part of them will do? Ought we not to take Christ at his word? He says, "If a man love me he will keep my com-mandments." In speaking to his apostles he tells them of certain things they should do and then says, "if ye know these things, happy are ye, if ye do them;" but suys one, those are just for the anostles. Then the Commun ion was just for them, for it was classed in with "these things." It seems he wanted to press upon the minds of his disciples the idea that they should do as he had done. Now if that they should do as he had done. Now it we do as he did we are sure he will not condemn us, but what if we do not? Can we claim the promise, "he will manifest himself to us," He says, "he that loveth me not, keepeth not my sayings." We find too in same chapter that all things were to be brought to our remembrance. All—wholsover he had said. Did he not say, "ye ought to wash one another's feet?" Let us use reason in this matter and have the whole gospel, for a part of it will never save us.

Again, did not Moses say, "The Lord your God will raise up a prophet like unto me, him shall ye hear in all things?" Now the question is, did not the children of Israel have to live under the law of Moses? Did he con thing he did not mean they should do? If so, then we need not hearken unto our prophet, which is Christ. Let us not be blind con ing these things and walk upon the brink of perdition and think it safe. Biind to their own happiness-they lay up for themselves regret and sorrow and call it pleasure; blind to t own conduct-they disown and dishonor the greatest friend they have and say we mean no we have done no wrong; but they are blind to their own destiny.

Again, we find in the last chapter of Revela ion and 7th verse, "Biassed is he that keepeth the sayings of the prophecy of this book." the 14th verse we find a blessing pronounced upon those that do his commandments. What was that blessing? that we may have right to the tree of life and enter through the gates into the city.

MAN WORSHIP AND CREED MAKERS

WBAT a sad spectacle is presented to the world in the man worship that is offered to those in high standing as it is termed, it already, which is of a glaring color, or which We suppose that it always has been so, but that is no remon that it should be perpetuated ing made in the very height of the fashion in the church

crystal river of the Upper Eden, verily born of God, which is infinitely more than the devil to know what new revelation is to be off-red while the skillful manipulator has his fing-reon the public pulse to know just what is required.

nber of hearing a minister thank

God that the time had come when people cutting loose from the old traditions and the ories that churacterized the church anciently Why did he thank God for this? Because the people wanted it so and he was willing to spare Agug for the sake of peace in the comp of In Another one compared John the evangelist to an Irishman and concluded by saying that he was a very illiterate man. Well probably he was, but there will be a grand wakening some of these days when fishermen and fools that do not err in the way of the Lord may be found wiser then these modern are-d

We hope that the church of the Brethren will ever stand aloof from these follies that are suppling the foundation of pure Christianity, and smid the gloom that is enveloping the minds of skeptics and infidels and the gradual roaming of all carthly powers before that great and no table day suck to occurs a higher state of ho-

CHRISTIAN LIFE.

THE Epistle to Diognetus, written soon after those of the amostles, gives the following those of the sportles, gives the following delimention of the Christian life:-The Christians are not senarate from the rest

of mankind by country, or by language, or by customs. They are confined to no p. civies, use no peculiarity of speech, adopt no singularity of life. Their doctrines embraces no tenet built upon the reasoning and subtility of crafty men; neither do they, like others, uphold the oninions of any man. Dwelling in the cities, whether of Greeks or barbarians, as every man's lot is cast ... they dwell in their own country, but as sojourners. They partake of all things as denizens; they endurall things as strangers. Every foreign land is their country; their own country is to each a foreign land. They are in the flesh, but they live not after the flesh. They abide on earth, but they are citizens of Heaven. They obey the laws which are established; and in their own lives are superior to the laws. They love all men, and are persecuted by all. know them not, yet condemn them. Being elain they are made alive; being poor, they make many rich; deprived of all things, in all things awound. Being dishonored, they are thereby glorified. Doing good, they are pun-ished as evil doers. Being punished, they reice. In a word, Christians are in the world

tians, over all the cities of the world. tians, dwell in the world, but are not of the WESTEV ON DRESS

mortd - Selected

what the soul is in the body. The soul is dispersed over all the members of the body; Chris-

44 advise you . . . (1) That your apparel he cheap, not expensive; far cheaper than others in your circumstances wear, and than you would wear if you knew not God. (2) That it be grave, not airy or showy; not in the point of fashion. And these easy roles may be applied both to the materials whereof it is made, and the manner wherein it is made, or is in any kind gay, glistening or showy; noth

nothing apt to attract the eyes of the by-stand-It needs but a glance at the homage paid to are. I do not advise weenen to wear rings, ear-the leading divines of the day to disgust rings, necklaces, lace (of whatever kind or color), or ruffles, which, by little and little, may

ALMOST A CHRISTIAN.

"A LMOST a Christian! standing yet A So near the temple's door; Hearing the gospel's call to life, But waiting yet for something

Almost a Christian! Oh how sad r self and sin delirious, mad, Till life and hope have passed away. Almost a Christian! Ob how good To see a sorrowing sinner shed Repentant tears, with heart subdued,

Who has by faith to Jesus fled. Almost a Christian! yes, and quite il we are to Christ is given; When walking is his blessed light, We find him in our life, or heaven."

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches passess the Biristics which entitle them to b regarded as churches of Jesus Christ.

D. B. RAY, Affirma J. W. STEIN, Denies.
D. B. RAY'S 16TH APPERMATIVE

N our last, the three words "begotte 'dead embryo" were included in quo tation points by mistake of printer. Mr. Stein did teach that a "dead" faith "mus he vitalized" by submission to baptism He did contend that some of those be gotten of God "may become abortive, and be lost. In his conclusion he has contradicted himself on this point, as well as others. In his vain attempt to fasteo al the foul crimes of war upon Baptist churches, be has condemned bimself. Though as a Baptist he confessed that he was doing the work of war, yet at first be pleads "not guilty" of the crimes of which he accused Baptists; but as the trial progressed, we forced him to plead "exemption from the guilt of war as a Baptist soldier." He thus confesses that was guilty of doing the works of the flesh;" that he was guilty of killing, and that he was guilty of the "erime of perjury." Also in attempting to prove that Baptist churches are without a "regenerated membership," he has confess ed that while a Baptist minister be was not "truly regenerated." If he was guilty of all these crimes as an unregenerat ed Baptist preacher, how can we expec-

much better of him since he "went ou

from us, because he was not of usl

With such qualifications he seems fully

prepared to pervert and misrepre-scut the plainest Bible and historical

language of one historian to another.

order to prove the aucient Waldenses were trine immersionists! It may be observed that in his statements and pretended facts, in his summary review: 1st. That he found no Bible authority for trins immersion. 2nd. That all the authorities cited from ancient church writers for trine immersion were members of trine immersion churches, of the Greek and Reman churches and from their descendants. 3rd. Though he falsely charged the ancient Novatians and Waldenses with the practice of trine immersion, he failed to find snything in all their writings in favor of this perver-

siou of God's word. We now proceed to canclude our DECEMPETED ATTON.

Our characteratic fifth states that blond feel her there as thousand two low past it in our review. Though not half being the character sping. It is the showed that leaves the control of the spin of the state of the spin o

vealed in the Scriptures. See Dan. 2: 35-44; Matt. 16:18; Luke 1: 33; Heb. 12: 26-28. 3rd. We showed that able historians of other denominations have been compelled by the force of truth to admit the Baptist claims to church suc cession. The two learned Dutch historians Ypeig, and Dermont, confessed that the "Baptists may be considered as the only christian community which has stood since the days of the spostles, and as a christian society which has preserv ed pure the doctrines of the gospel through all ages.

Campbell says: "From the apostolic age to the present time, the sentiments of the Baptists, and their practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be

produced. Mr. T. R. Burnett, editor of the Chris

tian Messenger, a prominent Campbell-ite paper, in his issue of Jau. 28, 1880, "With Alex, Campbell, we say thi kingdom was with the Baptists before

he and his coadjutors started the reformation and [they] are yet a part of that kingdom, though eatsugled in some crrors." Notwithstanding the Tunker churches had a human origin in the 18th century, their leading men have been forced to admit the Bible doctrine of abread massession

"God has always had a remnant who in the worst of times have observed the ordinances, according to his holy will

Agena, in his 15th affirmative, Mr. Stein says: "We do not doubt that Christ has al

ways had churches somewhere on the earth, which have held and practiced sub stantially what the bretbren teach and practice.

But he was compelled to surrende his succession claims for the Tunkers and admit that the Tunker church had its origin with Alexander Mack, in 1708. Though we continued to flaunt the fol-

lowing historical argument in the face of Mr. Stein he made no effort to answer it. He knew it could not be done. It stands thus: first: The Tunkers have admitted that the Bible teaches church succession. Second: They deay that the succession is with any Pede-baptist church-Rome or her branches. Third: They honestly confess that the Tunker facts. He has repeatedly ascribed the church originated in 1708. And, as there is no other church holding immer-He has even quoted Catholic rituals in sion, that has any claim to the Bible succession, except the Baptist, therefore even the Tunkers themselves must admyt Bantist succession, or he driven into

infidelity. His failure to notice this argument

amounts to a complete and uncondition al surrender.

We based the second leading argument for the Bible origin and succession of Baptist churches upon the fact that WHEN STORE BUSINESS THE WILDPONDS HISTORY DEMANDED IN THE PROPRETIC WORD." We repeat our argument which Mr Stein dare not attempt to suswer. It stands thus:

It is said Rev. 12: 6, "And the we man fled into the wilderness, where she hath a place prepared of God, that they Our characteristic fifth states that should feed her there a thousand two

has any one of her daughters been drivea into the wilderness of obscurity. They bave never been hidden. Their histo ry is as plain and easy to obtain as the history of the nations. The Tunker church has its history from its origin in uninspired wisdom in 1708. It has not yet existed 200 years, much less 1260 years. The song of Solomon is largely filled with the wilderness history of the true church. In that prophetic song 2: 14, the bridegroom says: "O my dove, thou artic of the stairs, let me hear thy voice; fer sweet is thy voice, and thy countenance is comely. Also, the voice of the bridegroom is heard calling: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and done; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in the land. Arise, my fair one, and come away." It was a long cold and bitter winter of persecution We now repeat the question of the age: WHO IS THIS THAT COMETH UP FROM THE WILDERNESS, LEANING UPON HER BELOVED?" Song 8: 5. Again, who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

We call attention to the significant fact that there is no who, there is no doubt, there is no controversy about the history of any other church, as over the Baptist church, the conflict ranges along the line over the origin and history of Bantists. The true church fled into the wilderness, remained there 1260 years, and is seen coming "up from the wilderness, leaning upon ber beloved." cannot possibly apply to any church ex-cept the Baptist church. Mosheim, in his Ch. Hist. p. 499, of the origin of the

Baptists says: "The true origin of that sect which acquired the denomination of Auabaptists by their administering anew th rite of baptism to those who came over to their communion, and derived that of Mannonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the depths of antiquity, and is of consequence extremely difficult to be ascertsized."

This answers to the demands of prophecy. The true church was hid in the wilderness. The Campbellite leaders have been forced to admit the Baptist church succession. The two learned Dutch historians admitted the Bible doc-

triae of Baptist succession. Mr. Stein has utterly failed to tell what church has the Bible perpetuity, if it is not with the Baptists. made objections, but no better than the infidel does to the Bible. He referred to the organization of several congrega tions, and tried to make the impression that the decommention originated with them. It is likely that he will attempt to practice the same deception in his closing summary. We based a sixth characteristic upon the fact, that "Bapist churches possess the Bible chara teristic of having been peculiarly persecuted." But as our church cla fully made out without it, we do not repeat it in our review. Though not half

Baptist churches possess the one haptism demanded in the New Testament. Srd. We have shown that Baptist

churches possess the communion-Lord's upper-demanded in the New Testa-

4th. We have shown that Baptist hurches possess the New Testament church government.

We have shown that Baptist churches possess the Bible origin and perpetuity; therefore we may confidently sffirm upon the testimothe eleftsof the rock, in the secret places ny introduced that "Baptist chuncuss POSSESS THE BIBLE CHARACTERISTICS WHICH ENTITLE THEM TO BE BECARDED AS CHURCHES OF JESUS CHOIST," Notwithstanding the cunning craftiness of Mr. Stein and bis desperate efforts to nervert and overthrow the truth of God. yet our proposition remains unshaken and unmovable as the rock of Gibraltar. The ridiculous and stupid efforts of Mr. Stein to prove that a human society which originated with Mr. Mack in 1708 is the true church of Christ, out of which there is no salvation, is so absurd that none except the spiritually blind can possibly adopt his views. we as Baptists believe that there will be some saved as by fire from the various denominations, and even the Romish Bahylon itself, yet we confidently belive and know that Baptist churches are true churches of Christ, representing his visible kingdom upon the earth

> of God, the light of the world, the pil-lar and ground of the truth until the present time. When Gabriel the mighty augel was sent of God to appounce the birth of Jesus he said: "And he shall reign over the bouse of Jacob forever; and of his kingdom there shall be no end." (Luke

Again we repeat that the kingdom and

church of Christ has remained on its

rock foundation unshaken as the house

1: 33). Jesus the Great King must reign over spiritual Israel forever, "and of his kingdom there shall be no end." will say that the throne of Christ has been subverted and that his kingdom came to an end?

The apostle pointing out that great and terrible day of the Lord when the voice of the Almighty shall shake heav-

ea and earth, says:

"Whose voice then shook the earth: but now be hath promised, saying, yet once more I shake not the earth only, but also beaven, and this word, yet once more, signifieth the removing of those things that are sbakea, as things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby

we may serve God acceptably with reverence and godly fear." Heb. 12: 26-28 Many gloomy wrecks of human governments, political and religious, lie scattered slong the shores of time, and many others must be dashed to pieces amidst the coatending storms which shake our sin-blighted earth, but thanks be to the Almighty, who "plants his footsteps in the sea and rides upon the storm." he has established his everlasting kingdom, never to be destroyed, to stand forever, to have no end; and that amidst "the wreck of matter and crash

flow into it. Yes, we may confidently

"Sum as the troth shall last To Zion shall be given

The brightest glories earth can yield, And brighter bliss of beaven."

We commend the patient reader to the mercy of God and the world of his grace, exhorting him to decide the ques ion in the light of Revelation; without regard to the commandments and traditions of men. May the grace of our Lord Jesus Christ be with you. Amen.

A DIALOGUE

ay w. H. hoose, WE read an article in No. 24 of Prim itive Christian claiming that Mr. Ray did not intend his epithets as an insult, etc. We are inclined to differ from Brother Murphy in this resp May be Mr. Ray has entertained friendly feelings towards the Brethren prior to the debate; but when he saw he was about to be defeated by truth and reas he became disappointed and wanted to carry the day, thereby he was compelled to misrepresent our principles and teachings. This has settled the minds of all the readers. Those who are not acquainted with the nature of good debat ing think that Ray has won the laurels, but the thinking mind, the ones who have weighed the arguments on both sides carefully, decide in favor of Brother

While traveling in Isabella county, I met an Advent and we had just left the Sabbath question and were reason ing with each other on other things lating to "sound doctrine," when I ticed a man listening attentively to our conversation. When we came to dipping of the candidate at the mention of each of the beings named in the Trinity, my friend appealed to the listener for help which he willingly gave. soon became acquainted with each other's faith, and the following conversation took place.

B. The Brethren teach salvation by

or through church membership, do they

Not exactly so. But do you believe that any one who is not in Christ is a co-heir with Christ? a child of God?

B. No sir, I do not, except where there was no opportunity to repent or be haptized D. We are taught in John 15th

chapter that Christ is the vine and the true disciples the branches. When we have repented we are ready to be graft ed into the vine. We are taught again that Christ is the head of the body—the We are taught again Then we are to conclude that church. if we are in Christ we are a member of the "body."

R. How are we to get into Chirist or "body?

"As many as have been bantized iuto Christ have put on Christ." Gal. 3:

B. Well, this looks reasonable,

could not see it in this way before; but in God. you teach baptismal salvation, I believe D. Not any more than we do repentance; or believing salvation. We to that those are all conditions of pardon, all lead to the same end and are insepera-

B.: Do .you believe that a man D. We are not to say! who will be saved and who will not. But we claim to you unless a man be born of water that I got disgusted and stopped reading the grave.

kingdom of God." John 3: 5 B. We do not teach this kind of doc-

D. I know. But what do you claim to be working for? What are your

B. We are working for eternal life.

to enter eternal rest. D. Why are you not content to be in the Baptist church? You have viris a better place than heaven. You have

made a condition for church member ship which you claim God has not made to become co-heirs with Christ. Thus the pales of the church are tighter than

the gates of heaven. B. Oh, no; you misunderstand us in this. We do not make it a condition of

church membership. We make our building out of material that is prepared before it is put into the building. D. Do you teach remission of sins before haptism?

B. Yes.
D. I would like to have scriputre proof for this doctrine. I have failed to find any text that will justify any person in teaching thus in the New Testament. Where is it?

B. I do not know as I can give any that refers directly to this, but it look plausible and reasonable to my mind that this is true. If it is not, does the water wash away sins? We are brought under the power of the blood of Christ in the water. It is here we receive the

application. D." What are the delusions referred to in Thess. 2: T1? What are the lies debate and read both sides impartially that those who have not "received the I think I have been able to decide in love of truth" are to believe! When the right way. While our views on the we see in the teachings of inspired men that this is not their doctrine we can plainly see which is right and which ion has not added double honor to th wrong. Peter said on the day of Pehtecost, "Repent and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have repentance, and baptism by the authority of Christ, Matt. 28 19, and then the gift of the Holy Ghost.

The Scriptures are as silent as the tomb about forgiveness of sins before complying with the conditions upon which remission is promised.

Here we passed on to other parts re ferring to the other ordinances which I will not relate. I will pass on to the part which led to the debate. But my friend simply rejected the ordinance of feet washing on the ground that it was mentioned only once by Christ and once by Paul, Theu I asked him if he would observe it if it had been mentioned four or five times. He said he would. But chre in which his mangled body I proved that this was not an honest obection, for the simple reason he does not observe the holy kiss or kiss of charity which is commanded five times and

every time in the imperative mode. The earer always sees himself in the mirror of truth, but the doer is hid with Christ

You teach non-conformity to the orld in dress, conversation and customs, do you not?

D. Yes! but you do not do this bly connected. Mark 16: 16. Acta 2

debating and this is not godly conver despair.

sation. B. . You have been reading the de-

and of the Spirit he cannot enter the it. But as for Baptists approving of his | Hark! what sweet voice is that which conduct I think it is not so with honest. Baptist Then again I think sometimes that he wes not mean his hard emithets as an insult.

D. Theu you think that he has always been of that disposition, do you?

B. Yead, think so sometimes.
D. Well, if he would have been truly born of God would this dross and illbred turn of mind have been thorough ly burned out of him? Do you think that the Baptist church has never ceased to exist since the apostles' times or have they reached back to Christ?

B. It is doubtful to my mind. I havread several works but it has only created a query as to how men can declare without authority proof, that they were a people whose characters differed from ours as widely as noonday from mid-

night. D. Were the Waldenses or Albiren es trune immersionists?

B, Undoubtedly they were. D. Do you allow members to fight r go to war?

We do not teach or forbid our members going to war; we have them to e guided by their conscience. If they feel like going it is not contrary to our constitution or teachings,

We will now close this conversation. We simed only to give the honest opinions of men of Mr. Ray's own persuas This man of whom I have written is a well informed Baptist, and if I mistake not he is considered the ablest Baptist in the northern Michigan districts.

While I am deelpy interested in th the right way. While our views on the oracles of God have not been unpaired and proven wrong I-think this discusscause of Christ and has left many out in the world. Had Mr. Ray depended upon truth and reason to carry conviction and win souls to his church he would have but few followers. It is far better to support a just and true cause, stand firmly upon sound principles, than to be actuated by a love for victory re-gardless of truth. Then we can always contend for our faith with the hope that makes not ashamed and feel that we have received the approving smiles of a merciful yet avenging God. May this ever be the motta of our church: "Shup to do wrong and dare to do right.'

AN IMPOSING CONTRAST.

IN our lesson last Lord's day we wit nessed, with sad hearts, the cruel murder of Jesus our Savior, by a heart less mob. And standing by that sepulwe looked down with crushed and bleed ing hearts into the impenetrable dark ness of the tomb-cold, cheerless, forbidding. Here lays our Lord and King, apparently a helpless victim in the cruel grasp of the monster death.

Hope gives place to dark despair.
All is sadness and gloom. The sullen and turbid river of death flows .irresistibly on, its murky depths are ut fathomable. Its mighty expanse is not only unknown to us, but it baffles our D. I est put you construct the series of the making supplyshing the wing only inches a series we should.

D. I notice the church as a general ly chanting the requirem of our department. faith and hope flies away upon the wing of the meaning zephyrs that are solemn thing approve of Dr. Ray's manner of ed Lord, and we are left in darkness and

> But how changed the whole aspect of the moral heavens. What a halo of

greets night initial want to he design my Savior calling from theyond the river Hear him!" I am the resurrection and the life. He that believeth in me, though he were dead yet shall be live again. Dark despair now gives place, to exultant hope, and gloomy doubts to triumphant faith.

The river of death before so deep, so dark, so broad and tetrible, is now but a narrow rivulet over which the loving hand of my Savior is extended to help me tenderly and safely over, The tomb before so dark and forbidding, is now aglow with resplendent glories of our risen Lord: and we exultingly shout, Death is swallowed up in victory. Oh, death! where is thy sting? Oh grave, where is thy victory !

PEACE

SY I. PLONENCE KELSO

PEACE is tranquility of soul; hence may be considered as something pure and heavenly...

In religion, peace may be classed as a valuable gem. "And the peace of God, which pass

eth all understanding, shall keep your hearts and minds through Christ Jesus." Phil 4: 7.... "For to be carnally minded is death;

but to be spiritually minded is life and peace. Rom. 8: 6. Let us all more faithfully strive to ultivate that principle of peace in our

bearts, for the kingdom of God is not mest and drink, but righteousness, and PEACE and joy in the Holy Ghost. There's a land far away mid the stars, we are

told. Where they know not the sorrows of time Where the pare waters thro' valleys of gold, And its life is a pleasure sublime

Tho our grace cannot sour to that beautiful land Yet our visions have told of its bliss: And our souls by the gales from its gardens are fanned; When we faint in the desert of this.

Oh, the stars never trend the blue heavens of night,

But we think where the repromed have gone

And the day never smiles from his palace of light.
But we wish we were there by the throne.

We are traveling homoward thro' changes and gloom. To a land of unchangeable bliss And our guide is the glory that shines thre' the

From the ever green valley of peace.

BADLY CHEATED.

MR. Jones, of a certain town in Ver-mont, is not distinguished for liberality either of purse or opinion. His ruling passion is a fear of being cheated, The loss, whether real or fancied, of a few cents, would give him more pain than the destruction of a whole navy. He once hought a large cake of tallow at a country store at ten cents a pound. On breaking it to pieces at home, it was found to contain a large cavity. This he considered a terrible disclosure of cupidity and fraud. He drove furiously back to the store, entering in great ex-citement, hearing the cake of tallow. exclaiming vehemently, "Here, you rascal, you have cheated me! Do you call that an honest cake of tallow? It is hollow and there ain't near so much as there appeared to be. I want you to wake it right.11.

"Certainly," replied the I will make it right. I didn't know we know whither a more has gooded bate, have you! Well I read it for glory shire upon us today. Jenus in the cake was bollow. You paid her either requiremental or not. Werlift I say un sawhite, but Mr. Ray become so abouter jites triticaphout victor over death and a pound. Now, Mr. Jones, bow much do to wan makes, may be horn of greatly that I and dismarted and throat dischards it. you suppose the bole will weigh?

69

The Brethren at Work. PUBLISHED WEEKLT.

M. ESHELMAN, -J. HARRISON, -W. STEIN, Entrops

CARDINAL PRINCIPLES.

THE BESTSEEN AT WORK is an once
Publishes Cartestantly to all the sections
It recognition the New Testament as the on

Dat Trine Immersion, or dippling the candidate those is 1, in Onriving Beyldern: but Fort-Washing, as tought in John 13, is a divise co-errol in the obserbe

Jeene Chatate he-world in drees,

and alms, agold the coefficing theories adom, to point out ground that all man

Tak Marcon will be respondible only for the peneral to seen, and the location of an article does not imply that they deep relate and send us the balance. Ince deep, Degletered Letters, and Deedle pro-curation. Do not embedself, se they ass

BRETHEN AT WORK, Lanark, Carrell Co., Ill.

- JULY 27, 1880 LANARK, ILL. . PAUL H. KURTZ.-Please give your address

and we will send you the book On last Sunday evening we enjoyed the min-terial services of brethren F. McCune and of brethren F. McCune and

W C Tueier In my article on "Open Elections," ab middle of first column the word "retractive" should be retro-active. M. M. E.

HARVEST meeting at Shannon next Saturday, 31st instant, at 2 P. M. Every body invited. All who can should go and let the Lord be

On last page, No. 28, B. at W., in Art. by S. W. Lindower, 7th line from top, read bro-ken sword; also 20 line from top, David instant

of Daniel Shideler Bno. J. T. Meyers and wife, of Oaks, Pa., are

now taking hygienic treatment at Dr. Walter's Home, Wernersville, Berkn Co., Pa. They are th pleased with the place. Bao. P. J. Brown, of Congress, Ohio, requests all the churches in N. E. Ohio to inform

him whether or not they desire to have next A. M. in the N. E. District of Ohio. ict of Ohio

Receptor Howson Mirror has retired from the Progressive Christian on account of hav-ing other business requiring all his attention. Bro. Holsinger will continue the paper as heretofore

EURED DAVID RATTENHOUSE, Over 80 years of the Western pioneers of the Breth ren has noid the debt of nature and is no mor among us. Will some one acquaint

REPORTS of A. M. are now ready for delivery Price 25 ets. Address,

cts. Address, Quinter & Brumbaugh Bros., Huntingdon, Huntingdon, Co., Pa

Should any who have ordered from us not have received theirs yet, if they notify us we shall have their orders filled again.

Ox Sunday last the Lanark church, had the pleasure of receiving two more of the "chosen" into the fold. May our dear eisters realize that true effection that they have learned belongs to the children of God; and may the church find in our sisters two zealous workers in the Mas ter's vineyard

"A sever rain and hall storm devastable in The words "which shall determine be malter, section on the 19th, between \$4 and 5 o'clocks, above, refers to semons an dote of John II was above a mile wide and left to bright [Wesley, and possingly to certain retirings of bad destruction in its track. Grain and orar is statery destroyed." We reympathra with the wider the total of the Wesmpathra with the second of the destruction of the track of the second of the destruction of the description, and the fill the state of the second of the description, but the fill the fill the second of the description, but the fill the fill the second of the description, and the fill the second of the description of the fill the second of the description of the fill the second of the description of the fill the second of the second of the second of the second of the fill the second of the second of the fill the second of t Bao J. S. Shaffer, Adel, Dallas Co , Iowa, asys:

BRO. D. B. GIRSON, Cerro Gordo, Ill., writes: Bro. D. B. tilison, Cerro tierao, i.e., writes: "Sunday school at Milmine reorganized by electing Mirion Gibsen, Supt. J. L. Kerns Ase't, Michael Frants, Soc'y, Noah Karns Librar'n. School in a fleurishing condition."

Ir yon want knowledge, you must toil for it od you must toil for it; and if pleasure you most toil for it. Toil is the law. Pleasure comes through toil, and not by celf-indulgence and indolence. When one gets to love work his life is a happy one.—Ruskin.

SINCE BRO. HARSHEY has said of the Progressive Christian, "I only wish it was taken and reed by more of the old order brethren," Bre. Helsinger is embeldened to suggest the fellowing proposition as a basis of nnion Whatsoever the Master says, that will we do. neither diminsh nor add thereto." the only base on which any true Christian can stand, and we hope "all classes" will mak a the necessary sacrifices to place them upon that

BROTHER M NEHER, of Crawford county, Kaness, says, in the P. C., that at the D. M. of Sonthern Kaness, a resolution was passed that each house-keeper should admonish all his mbers to pay as God prospered them to their treasurer who will forward it to the District Treesurer. Dietrict Meeting also chose four Missienaries who complete the board of memogers; and are to go alternately, two at a time. John Metzger, Lawrence, Douglas Co., Kaness, is the tressurer. He is allowed to pay no money on orders not signed by a majority

of the he A GREAT many men, whatever may have been eir experience in life, are accustomed to com

plain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lames tations respecting their own troubles. there is no men that is not been into a world of trouble; and no man has ever attained to anything like the full stature of manhood, wh the northean ground, as it were, to powder, by the hardships which he has encountered in life This is a world in which men are made, not by velvet, but by stone and iron handling! There fore, do not gramble, but conquer your troubles

ONE of the grandest fallacies of modern tim Own of the grandest fallacies of modern times is that increased secular education in a preveni-ite of crime. The parent who supposes that, in giving his shild a good common-school edu-cation, he is providing a happy and useful for-ture without further care, is sowing a wind from which he may reap a whiriwind. Does the absences of the knife make it more safe to rust to a haby's hands? But mental eds What use will be tion is only a sharp knife

made of it depends on other influences. the power of an ocean steamer secure for her a sufe voyage? Nay. If there he an unskillful hand at the helm, her very completeness and ower may carry her to more cortain and terri le destruction

Bno. C. H. Balsbaugh writes as follows: "Or the 16th of last April I entered my fiftieth year ed I clearer and more ex conceptions of the work of Christ, and the Chris tian life. I am rocking on the high tide of inspiration and thought. I would like to make this cemi-centennial glorious. But my poor, pain-quivering body, how it close and hamper my spirit. What great thing I have it in me to accomplish were I not chained down and held back by the incapacity of a wrecked physical constitution. I am the voice of one crying in the wilderness, and cry I must and will so long as God has a message for me to deliver. 'Woe is me if I preach not the Gospel.' It is glad tidings and glad work, even if the cross and are the price of its proclamate

THE law of the M. E. Church, so amended at the present fleneral Conference reads as

When a minister or preacher disseminates, publicly or privately, doctrines which are con-trary to our articles of religion or established standards, let the same process be observed as in cases of gross immorality; but if the minister or preacher so off-ending does solemnly engage ot to disseminate such erroneous doctrines public or private, he shall be borne with, till his case be laid before the next Annual Conferhis case be laid before the next Annual ence, which shall determine the matter.

Wn are gled to know Brother and Sister Eshely Eshelman are enjoying themselves so well among the Eastern brethran. May the Lord among the Eastern brethren. May the Lord bless their sojourn to the mutual good of all with whom they meet. We miss them both; Bro. E. in the office, and church, and Sister E. in the family. (With the exception of the first few weeks, our home has been with them since we came to Lanark.) The duties of an editor we came to Lanark.) The dutire of an editor are not few nor unimportant, which gives a re-sponsibility that we sometimes feel neither willing nor able to bear. It is so handy to have some one with us to whom we can go for connsel on matters which are hard to me stand and perplexing in their character. know just how far to use our own judgment on what should be edmitted into the paper is one thing to decide upon that gives us much troub-le. To do what we can would be easy, but to

do what we ought is quite different. Our contrib-utors are not aware always of the class of people they are addressing, they are not brought face to face with them all as the editor is. The editor is made a kind of fort from behind which they only come out long enough to shoot and then retire to their hiding place leaving him to stand the attack of the enemy they have stirred up. Because of our different circumstonces, therefore it is impossible for us to explain satisfactory to all, even though they be as h and zenious for the truth as ourselves, why we cannot publish certain articles. It seems to us the editor stands as it were in a circle bounded by fire with a few friends outside trying to fan him which only makes the fire hotter and the flames which torment him leap higher.

HISTORICAL

The Mahoning Church, Ohio - Ministers chosen, Numerical strength .- Sister Kurtz .- Officials

Mesting-houses. SEVENTY-FIVE rears ago, the territory now embraced by the Mahoning church was settled. John Summer, John Shoemeker, and John Meyers were among the first hers who settled here. Ministers from a distance, penerally from Pennsylvania, "came over" and preached to the little flock occasionally. 4443 ions were made from time to time until it was regarded as being good to organize a church. George Hoke and Joseph Mellinger were chosen to the ministry, and John Coller and A. Heistand to the visit, and the new church started out honefully. But the cloude of trouble arose after some years, and the little ficak was threatened with discaption; but Aunual Meeting came to its aid, and the flag of peace once more triumphently waved over the ithful hand. The trouble arose through a preacher who set himself up as having better judgment than his brethren, and the result was, as is usual, he neither enlightened others

About the year 1820 Bro. George Hoke wee ordained, and David Shumaker and David St mer chosen to the ministry. In 1828 brother Hoke moved to the Canton church, but retnined charge of this, then called Columbian church. A number of other members moved away, so that the membership, from the organizotion was never very large. The cause of this constant stream of emigration was owing t the laws of the U.S. relative to the pre-emptions of land, the government selling only in quantities of 640 acres at 82 per sere. were able to purchase at these figures, hence sought cheaper lands.

Between the years 1827-36 ministers David Shoemakez, David Summer, Joseph Mellinger, Abreham Meyere and Abraham Heistand had moved into the vicinity of North Georgetown where a new settlement of brothren was formed, leaving Daniel Summer and Richard Brenne man as the only members in this church

In 1841 Elder Henry Kurtz was authorized by Eld. Geo. Hoke, to visit the church month-Kurtz then lived in the Canton church. His labors were greatly blessed, so that in the Autu...n of that year be baptized ten persons at one meeting. This was then regarded as some-thing remarkable; for it was a rare thing to see so many turn to the Lord in one day. On the following Spring (1842) six persons were reneived by letter, among them brother Kurtz and wife. A council meeting was held and the church given in charge of Bro. Henry Kurtz, though not yet ordained. The church at this time had three ministers, three descous and about fifty members. From 1841 to 1870 we sent the following sun

By letter and hantiem Original number (1841)

Numerical strength in 1870

55 Total membership daring that period, 177 Died daring that time, Removed to other church

The following ware elected to the ministry: George Heke moved to Canton in 1826, where he labored about 20 years, then moved to the Nimishillen church, and finally to Ashland where he died, full of years and good works.

Joseph Mellinger. Tried frequently,

overcame by the enemy; finally moved west Abraham Myers. Died somewhere in the West.

Abraham Hiestand, Feithful servant; moved to adjoining church where he died.

David Steemaker. A soldier in the war of 1812. A worthy member. Moved to Sendy church, Ohio, where he was ordained. From there to Indiana where he died.

David Summer moved to an adjoining church where he was oriented through a fell. He and wife died suddenly of cholors Henry Karts. Moved into church in 1842

from Canton church. Ordained Sept. 20, 1844. Died January 12, 1874, aged 77 years, 5 months and 21 days. Elder of this church 30 years. Daniel Summer. Moved West. Richard Breunman. Died at a good old age

in 1855, being the first minister decessed in the church Philip Rothenberger. Moved to Indians

where he was ordained. smas Quinter moved here from Pennsylvania in 1856, and was ordained by order of A. M. Jacob H. Kurtz elected Aug. 30, 1881. Re-

ere, and is the eldest in the ministry. Noah Longanecker, elected Aug. 80, 1861,

Janes Hoke elected October 8, 1875, Residen D. F. Longanscher and Edwin Ruhlman were chosen to the ministry Oct. 4, 1879. Both

are young men and reside here

From the organization to the present, nineteen persons here been chosen to the office of descon. Some of them have been chosen to the ministry, some died and others removed to other parts of the country. The following live in the church at this time: F. W. Kohler, Levi Summer, Alfred Longanecker, E. H. Rohlt Solomon Esterly.

First meeting-house was hoilt in 1849. In 1871 a house was built near Columbians and called Zion Hill. Here brother Henry Kortz preached his last sermon the day before his death. In 1872 a new house was erected on the site of the old one which had been moved acros the road and is now used as a dwelling. The sme of the new house is Bethel. In 1854 one of the ministers was relieved of the office, and another moved away leaving Bro. Kurts alone in the work. This however was only for a short time. From 1870 to 1874 six persons were baptized. Since then a number more have been haried with Christ by haptism, so that the church now numbers about esventy. Two Sanday-schools ere conducted in the congregation; and the field of labor is large.

The church is located in Mahoning county; ear the State of Pennsylvania. published for a number of years the Gospel Visitor-the pioneer journal among the Brethren. It was tried; and, though pressed on all sides, it suited over the troubled sea successfully, thus laying the foundation for our present fre

dom of the press. The widow of Bro. Henry Kurtz is yet alive

and quite active in body and mind, though in her seventy-ninth year. She resides with her son Jacob, about nine miles north-west of Columbiana. It affords us much pleasure to meet and converse with her. Nineteen years ago we were at Bro. Kurtz's house in Columbians, and being a mere boy then, we enjoyed the sweet music which the good old man gave us on his organ. By the way that organ is still in posession of sister Knrtz, and is a real envious to

We mention another historical fact worthy of our attention. John Summer, David Hardman, David Summer, M. Shoemaker, Jacob Leedy, Conrad Haugher, Daniel Summer, John Sum Connad Haugher, Daniel Summer, John Sum-imer, Jr., M. Bowman, Jacob Summer, Henry Hoke, Geo. Battenfield, John Bright, B. Brens-man, Daniel Hardman, Adam Anglemeyer, Daniel Longanecker, Daniel Wise, Matt. Hass.

David Brown, Jacob Longanecker, Henry Kurtz, John B. Sammer, Jacob Haas, opene their houses for segular meetings and lovefeasts before the meeting-house was erected. These noble hearted workers took pleasure in thus doing their part towards building up our holy christianity; and we who have received the word of God in its purity should feel grateful for such exhibitions of self-secrifice in half of truth.

The members that now compose the Mahor ing church have many advantages over the. founders of this church, and we hope they will ever remember these blossings. We thin will; and that with one voice and undivided strength, they will combat error and seek to hold sloft continually the pure principles of the New Covenant. God will bless every faith-

We enjoyed a week very pleasantly with the members, and shall not forget their good counsel and fervency of spirit.

CONTERSION

It is reported that 2,400 persons have been presented in St. Louis under the labors of Manager Baptist Flag.

O doubt many were "converted" by Ma Moody: but what were they changed from and changed to? If Mr.Moody presched the Gosnol-told sinners what to do as Peter did on Penetcost, there is no doubt, they attended to the things spoken by Christ and the spostles. But if he preached section; if he gave them something not founded on the testimony of God, then they were not converted to Chri Has Mr. Moody ever been heard to give Peter's nower to Penitent sinners. "Repent, and he haptized every one of you in the name of Jesus Christ for the remission of eins, and ye shall ive the gift of the Holy Ghost?" Acts 2: Does he say "The law of the Lord is perfect, converting the soul?" Pealms 19: 7. If this is his manner of answering, happy are the 2,400, but Mr. Moody gives no such instructions. He is full of enecdates and incidents which come forth as water from a fountain; the peo ple hear, are delighted, ask to be prayed for, and lo, in the twinkling of an eye, without compliance with God's order, they announce themselves as pardoned, saved! No one is there to tell them so Assenies told Paul, "arise and be hantized and weeh away thy sins, calling on the name of the Lord." Acts 22: 16.

about as easy to convert 2,400 after Mr. Moody's order as it is to convert 2,400 men from one political party to another. But let us impartially examine Bible conversion. Let us away with preconceived notions and sentiments, and look squarely into the Bible Conversion means to turn; and turn is from

the Greek work strepho; and in the Bible denotes an exercise of grace, and a change from the world to Christ. God causes the change in No man can change himself. I ould be would be God and not man, would be Crestor and not creature. God changes by Christ Christ's is God's instrument for salva tion; and woe is the man who attempts to climb up some other way. Christ sends minis ters and teachers who are his instruments in converting the people. "In Christ Jesus I have begotten you through the gospel." 2 Cor. 15. And the gospel is the minister's means, and the Holy Spirit is his belper. God sends Christ; Christ sends ministers and teachers who are furnished with "words" which they are to declure for the sinner's conversion. This is the perfect, the divine arrangement; and true conersion can be produced by no other means

When Israel served idols the Lord testified rainst that people "by all the prophete and the seers, saying, Turn ye from your evil ways, and keep my commandments and my stetutes according to all the law which I com manded your fathers," 2 Kings 17: 13. Here conversion is called turning from evil ways, and keeping God's statutes and commands That people could not turn by continuing in evil, or a little evil, but from all evil-from their evil-And more; they could not please hing. They were required to keep the statutes mandments of the Lord. How is it This is the question for us. We are are ago, people were required to foreaste their friends with new acquaintances whose il ways, turn to the Lord and obey him; but weaknesses we do not know is generally evil ways, turn to the Lord and obey him; but

how is it with us! Must we forsake evil, turn to God, believe and obey Him? Certainly! This any sincere and honest heart will believe. We call on the witness stand, Acts 3: 19: "Repent ye therefore, and be converted, that vonce sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here the apoetle again calls on the people to recent, change their minds, and torn to the Lord that their sins may be blotted out so that seasons of refreshing may come.

The people were to turn, not the Lord, Three steps are required in conversion. sange of heart by faith. 2 change of chara ter by repentance. 3 change of relation by hap-tism. The order is in harmony with the New Testament examples of conversion. Baptism oes not change the heart, nor does faith change the relation; nor does faith and repentan change the relation. At Jerusalem on Penteccetal day, Peter preached Jesus. The people believed and asked what to do. He told them to repent and he baptized. That was good, sound dectrine then, and it is good yet. Christ taught the people to believe on himto repent for the kingdom of heaven was at hand, and then he haptized. John 3: 22 and

It is a mistake to suppose that feelings alon are evidence of pardon. Pardon is not some-thing done in us, but in heaven by the Lord We cannot feel pursion, but we can feel its effects, and that only when we comply with the conditions. A prisoner who is set free does not feel the effect of pardon until he is free and he is not freed antil the conditions of pa

don are complied with. "No two persons can properly enter the marriage relations without three similar changes. 1. A change in heart, 2. A change in the relation or state. In the accommandance the parties form, faith or confidence in each othor becomes such as to change the heart or effections. Here there is a change in their feelings and the desire to enter the marriage relation is stablished. This is followed by a visible change in their lives. A series of preparations for anticipated new relation commences. They are still single, notwithstanding the change in heart and life. The time is appointed and the marriage coremony is performed. Before they were back in a single state. Now they are married, the state is changed. When did they enter the marriage covenant? When did they enter the new state? When their hearts and feelings were changed? Certainly not. their lives were changed and a change was seen in their actions? By no means. But when the marriage ceremony was pronounced. This is the time when they entered the new relation Thus it is in the individual marriage to Christ His relation to Christ is not changed when he believes, nor yet when he believes and repents

but when he is haptized. Acts 2: 38. and repentance only prepares him for a change of relation, and are not themselves expressive of that relation. "How strangely are the opinions of men altered by a change in that condition. When a man is changed by the gospel, his opinions and sentiments and feelings are all epopel-like.

M. M. F.

CONTINUANCE EACH year brings to our notice men and wo-men whose society and acquaintanceship we feel to secure. With a knowledge of human nature and a little experience in the ways of life, we are soon enabled to make their acqu tance and onin their society. Without any further effort on our part, we now expect to enjoy all the advantages it is in their power to onfer upon us. Notwithstanding we may treat them with indifference, we expect them to have our good, our happiness constantly in mind. Then how disappointed we are when we find that others have obtained a preference in their minds. If not, we feel slighted. But who is to blame? Why should we expect others to gratify our desires when we treat them with neglect and indifference? It is very doubtful whether there are any persons whom we do not know that could make us better friends God by turning from their evil, and then do than those with whom we are already acquainted. If we want better friends, would it not be a safe course to pursue to be better friends ourselves? Leaving the friendship of old sequainagreed that away back youder 2,500 hundred tances whose faults we have learned to make

very nawise. It is like families who only remain at one place long enough to learn draw-backs, and then tear up and move to another, the disadvantages of which they do not know. It is generally conceded that about nine moves out of ten that men make are a dis advantage to them. In about the same propor tion do we find that giving up old friends fo the sake of gaining new ones, results in the loss of both.

There are per great concern for those who are anconverted— not members of the charch; but after they gain the point of getting them into the church, all cure and concern for them is seen no more. This almost bewilders the new convert. Such a sudden beptism into the cold waters of indifference at this stage of his religious experience, he cannot understand. If he does not backslide leave the church entirely, it will be a long time, if over, before he will be anything more than e mere nominal member. To get men and wo-men into the church and then show no further care for them is very much like putting children in a school house without books or teach Ne doubt there are in the church to-day

many young soldiers of the Cross who are lone, ly, and sorely grieved because of a coldness of treatment which they get from their older brothren and sisters. Their spiritual life seems only to flicker along at the point of starvation. They have little experience of a deep communion with their adorable Redeemer and God through the Gospel; and if they sten into sin, they are rebuked and humiliated by the very church that neglected her duty to them.

SEND for a copy "Close Communion" by Lan-don West. Price 50cts.

LETTERS addressed to J. W. Stein, Castle Dark Co., Ohio, in care of G. B. Siler will much Bro.S. by 7th and 8th of August.

HAVE enough firmness to stand up for the trutk wherever you are; enough dignity not to stoop to the low and debasing acts of which nany are guilty; enough strength of character not to be elated over the flattery of some supe ficial minded person; and above all, have enough true religion to insure a home in h

THE Mineral Creek Church, Misse are creditably informed, was driven to the cessity of with-drawing fellowship from Eid. John Harshey. This is sad news to the church hecause Bro. Herskey is an able man and might hecause Bro, hearbley is an able man and might have been an instrument in the hands of God of doing much good. We still hope and pray he may again turn to the fold of Christ before the door of mercy is forever closed.

FROM OUR EXCHANGES

Editors sometimes cater to the prefudices of the masses to gain subscribers and make their paper a success. When looking at any move ade by others, they begin to resson the mat-r in this way: Will it be popular to advocate ter in this way: this? will it help our paper? the most prestige and favor by opposing it of treating it with silence?" The question with such men is, not what will be right or wrong. and then do the right and oppose the wrong, but which is the most popular course to pur sue; and having found it, open their paper to that course. We could put our finger on pleathat course. We could put our finger or duped the world and made their undertaking a ur motto should always he to the right and cling to it, in the face of all on position. In doing this we may not always be successful, but will be right and have a pure onsei ence.—G oapel Preach

THE TUNKERS' ANNUAL MEET-

We have watched and reported the propedings of this body for several years, for i pose of bringing an obscure but worthy peoand of noting how they are gradually dropping their eighteenth century customs and beliefs, and becoming more like the Christians sur-It has been the aim of the Tunkers, during the century and a helf they have existed in this country, to shut themselves out from the world and live as sojourners in a strange land. They have been opposed to much of the civil forms and usages of the country of the civil forms and crages of the coentry daily in and have nover been cought to received the felt that size the lowebip of other bedies of Christians. But thay have led singularly pure lives, following the bear commands of the New Teatasent literally, and for that making non-conformity to the world a frunda-

tion principle. For nearly a handred wear have met annually in council and decisions on matters referred to them, which decisions form the only printed Discipline they have. The proceedings are very interesting, on account of their quaintance and great simplioiky .- Independe

"THE SALVATION ARMY."

THIS is the name of a new and singular religious movement organized in England, in 1878, by Mr. Wm. Booth, a minuter of the Methodist New Connection. This man, bear-ing the title of "Gen. Booth" has entire command of this "Salvation Army." manding general commissioned and sent out G. S. Railton "for the extension of operations in all parts of America. He landed with seven sisters in New York on the 10th of Murch 1880." These seven sisters are commissioned offi "captains" we suppose, under the command of Gen. Railton. This wonderful army now claims 12 corps, 22 officers and 376 soldiere and sympathizers. They propose to storm and overthrow the fortefications of the kingdom of Satan. These fanation wear a sort of religious uniform and out odd capers and antice

Gen. Reskel, who belongs to this ermy, and his sister officers are said to be in partnership with the officers of the theatre Comique in this city, acting out their old religious perf to the disgust of sober Christians and the ridicule of the world. As these simpletons have started out on the line of religious clownishness a third-rate theatre is certainly the right place to perform their autics. They sometimes march in the streets singing and exhorting to induce erowds to follow them to the theatre. Howarouse the sluggish inhabitants of our city. When the popular mind is entirely divorce from the idea of a Scripturally organized church with ite work of Gospel preaching, it is then liable to be afflicted with all the religio tempere which may float in a polluted moral atmosphere. Surely the "light shingth in darkness and the darkness comprehendeth it not." merican Baptist.

FASTING FORTY DAYS.

R. Tanner, of Brooklyn, N. Y., claims that he is able to fast forty days, and has be gun the experiment, having at last accounts reached the 18th day in excellent health and spirits. He is constantly watched by several medical men who take much interest in the ex-periment, but who say, however, that if serious symptoms appear they shall insist that the exsymptoms appear they shall must that the ex-periment he stopped. In reply to the question me to what would be gained by this test, even if it should succeed, one of the attending phy-sicians replied: "I think a great advantage in the treatment of all intesti al disorders person can fast for this length of time we can discontinue feeding in case of inflamation of the stomach and bowels, thus evoiding irritation, and thereby effect cures much more repidly. It will also illustrate other important medical facts. Besides, if it is generally known that a person can live a longer time than is popularly supposed, in cases of shipwreck, for instance, by exercising the will power, the castaway will be able to hold out longer. In such cases despair is more often the cause of death than the actual lock of food. Finally, if the doctor succeeds he will demonstrate the power of mind over matter, and the result may lead to the knowledge of many psychological facts which no yet we know nothing of.—Advance.

Common sense and the common consent of medical men have hitherto agreed that cannot live many days without food. Dr. Tan-ner is endeavoring to show that he can live ner is sedsavering to snow that he can tree forty days on nothing more nonrishing than water. The physicians who have watched him expected long before the fister had completed half his tank to observe aymptoms of collapse, and that none have appeared since the fast was begun (June 28th) makes the case a mysterious one to them. Tkey do not appear to doubt the one to them. In you are spread to them to the experiment at all, and perhaps it is unwarrantable in laymen who have not been present to suspect froud in the matter; but does it not pass beyond the limits of cre dulity to be ly from food sixteen or eighteen days, and then begin setnally to repair waste tissue and gain daily in weight, on nothing more substantia daily in weight, on nothing more substantial than air and water? People might possibly be-lieve that Dr. Tanner could honestly do what he promises to do and claims to have done, but for that increase of weight. It staggers us.—

HOME AND FAMILY.

Hushands, love your wives. Wives, submit your selves onto your own bashands. Children, obey your parents. Fathers, provisionshyour children to wrash but hring them up to the nutrue and at monition of the Lord. Servants, be obedient to them that are your masters—FAVL.

THE ARCHBISHOP AND GIL BLAS

.. BY OLIVER WENDELL HOLMES. I don't think I feel much older; I'm aware I'm

rather gray, But so are many young folks; I meet'em every day. I confess I'm more particular in what I sat and drink, incomes with culture; that is all it means, I think.

Can you read as once you used to? Well, the print ou read as once you used to r west, and printing in so had, bung folks' eyes can read it like the books' that once we had.

Are you quite as quick of hearing? Ple that opee again.

Don't I'me plain words, your Reverence? yes, I often use a came. But it's not because I need it,-no, I sly

And as one might lean upon it, "tie as is smart, I'm spry, I'm lively,—I can walk,
, that I can
are I feel like walking, just as well as

Don't you get a little sleepy after dinner every
Well, I dole a little semestmes, but that al
was my way.
Don't you ory a little easier than some by

you, young to

well, my heart is very tender, but I think two you flad it sometimes happens that you

recall a name? Yes,-I know such lots of people,-but my m ry's not to blome su think my memory's falling! Why it's dms! She's been dend

Is your voice a little trembly? Well, it may as well as ever with a good old-fesh It's the Gillots made the trouble,—not at all my flager ends,-That is whi into hind looks shally when Thisn for

Don't von stood a fittle walking? It's a way he fall

own it,-that is true.
Don't you like to tell old stories over /I am not

Dee't you stay at home of evenings? Don't you have a cashioned seat.

In the corner, by the upside, with your slippers or your feet?

Don't you wear warm freey flameds? Don't you Don't you like to have one hold you when you putting on your cost?

Don't you like old books you've dogs-eared, you can't remember when?

Don't you call it late at hime o'clock and go to be.

to know called you by your Christian namesome sit years ago? fool: the wrizes to you that used

You'vercered your mound-how, high is it all the level plain? ined the brimming golden our that

your fancy reel, we slept the giddy potton off,-now tell us h re watched the harvest ripening till every

stem was cropped.

re seen the rose of beauty fade till every puts. to told your thought, you've done your task, you've tracked your dist round, aking down! Thank Heaven, not yet! I'm bale, and brick and sound.

My shoes are not quite rendy get-don't thin you're rid of me! Old Parr was in his lusty prime when he was olde And where will you be if I live to beht old Tho

Ah well, I know at every age life tas a certain You're going? Come, permit me, please, I beg You'll take my arm. I take your arm! Why take your arm? Pd thank m to be told: you to be told; I'm old enough to walk alone, but not so very old!

Attacks Month's

RRAL CHARACTER

O'NE of the most difficult things for men to do is to assortant the real character, of those around them. It is often of great impor-tance that we should know the true character of those with whom we have to do, but the difficulties in adopting this knowledge har petiter few nor small. To know what a man's

cal character is, we cometimes find out what his neighbors think and say of him; and when we learn what other people think of a man we ire learn what other propie time. Yes were allowed made and pet re may know all that a meak pet begation; and yet re may know all that a meak begation; and yet re may know all that a meak begation and yet re think; about him, and still know very little of his real character. Another important item is, to know what are man wishes his neighbors to think of him; for re are come men who are very anxi what their neighbors will think of them, and who take great pains to form public judgment regarding their own characters. But we may

and what he desires that they should think o him, without knowing very much of his actua haracter It would be a step in advance if we learn what a man actually thinks of himself; for many persons have an opinion of them-selves which is far different from that which they wish others to entertain of their merits;

but we might even know what a man thought of himself, and still be far from a knowledge of on nument, and still be far from a knowledge of his true charlets, for men ere often self-de-ceived and know not what manner of spirit bey are of. The Pharitese thought them-selves a very crecilent class of inco. Many a sumer is encesed in an armor of self-righteou-ness which proves to be impersious to ordinary criticism and reproof.

Having exhausted these sources of informa-on, we may still be in the dark concerning a man's real character. What we need to know

man's real chiefester. Yhat we need to know concerning me is not what their neighbors think of them, nor what they wish that their neighbors should think of them, nor even that they think of themselves, but we need to know what God thinks of men. If we could acquire this knowledge, we should have reached the last analysis, and should know with hasolute per-tainty the real character of the persons in ques-So long as men live a double life; so long

men think one thing of them, while they think another thing of themselves, and at the same time their Creator holds an opinion different from ither, so long there is trouble shead, for the ime will come when all these opinions and sions must be tested, if not now, by and by if not here, hereafter; and then nothing will stand but that which is built upon a basis of solid fact and honest trath.

It is our wisdom here to know just what the Lord thinks of us, and by careful study of his word, in a teachable and obedient spirit, we ay learn the divine estimate of ourselves and may sears the drivine estimate of four-circs and those around us. There are those whom men call wise that God colfs foolish. There are things that men highly estems, which God abcommates. There are ways which seem good uato man, but the end of them is death and de-struction. There are may which seem good

struction. There are persons who to huma struction. There are persons who to busses appearance have promine of prosperity, but fold has marked them out as men who are destined to select the structure of the structure which are developed from time to time. The Lord sees sin in hud, blossom, and fruitage; he knows what the dire harrest will be. We may be deluded by the brightness of the way that seemeth good anto men, but he understands

the terrible end of every sinful cour Let us seek to make our lives what we w ave others think them to be, and, as in the sight of God, to conform ourselves to his will, praying him to cleanse us from secret faults. and seeking to be perfect and complete in all the will of God.—The Christian.

WORD TO THE GIRLS

IT was my privilege not long ago to hear a minister repeat the following hit of conver-ention which occurred between himself and a young friend whom he happened to meet one day on a railway train.

day on a railway train.
After coaversing for some time on various sanglecks which had interested them in the past, the minister turned to the young man and said, "Do not let us tail, of the peed but of the present, of journelf. John. How, is it with you now? Tou used to be a little wait?"

"Mr. M." replied the young man, Do you

remember that young lady who used to be with my sister Ella so m

"Well, ir. I am engaged to be married to that lady, and over since I have been engaged to be married to her I. have somehow fell as though her repulsation were at stake with mine and I have tried to conduct myself in "meh a manner as to cest he shadow of reprotich on her fair name."

It was truly a noble snewer, but what better it betrayed the desp sense of honor and respect which be felt for that young lady. After having won the heart of a pure and, good waman, many a man has by his alianueless conduct cast s slur upon her stainless obsractor that can never be erased, by simply dragging her name coupled with his into the mire of his own deg-

But in cases like this a w hlameless. For it is the duty of every woman to enquire corsfully into the character of a man before she permits him to assume the position of a lover. And if she finds him lacking in those principles of honor and integrity, which alone principles of honor and interrity, which alone can make a true and manly character, sho should shug him, for there can be no true and shiding love that is not born of that respect and confidence which a noble character in-

If young ladies were more particu whom they hestow their smiles and favors, and would not tolerate the company of those men who are the known slaves of degrading vices, the standard of moral life among young men would be remed

If the young people would only realize more fully but marriage is a solemn decision of fate for life, for either happlness or misery, there would be fewer broken hearts and homes, fewer inmates of the asylums and prisons, and fewer namates of the esplanes and presents, and lewer leathsome divorce saits. Marriage is the foun-dation of fice society. Therefore, every one which ends in divorce or the prison, places cor-ruption at the very root of social life.

Dear girls, in selecting a companion for life to not be guided by love alone, for it is a blind passion that often leads astray, but seek for those qualities which command your highest respect and confidence: And remember that a good bushand is a strong arm raised to defend you in the battle of life; but a bad one will drag you with himself into the very depths of disgrace and rain.—Golden Conser,

ANNOUNCEMENTS. The District Meeting of the North Missour

district will be held at the meeting house in the Wakenda congregation, Hay county on the 14th of October, 1 Alto a Love-feast on the 8th of October, in the Log Crock congregation, Caldwell Co., at the hoges of brother John E. Bosserman. We

invite all who can conveniently, to stop at our communion envents for District Meeting, especially the ministering brethren, as we may likely continue the meeting till the 12th C. C. Room

The members of the Bestrice church, Gage Co., Nebraska, will hold their Love-feast on the 95th of Sentember, at the residence of brother Noab Brabaker, eight miles so rice, commencing at 2 P. M. es south-east of Beat-M. W. L. Seine. Our Love-feast will be held at the residence

of brother John P. Hays, five miles north-west of Greencastle, Jasper, County, Iowa, September 18th and 19th. D. E. BRUDAKER. The Limsstone church, Jewell county, Kans will hold its Love-feast Sept. 10th, meeting to be continued autil the 12th. Place of meeting

one mile north of Iona, at the bouse of brother Shular. A. F. Deeter. The hrethren and sisters of the Silver Creek church, Kansas, will hold their Lovefeast on the evening of the 4th of September.

The Iowa River church, four miles north-east of Marshelltown, Iowa, will hold its Love-feast on the 23nd and 23rd of September, to commence at 1 o'clock p. m. ELD. J. MURKLY

The brothren of the Deep River church, Poweshiek county, Jowa, will hold their horo-feast on the 17th and 18th of September, to commence at 10 a. m. G. W. Horwcon. There will be a Love-feast in the Red Bank church, Armstrong county Pa. Ang. 27th, commencing at 3 o'clock p. m. J. W. Bass.

Faultlessness is conceivable, being merely the negation of evil. But perfectness is posi-tive, the attainment of all conceivable excel-

FALLEN ASLEEP,

Clemed are the dead which die in the Look .- Rev. 14 : id.

BAREs-Drowned July 2nd, in an in tanal, on Bear Creek, Jefferson Co., Colorado, I. Clayton, infant son of brother A. M. and sister Bare, aged one year, nine months and 22 deys

The grief stricken parents brought the child a distance of forty miles to have it huried is the Brethren's graveyard fon St. Vrain. The The

same artenness graveyard foo St. Vrain. The funeral services were held July 4th hy the Bro. Noch Flora and the writer. This is a sad trial to our deer brother and sister but at their trial to a free the state of the state of the state is in Jesus and his glorious promises, they have a grecious hope of meeting their seleved child as glory. J. S. Floray. BOWERS.-Elfen and Elfa Bowers, children

of brother David and sister Refins Bowers, were horn in Ohio, October 4, 1879, and died in Richardson Co., Neb. Ellen died June 28, 1880 aged 8 months and 24 days, Elito June 26, aged 8 months and 25 days. Both were laid in one grave. May God com

fort the bereaved family. Bro. Bowers was away from home and arrived just as the little mounds of earth were covering the badies of his dear little twins,—did not see them during as dear Mule terms,—the not see them during their sickness nor death. May be and all the rest of the family meet them in the sweet be-yond. Funeral services by Eld. J. J. Lichty and the writer from Matt. 19:14. W. J. H. BAUNAN.

OUR BUDGET.

-There have been a number of fatal sun trokes in New York city. -The estate of the late Mark Hopkins

oants to \$30,000,000. -60,000 people annually commit suicide is surope, of whom one-fourth are supposed to be

"A report to the Annual Conference of the Mormons says that the population billitub is

11,820, and that the church in that Territory had lost 600 members and gained 1,500 in a r, and that the church receipts in that peri od were over \$100,000. -The Minutes of the Southern Bantist Con-

ention at Levington, Ky., show that the Bapregion at Levington, Ny, show that the Esp-tists of the South contribute during the year to the two Boards 861,170. The Baptists of the North-contributed for substantially the same \$620,170 or \$360,988 more than their Southern

— A yacht upset on White Lake, Minn., July 5th. There were fourteen persons on hoard out no experienced sailor. Seven cowardly single men swam ashore, leaving a married and women and the children to drown.

 Memphis appears to have been aroused to the necessities of her situation. The Appear says the city has laid more than twenty miles of drain since the last epidemic, and that conace is felt that the yellow fever find lodgment there. -The recent decline in iron, following upon

the previous exorbitant prices, has coused many heavy foilures in this country and England; and the nail makers have agreed to limit the production-of nails a great deal, so as to exease prices. -The books of the United States Treasurer

show that the savings banks of Masachusette and New York and William H. Vanderielt own one-eight of the entire honded debt of the United States; and so far as can be ascertaized more than one half of the national debt, is beld by New York and New England capitalists -The great rise on the upper Mississipp

colminated two weeks ago in breaking the Say levee near Quincy, flooding wast fields of grain and rendering necless 700,000 serss of the best land in Illinois (a strip of about fifty miles long and ten broad.) The damage done will reach more than half a million del

"The 14th of July, the anniversary of the taking of the Bastile, has been made the grand national holiday in France, and every preparation has been made to celebrate it this ye tion has been made to celebrate it bits year on the grandest easis. The city of Paris appro-priate \$40,000 and the national government \$100,000 for this purpose. It yas in honor of this day that it was desired to past the Amere-by bills, granting parden to all communists.

bentized.

"The Worth of Truth no Tongue Can Tell.

This department is designed for asking and an avering questions, drawn from the Bible. In order to promote the Tailough a questions should be brief, and other to simple inseguing. We shall be brief to the control to sur contributors to nawer, but this does not exclude any others writing upon the same knowledge.

Will some one please explain Revelations 2: Will some brother or sister please explain the RILEY STUMP.

Pleuse explain Genesis 6th Chapter and 6th vers
"And it repented the Lord that he had made ma
on the earth, and it grieved him at his beaut."
WILLIAM B. GOSPHICK.

Picase explain ist Corinthians, 14: 34, which result thus: "Let your women keep silence in the churches: for it is not permitted unto them to speak but they are commanded to be under obed: ence at also saith the law."

Is there a boptism of the Holy Ghost? What is the testimony of Jesus Christ, a has that testimony as defined in Rev. 10:10. Will you please explain how? "And then (
expent) shalt bruise his (the Messiab's) heel." (
. A. Alle:

Will some brother or sister please give a definit never on Matt. 5:12,coperally on the word "floor? Will some one plause give light on Matt. 5:25-D. W. C. Row

Will some brother please give an explanation of Matt. 1st. 16, which reads as follows: "When ye threefore shall see the absumation of desubstion spoken of by Dandel, the prophet, stand in the holp place. Whose readful let him understand?" Has such taken place in the time that is part or is ityet in the time to come? S. W. Yose

EATING MEAT.

Will some one please explain 1 Cor. 8:187 Doss Paul mean that he will not eat meat of any kind if it offends his brother; or meat that had been offer-ed unto idds. ELDAU JACKSON.

ed unto idols.

ELIJAU JACKSON.

BEO. Jackson asks an explanation on I Corfing this Scripture. We often hear from the
pulpit that Paul had said that if eating meat offended his brother he would eat none while the world stood. Paul says if eating meat make my brother to offend; he was not probibiting the enting of ment, but the Corinthians in their idol worship sacrificed meat to idols and the brothren there were brought out from that worship the true God, and Paulsays we know that an idol is nothing—that there is but one true God. Howheit there is not in every man this knowledge. Paul might with owledge, go to the idol's table and eat to satisfy his hunger, and thank God the Giver of od for it, but those that did not have that knowledge would be embolden to eat in honor to the idel and offend the true God and Paul the cause of making them to offend. To illustrute again: Paul told Timothy he should take a little wine for his stomach and often infirmities. Suppose Timothy lived in these days of calcons and drinking dens of the devil and he salcons and drinking dens of the davii and he would go into one to get the wine, and his weak brother for whom Christ died, that had been rescued from drunkenness as those Cor-inthans had from idols, would see him—an authorandor for Jesus go into a saloon, the devd would use him as an incentive as strong as a cart rope to get him to lock back and wor hose those Corinthians could be so ignorant as to offer ment to idols, but we had better not ourselves The devil originated those objects of worship. Has he any to-day? How many kinds of places has the dayil in this land of ours where he is worshipped and his cause propagated? Are we giving any of them any favors, thereby making the devil an offer-ing? There are thousands of things te-day that men and women are clinging to and idolizing that are just as great an abomination in the sight of God as the Corinthian's idols, and the sight of God as the Commitmen's idois, and are no more intelligent, considering our priv-ilege of having the gospel to guide us. Let us all go to work and selve the greatest of all problems, and that is whether we will have Christ Jesus reign over us or not. STLAS GYLAPRY

THE IORDAN.

through a rugged country of swamp and thickemptieth into Lake the Sea of Tiberius, or Galilee, where it gathereth depth and volume as it winds through the undulating country and wilderness, until it emptieth into the Lake Asphilites or the Dead Sea from the north, near Bethahara, and the mountains of Nebo in the country of the Ammest, nearly opposite the city of Jeru

nonites, with the land of Benjamin on the The distance from its source in straight lines is 191 unites; viz., 30 unites from its principal source to Lake Merom, which is four miles in length; 10 miles between this Lake and the Sea of Galiles, which is thirteen miles in length; between this sea and the Dead Sea, in which it enters. Though the distance on a straight line is 64 miles, yet the river in its meanderings travels 200 miles in renning its source to its mouth, and plunges over twenty-seven rapids in its course to its termi-

The valleys of the Jordan are rich and pro re soil, and on this account it was said be a land flowing with milk and honey. The Dead Sea is forty-two miles in length and ter miles in width. It was formerly the sea of the ins, the most splendid country in that dis-t. Here stood the cities of Gomorrab, Ad-

mai, and Zeboin, called the Sen of the plains Deut. 3:17. The Jordan bas inward and outward banks The water is deep up to the inner banks, the ed of the river is generally deep and runs idly, and the stream is about 100 feet wide; but

on out at the mouth. The outward ban hims been weathed out; by the frequent over ows of the water, which usually took place the time of harvest, in the latter part of the month of March. These overflows have been supposed to recur annually, like the River Nile but that remains a matter of doubt, some writers are supposed to be less frequent like the Euphrutes. There is considerable distance between the inner and outer banks, and that scace is very fertile, and much of the way grown up in thickets of undergrowth of bushe and trees, of willow, tamorek and oleander, so that it is difficult to see the water until brea b ing on the very bank. In these thickets near this cooling stream, and distant from the inhabitants of men, many wild heasts were accustomed to repose until driven out by the overthrow of the water. This circumstance doubt-less gave rise to the heautiful allusion of the prophet: "He shall come up like a lion from the swellings of Jordan against the inhabitants of the strong."—Jer. 40:9. Such was the fierce and cunning cruel destroyer the devoted Edomites were to find in the army of Nebuched-

The Jordan no longer rolls down into the a so majestically as in the days of Joshus, yet its ordinary depth is still about an average of ten feet, so that it was not passable at any place but at the fords. Of this well-known circumstance the men of Gilead took advantage in their civil war with their brethren, Gileadites took the possage of Jordan before the Ephraimites; then they took them and slew them at the passages."-Judges 12: 6. Israel theen at the passages: "—Junges 122 is. I arract took the same advantage in their war with Monb. "And they went down atter him, and took the fords of Juckan, Jonarda Monh, and suffered not a man to pass over."—Judges 3:28. One of the principal fords of the Jordan was over against Jerico, to which the men of the over against Jerico, to which the men of the city pursued the spies. Joshua 2: 7. Three-fords witnessed the first recorded passages of the Jordan in the Old Testament,-Gen. 32: 10 It was at this ford that Joshua, the son of Nun

passed over with his army to fight the 'men of the city. This was in harrest, at the time that the water overflowed the banks of the river The Lord said tuto Joshus, "This day will begin to magnify thee in the sight of all Israe. that they may know that, as I was with Moses so I will be with thee." "Behold the ark of the covenant of the Lord of all the earth passeth be fore you into Jordan. And as they that hear the ark were come unto Jordan, and the feet of the priests that hear the ark were dipped in the brim of the water (for Jordan overfloweth all his banks at the time of harvest.)

That the waters that came down from ah tood and rose up upon an heap, and the people passed over right sgainst Jerice. The water remained stationary until the three millions of Israel passed over on the ground—the bad of the river, until all the people had passed clear ver Jordao.—Joshna 3: 15.

There was also a ford higher up the river, This rirer has become noted by the many burn Smotherly where the little irrel absolute on the little state of the little state

er fords were much used. Here David with his army, passed over to fight the Asyrians —? Sam. 10: 17. And subsequently, when a fugi-tive himself, on his way to Mahanian, on the tree numer, on his way to Minhauam, on the east bank, flesing from Absalom, his treacher-ous and rebellious son. At one of these forth John the Baptist came preaching in the wilder-ness, that the kingdom of heaven was at hand, and where he hantized the multitudes that at tended his ministry; and where our Lord was

The river Jordan was the east houndary of the lead of Cannan. It is frequently used as a boundary line, as, over Jordan, this and the other side of Jordan, or beyond Jordan. These were familiar expressions among the Jews.— This Jordan is the most written about of all In fact, in a pre-emir est seese, it may be called the river of God. The Jordan used as the crossing line from this life to the life that is to come, beautifully described by

"On Jordan's stormy banks I stand, And cast a wishful eye, To Cannon's fair and happy land, Where my possessions lie."

HISTORY OF THE MAQUOKETA CHILDCH TOWA

ACGB Stutsman and wife were the first members who lived in what is now the Maquoketa Church, and David Brower, who preached in the house of brother Samuel Bramaugh in 1852 or '53, was the first brother that preached here.

The church was organized in the Fall a at the house of brother S. Brumbaugh, by Rids Daniel Fry and Christian Long, and several other ministers. Doniel Fry officiated at the Love-feast held at the same time. There were at that time nineteen members through Jackson, Clinton and Cedar counties, the majority living in the Maqueketa valley, hence the name of the church. The officers elected at the time of organization were two acons, Jacob Stutsman and Henry Haynes There was no minister here until the following year when Jones DeHaven of Pennsylvanis moved here. The ministers elected here are Felix Senger in '57, Joshua Shultz in '60, John renx Senger in 57, Joshua Shultz in 60, John Gable in 67, Jacob Long in 72 and David Kamrar in 79. Two more have been received by letter, viz., Isaac Barto in 75, and Marcus H Fowler in 79. The descons elected since organization

ndrew and Joshua Shultz in '56, Philip Hiel '57, Christian Mishler, Jacob Kindig and in '57, Christian Mishler, Jacob Kuning and Jacob Zook in '60, Jacob Long and Alex Zook Jacob Zook in 60, Jacob Roug and Alex Zook in 67, Malcom Curry in '72; Jacob Friday and Levi Scowberger in '75, David Kamrar and Joseph Scott in '78, Fred. Oberfelt and George Stramp in '80. Two deacous have been received by letter, Felix Senger in 56, and John Gable in '67. The Elders ordained here are Joshua

Shultz in '74, and Isaac Barto in '80.
There have been 159 members receive baptism, staty-sight by letter, including those at time of organization. Of this number tweety-three have died, twonty-seven expelled, six-ty-six moved away and fifteen cut off by change ofterritorial line; Cedar county having been out off. This church now includes Jackson Clinton, and Scott counties, and the eastern (These figures leave six men

for, although the statistics are as near correct

The present officers are, bishops, Jo The present officers are, bishops, Joshus Shultz and Isaac Barto; ministers, John Gable and David Kasaur; deacons, J., Kindig, J., Friday, Levi Snowberger, J. Scott, Geo. Stramp and Fred. Oherfelt. The ministers are kept very busy as there are

The intolers are kept very suny as there are often four appointments on one day and the ministers travel about forty miles to one place of meeting. The regular appointments are as follows: At Loss Nation, July 18th, and every four weeks after; near Grand Mound two, and at Virgium settlement July 25th, and every four weeks after; every four weeks, commencing Aug. 1st, at South Grove, Nashville, and two north of Baldwin, in the Maquoheta tumber and every four weeks after August 8th, at Mili Rock, near Davenport and Calamus. There is one house of worship, a one-story frame buil-ding erected at Lost Nation in '75 at a cost o shoet \$1,300. There is no Sunday-school here yet but it is being talked about.

ALVA L. SHULTER

A swimmer becomes strong to stem the 'tide only by frequently breasting the big waves. If you practice always in shallow water, your beart will assuredly fail in the hour of high

SMALL BED-CHAMBERS THERE is reason to believe that more case

of dangerous and fatal disease are grad-ually sugendered annually by the habit of sleeping in small, unventilated rooms, than have occurred from a cholera atmosphere during any year since it made its appearance in this country. Very many persons sleep is eight by ten rooms, that is in rooms the length nd breadth of which multiplied together, and this multiplied again by ten for the height of the chamber, would make just eight hundred cubic feet, while the cubic space for each bed, according to the English apportionment for hospitals as twenty-one hundred feet. But more in order "to give the air of a room the highest degree of freshness," the French hospitals enctract for a complete renewal of the air of a room every hour, while the English assert that double the amount, or over four thousand feet an hour, is required. Four thousand feet of air every hour! And yet there are multitudes in the city of New York who sleep with closed doors and windows in rucess which do not contain a thousand cubic feet of space, and that thousand feet is to last all night, at least eight ours, except such sexuly supplies as may be itself through little erevices by door or window hot an eighth of an noch in thickness. But when it is known that in many cases a man and wife and infant sleep habitually in thousand-feet rooms, it is no marrel that multitude perish prematurely in cities; no wonder that infant children wilt away like flowers without water, and that five thousand of them are to die in the city of New York alone during the bundred days which shall include the 15th of July, eighteen hundred and eighty! Another fact is suggestive, that among the fifty thousand persons who sleep nightly in the lodgingimproved principles of space and ventilation already referred to, it has been proven that not arreary revered to, it also seem proven that not one single case of fever loss been engendered in two years! Los every intelligent reader improve the teachings of this article without an hour's delay.—Hall's Journal of Health.

WALKING ADVERTISEMENTS

N most of our cities one will see upon the streets men wearing large oil cloth or In-dia-rubber coats with advertisements pointed upon them. Why is this? Because the dealers have come to believe this a more effectual method of attracting the attention of the people to their wares than the jusual poster. A man is more likely to be impressed by a moving edver-tisement than by one that is posted to the sence It is so in metters of religion. The "living pistle"—the man whose every-day life is ac placarded with advertisements of Christ as to be "known and read of all men"—is the man who will the most commend his Master and the graces which he has to dispense. There is, however, this difference: the business man advertises his goods for the sole purpose of profit to himself, while Christ announces him the world through his people that he may con-fer the guit of eternal life. - Downstic Journal.

CONTAMINATION OF WELL WATER

THREE or foor pailfuls of brine, accommulated daily in making ibe-cream, were thrown into a pit three or four feet deep, and twenty five feet west of a well on the premises. In two months the water in this well was halt and unlit for use. In four mouths, or about that ime, another well forty feet deep, and across the street and in the same direction (a little north out) from the brine receptable as the first, full one hundred and fifty feet distant, was also made unfit for use, the salt being perceptible in ten and coffee. The surface slopes quite sharp ly to the east, and is underlaid by rock at fifeen or twenty feet, baving the same dip as the When the cause was discovered, some other disposition was made of the brine, the wells pumped out and cleaned, and at this time, more than a year after, they are better, but not quite free from salt.—Medical Record.

ALEXANDRA the Great at the age of thirty-four. was a great drinker. He offered prizes to those of his soldiers who could drink the mest wine. of his soldiers was count u.m. so mach as kill them at once or within a few days. bimself, drank so much as to bring on a which proved speedily fatal.

"Be not conformed to this world, but be transformed by the renewing of your mind."

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to rightnessness, as the stars forever and ergr.—Dan. 13: 8.

The brethren and friends met at the Sw The brethren and friends need at the Sweat Creek church on the 2nd of May to organize a Sabbath-school. Up to July 4th, tan teachers and 117 scholars were enrolled. We hope to have a good Sabbath-school.

RESEABSTR HALL

Columbiana On the 9th, Bro. Eshelman stopped with ne, and on the evening of the 10th he presched in the Methodist church, on the forences of 11th and the evenings of the 12th and 13th, had meeting in the Brethren's meeting-house(Beth-el), situated about eight miles north-east of this place; also two meetings at Zion's Hill. He had good congregations and encouraged and huilt up fainting souls. I think every traveling min-ister abould heed these calls as far as possible. Franklin E. Esterly.

Ashland.

Weather cool and pleasant with plenty o activity among farmers in the last stages of barvest. The brethren through N. E. Ohio are barvest. The hrethree through N. E. Olio are actively engaged in the Mater's work, and re-ports come in from all directions that "sinner are flocking home." One more added to our little Abhand city charch best Sunday affec-noes. Considerable willingers numbised those far in favor of hobing next A. M. in Abhand, and the possibilities are that our district will be a unit in accepting it. The office is a little chosenous without brother Bishon.

J. B. WORST.

ILLINOIS.

Weather very warm and rather dry. Crops look well considering the heavy rains in June. Fruit plenty, and vegetables in abundance.— Truly God is blessing us with the fruits of the earth. 'How thankful we should be to him the giver of every good and perfect gift Brethren and sisters, let us ever be thankful and return

and sisters, set us ever be thankful and return to him our best heart-felt thanks.

Inssinach as we are living in the town of Odell, on the main line of the Chicago; Alton and St. Louis Railroad, one of the most direct routes from Chicago and East to the Western States; Kansus and Nebrasks, we invite brethren and sisters; and especially ministers, to stop off a few days to see us. We are living eleven miles from the main hody of brithren, and are done here to labor in the cause of the Maste We have been living here about three months; have preaching nearly every Sonday and Sab-hath-school every Sonday. We have good conbath-school every Sunday gregations and good order, and although we h no herthree or nitters to new one of the correlator is not in vain. We have introduced the Young Disciple to the childree and hope we may, by the help of God, accomplish at least a little good. Brethren, give us a call where passing through. Your brother in Mr. HEWMAN. no hrethren or sisters to help us, we feel that our labor is not in vain. We have introduced

Mehomet

Our church is in love and union and prospects for some good to be done. One more has been added to the little flock of the Blue Ridge church in Piatt county, one who was a member Sahhath-school in May and et present is in a prosperous condition. My prayer is that God may strengthen us in this good work that we may all go on our way Zionward, and when our work is ended here that we may hear the welcome applaudit, Come, thou faithful, enter in through the gates into the city. Would to God that all our beloved brethren would do nu-to others as they would have them do unto them. W. G. BROWN.

The Lor-Gents of Derro Grobe van langely learned stretched. Two verse hapter of a few lays have been changed in the order a risk of the case of the control and the control and the lange of the large o The Love-feast at Cerro Gordo was largely

seem to think that the evangelists should have been represented on the Board. I think it is

heen represented on the Board. I think it best as it is, as the Board of Missions as stands is well qualified for the work. Let take hold of this in earnest and we think and hope and pray that the hierarings of God may rest upon it.

D. B. Greson, rest upon it.

Colorado. Some fields of wheat look well, while others are entirely hurnt out. Very little corn. In the church we are in harmony, but why is it that some of the brethren and sisters want to follow the world in fashionable dress, such

as gold shirt stude, gold sleeve buttons, fancy usck ties, &c., and the sisters with their lace collars, ruffied dresses and hate? Is this not following the world? Does the Scripture not say "Come out and he a separate people?" And

say tome out and he a separate people unless we lay off the worldly things? Some will say if the heart is right all is right. That is so, and if the heart is right we will have no desire to wear these things. Let us try to follow the teachings of Christ. WM. F. SMITH. The above writer does not give his address in fullwhich is very necessary. Our writers should exercise care in this respect.

Our life-boat is still out at sea and has taken in seven precious souls since the first of April who were sinking heneath the waves of sio. May those who sail upon the life-host of Zion ever be willing to pull for the shores of eterna hliss. H. W. Strickler.

KANSAS

There has never been such a prospect for a full crop in South-eastern Kaness, as this year. Wheat, corn, oats, potators, and everything that has been planted, looks well.

JOSEPH GARDER. VIRGINIA.

Hylton We were made to rejoice with the sagels on the 18th inst, by seeing two young men huried with Christ in haptism. They were twine. Many tears were shed and we heart ne in the congregation promise with tearful eyes that they would resist the spirit no lon-We hope they cannot find rest until th have resolved to do the whole will of God. His grace is sufficient for them. C. D. HYLTON.

FROM I. H. MOORE

I LEFT Lanark lest Friday, 16th, and without change of cars, reached Plettsburg, Mo., the next morning at eight. I soon found myself among brethren, and spent the day pleas-nutly-most of the time in the country. A walk through the town of Plattshurg convinced walk through the torm of Plattanarg convences, ne that the place lacks centerprise, yet it is a splendid husiness point, being surrounded by a large body of good farming country and hos-the best railroud facilities. I am very favorably impressed with this part of the State. The

es of the country is rolling, just enough to shed the water nicely and reader farming pleas-The soil is good and deep enough for all practical purposes. It reminds me more of Northern Illinois than any country I have yet

There is also plenty of good timber would advise brethren seeking homes in the West to take a look at this part of the State. The price of land is very reasonable, and then it is an excellent point at which to huild up a

large church.

On Sunday we preached both morning and evening for the brethren, and must say that we were well pleased with the Christian reception were well pleased what the Christian reception we received from them. We slways enjoy a risit among the frontier Brethren. Brother visit among the frontier Brethren. Brother Daniel Sell has the oversight of the congre-gation, and seems to be well respected by both the members and outsiders. They have a good meeting-bouse, pleasantly located in a secutiful grove one mile from Plattaburg. There are about seventy members in this arm of the church, and, from what I can see, they seem to be doing well. I met one brother who used to belong to the Baptist Church, hut after read-ing the Stein and Ray debate he became convinced that the Beptist single immersion is a human invention, unauthorized by the Gospel,

NEWS ITEMS.

There have now been sixty Protestant surches planted in Spain, whose congregations aggregate twenty thousand.

The last religious census in France shows that there are 35,387,704 Roman Catholias, 467, 531 Calvinists, 80,117 Lutherans, and 33,118 of other Protestant denominations. The Jews number about 50,000 and 90,000 are etteched

Ninety per cent of the New Zealanders have accepted Christianity. They contribute one-tenth of their gross income to henevolent ob-

The identry of the world has diminished more within the past fifty years than in the thousand years which preceded it.

The advance of Protestantism in Mexico aw ens the bitterest hostility of Roman Catholies. Recently, they have martyred between thirty and forty Protestants in Ahualuleo.

The Chichasaw Indians are mostly Meth-odists, but in the action they support Presby-terian and Baptist churches as well, The Creeks and Chectaws are chiefly Baptists, the latter having, in addition to the various denomina-tions, a goodly sprinkling of Roman Catholics. Colporteurs of the American Bable Society in the last Bible Record report in North and South Carolina 2,190 families visited, of whom one-fourth were destitute of a Bible. Chicago, Illinois has been canvassed ten times in fo yeurs; and 196,857 families visited and 35,850 of them found destitute of the Bible. Of 2,001 families visited in Missouri, 382 were found des-Bos

titute of the Bibb Miss Burdett Coutt has given 82,500,000 to relieve the Irish famine suffer

English capitalists propose to establish a mpeny with two hundred millions of capit to build the Canada Pacific railway.

The Vassar Home for old men in Pough-tepsie is completed. It is of brick 80x100 three stories high and cost \$50,000. It will be

ened October 2. Lake Minnetonks, Minn., was the scene of a s'disaster the first inst. The steamer Mery ex. ded her hollers while lying at the wharf, killing four and wounding others.

During the past year sixty-one national banks were organized with a capital of \$7,000, 000. Twenty banks went into liquidation. A locust plague has inflicted enormous dan

ages in that portion of Asiatic, Tur-key, lying south of the Caucasian mountain Over 20,000 men are employed endeavoring tr destroy them The Reading railroad and Reading Coal and

Iron Company, which are in the hunds of a re-ceiver, confess the enormous debt of \$200,000

The revenue of the imperial femily of Russic is \$12,500,000. About \$2,500,000 is set saids for charities, schools, etc., ander the direction

The Pittsfield, Ill., city council baving raise saloon license from \$1,500 to \$2,000, the seloon-keepers have decided to go out of basis

Mr. Edison's electric railway appears likely to be considerably used and to work a revolution in the management of short lines, those of city tramways. A pair of light reils some of city transmays. A pair of light reals are laid on sleepers in the usual way, without any special insulation, forming a track half a mile long, for the experimental road at Minto Park. To these are led a pair of stout copper wires, forming the terminals of n pair of Mr. Edison's dynamo-electric machines coupled tandem and producing an electromotive force of shout 250 volts. The engine books much like an ordinary hand car, carrying a similar dyn an outsing using experience as a motor, its armsture driving the wheels which propel the carriage (the carriage is provided with scats for about a (one carriage is provided with neats for about a dozen people.) Its wheels on one side are insc-lated from the exis by a psculiar wooden hub, so as to form no cross connection between the two rails. This operators takes its compliment of passengers at the rate of thirty miles an hour, and up grades of 100 feet to the mile, in the most unconcerned and satisfactory manner.— The newest and boldest part of the invention appears to be the disregard of insulation, per appears to be the disregard of insulation, permitting the use of the rails themselves so conveyors of the force required to more the train. The amount of electric sorrgy wasted by conduction through the ground and sleepers appears to be only from five to be up or out, varring with the dryness of the weather.

BRETHREN ALMANAC AND AN-NUAL REGISTER FOR 188

We intend to make this work superior to anything of the kind herete anything of the kind heretofore issued among the Brethren. To this end we sak the aid of the brethren and sisters to furnish us with short sketches of church history or of lives of deceased members. We also want an agent in every church to report for us. Any one willing to set thus will please tell us so by postal card and we will send blanks and circulars stating what we want. Address

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Builde burg Debate—An east debate between Heaps mm Franklin, of the Bisciples, and John A. Thampses of the Baptise. The reader will likely get more infor-mation from this work on the design of baptism, work has after Bulg Shiels. The Prince of the House of David, or, Three Years in the Holy City, being a series of letters, giving a life-like

W. U. R. R. TIME TABLE.

Trains lesse Lanett, Sunfaye WEST ROUND Day Express. Night Expres Day Express ... Eight Express Tichete are sold for above trains only Passes per imper make at meacules at Western Union Januties, M. M. OLIN. Ages secreties is Wester Cisia Assains. M. S. COLY Assains.
Pleasesquere for Chicacop chomical seaves Lamark at Line F. M. Trun to the Western Union Januthons. Geography of the Chicago of the Chicago of the Chicago of the Line and the reach Chicago of TAS the same eviting. To the reach Chicago of TAS the same eviting. To pot take the Chicago, Milwaniner and St. Paul Gapa dive in the sevening; run North to the Wester at 1250 to the morning. Lanark, Ill., Tuesday, August 3, 1880.

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THE BRETHREN AT WORK

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E. Li Blesse, Coren Gerb., Ill.
Th. C. Tester, Bit Morie, Ill.
B. Michler, Cercila, Be.
Jaha Wila, Molberry Green, Ill.
D. Brewn.
B. Stander, Cercila, Be.
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SEVENTE PAGE.—The Abrahamic Fold.—Ninety and sine. Is Evil Eternal? Abanal Meetings A favorable Opportunity. Loving our Friends. From North West Managed. om North West Miss

Emeru Paon.—Cilbon; Springfield, Ohio-Ceylon, Ind. Lynch's Station, Virginia. White Oak Church, Pennsylvania. Os Minnesota, Nesrer Horne age, Kansas. Sibley.

THE VICTOR'S REWARD.

BY MATTIC A. LEAR.

'Him that overcometh will I make a pillar in "Him that overcemeth will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is now Jerusalon, which comett down from heaven from my God; and I will write upon him my new name."

A T the close of each opistle to the different A churches of Asia there is appended a glo-rious promise to the victor. As the encouragements and reproofs contained in these epistics are not confined to the churches to which the epistles were addressed, even so the glorious promise supplemented to the epistles are the common property of all saints. Such being the case, when all these seven promises are summed up, we find that they include everything grand and glorious; everything, indeed that God can give, or that man can receive. First, we have the promise of eternal life. Sec

oudly, the same promise reneated, but couched in different language. Thirdly,we have promise of that spiritual nonrishment which God pro vides for those who trust bim. This is called the hidden manne, hidden because it is enjoyed in the heart of the true believer. It is the food of those whose lives are hid with Christ in God. It is that bread of which the world know nothing. It is a sweet morsel from the King's But the vanquisher of sin shall also acceptance with Christ. The white stone, the tesserne hospitabitalis, a sort of carte blanche which entitles him to the protection, the friendship and the hostpitalities of beaven, is given Fourtbly, we have the promise of the great power and anthority that will be delegaled to the saints, who with their great Master have fought and conquered in the great battle of life. Fifthly, we have promise of that perfeet purity, dignity and power in which the smute will be held by God himself, also a prom ise of the continuation of the favor and love of Sixthly, we have the rich promise to the church at Philadelphia, contained in the language of the text.

On a hold blaff, rising from the banks of the Danube, in the country of Bavaris, is a temple, called Walhalla, or Hall of Heroes. This building projected by Louis king of the country, was designed as a temple of fame, a grand receptacle, pride and haughtiness. Is another poor be is

reall the illustrious, of whatever rank or condition, throughout the whole Geru pire shall be represented by hust or statue, with his name, and deeds for which he is distinguished inscribed on the bust or statue. method all the distinguished great of the entire German nation are collected together, and as it were united in this home of bliss.

Though grand this design, and worthy of a great prince thus to seek to honor the deserving of his own people, how immeasurably more grand is the design formed in the mind of the King of heaven, for honoring the true heros of earth. For however worthy of honor certain achievements of man may appear in the eyes of his fellows, these achievements are insignificant in the sight of that Being whose expense as a flame of five and who is a discorn er of the thoughts and intents of the heart And what, indeed are the victories and con posts of the celebrated heroes, captains and chieftains of the earth, and what their work in comparison to those truly brave ones who fight and conquer beneath the banner of King Jes The former accomplished their purpose by physical strength, through strategem, policy and such like carnal weapons, but Psul the great captain under Emmanuel says, "the weap

of our warfare are not carnal, but mighty through God to the pulling down of strong No worldly policy is used, no double dealing, but all is openness, justice and truth with these weapons, mighty indeed, the Christian closes with his strong and malignant spiritual fors. Though fierce and deadly the con test, victory will always perch on the Christian's banner, because be is enveloped by the panoply of God and protected by the shield of fuith, that shield that quenches all the fiery darts of Satan. In carnal warters, it is the measuring of strength. The weapons, the de-

fences, the policy, the maneuvering on both sides are essentially the same, but in this spiritual warfare how different! Here is puny man in conflict with the prince

of darkness, and with the embattled bosts of hell. How unequal the contest, how strong and powerful are our foes. "For we wrestle not against flesb and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wicked-ness in high places." It behooves us indeed, to beed the admenition of the spestle, "to put on the whole armor of God:" for what would we be in the presence of such foss, if left to ourselves and unprotected. But blessed be God, though mighty and skillful our enemies, yet he who is for us is more than all who can be

Again, in the wars and bloody conflicts of earth, we find that there is a mixture of justice and injustice, of right and wrong on both sides, not so in this spiritual warfare. On one side it is all trutb, justice, and right, on the other it is all error, cruelty and wrong. Te carnal warfare the maxim is might makes right, and the successful chieftain, no matter about the justice of injustice of

his cause, is honored and applauded, but they who would wear the rictor's crown of victor's place awaits you unfiding glory must enter the lists as the champion of right, of truth, and as such he must detect and overcome all the wiles or strat agems of the decriver. And how many indeed are the wiles of Satan, how many are his arts and devices, how capable he is of perverting every thing good. If one is disposed to be fragal and industrious, he will tempt to covet cusness. If one is disposed to trust implicit ly in the promises of God, he will tempt to indoleuce. If one has a disposition to study and investigate he will tempt to presumption, and impatience of restraint, if another inclines to be submissive to established regulations he will endeavor to draw them into lukewarmness or

stagnation. Is one rich he is tempted with

tempted to be complaining and discontented matance in which we may be placed that we are free from his derices. Every situation has its peculiar temp tations, and every disposition is exposed to some of the wiles of the great enemy of souls If one is active and energetic he is liable to be come fretful and cross, is another mild and patient he is apt to sink into imbecility, and inactivity. Is one refined and sensitive be is in danger of becoming childreb and effeminate. Is another independent, he is prone to become

rough and foolish. Surely we need constantly to be on the alert. The sacred writers knowing the many devices of the enemy exhort to watchfulness. They also exhort us to look away from ourselves to One who is stronger than we. Peter says, "casting all your core upon birn for he careth for you," then tells us ow we are to insure our safety: "Be sober, be vigilant," and why this constant alertness? because your adversary, the devil goeth about a

a roaring lion, seeking whom he may devour. But though this conflict is a difficult one though it will admit of respite, yet we have the blessed assurance that entire success is possible yea that we may overcome every weak every fault and stand complete in Christ. We bave the assurance that if we resist the devil he will fice from us, and Peter tells us to resist him steadfastly in the faith. Oh, then let us gird up the loins of our minds, be soher and hope to the end for the grace that is to be

brought to us at the revelation of Jesus Christ. In carnal warfare success is always doubtful nometter how skillfully, how bravely, how faith fully the soldier may fight, he may be vanquish ed, but in this warfare there is no uncertainty If we are faithful, brave, and diligent we must and will succeed. If we cling close to Christ we will overcome the world because he over-

But true coarage is required of all who are engaged in this warfare, we must be willing to endure all things if we would be successful warriors, among those who will be deburred the kingdom are the elfeminate. But als, how grand will be the result of our faithfulness. Every victor, every Christian here shall be gatbered together in the temple of God. In that ball of beroes shall most the truly industriou and great from every clime, from every age. Every one shall occupy his appointed niche is the grand temple, "he shall go no more out, that will be his eternal abode. enumental pillarin the temple of God; am ument of the free and powerful grace of God, a mounment that never shall be defaced nor removed. On this pillar shall be inscribed that name of God, in whose cause be engaged, and the name of the city of God, also the name of Christ the great Captain under whose bans he fought will be engraven on this pillar. How grandly glorious is all this! Reader, do you wish to occupy a place in this glorious abode of the blest? Do you wish to be a mona piller in this grand ball? You may enter the lists now overnome the world, the fiesh and Satan, and a victor's crown, a victor's palm, a

> REFERENCE TABLET BY S. M. PRY.

HOW OBJECTS IN NATURE CAN REFRESH OUB

MEMORY.

THE sun reminds us of the Sun of Righteousness who is to arise with healing in The stars remind us of the reward of those who

turn many to rightee The reinhow reminds us of the covenant of place, or nurness of a religious assembly

Lions remind us of faithful Daniel The whale recalls Jonab to mind. The serpent reminds us of the first trans- but do not be offended if you are not specially

The mown grass reminds us of the perishale character of mortal flesh

Wheat reminds us of the accepted who are o be gathered into Christ's garner Barning chaff helps us to realize the destruc-

ion of the rejected. Smoke and ashes bring to view the destiny of evil doers. Mal. 10; 3

Firewood recalls Isaac to view and the chedince which Abraham exemplified in not witholding his son from the sperifice

Sheep refreshes our memory as to the meekess enjoined upon disciples Lambs remind us of God's Lemb slain for

Thorns and thistles help to keep the curse in

A door leads him forth to view who is the true way into the sheepfold. Vapor reminds us of the vanishing cherecter of buman lite.

Dogs reminds us of those who are to be eaelud-d from the kingdom

Swine suggest the nuwashed crowd who ralked in the mire of carnal wisd The hen with her brood under wings recalls

Christ wasping over Jerusalem. The dove recalls Noak's ark and the other atitypical ark, upon which the Spirit Dove

rested without measure A lamp reminds us of the sure word of proph

Salt reminds us of Lot's wife

The palm tree leads the mind forward to the story gained at last over sin and death Narrow rugged paths set forth the way of trial rith the few, which ends in life. Honey reminds us of the sweetness of the

ord of love Milk reminds us of the sincere nourishment of the word.

Fire tells us of trial and persecution

Things lukewarm bring home the thought now Christ will at last spew out of his body

those who have acted slack and indifferent in his obsence Things hot and cold remind us of the pleasure Christ bas in saints who bave an un

iug zeal for God. Lanark, Ill.

CHURCH MANNERS.

B F on time. No one has a right to disturb a Never look around to see who is co when the door opens. It diverts your own and others' attention from the exercises and is disarteous to the leader

Never talk or whisper in church, especially fter the services are opened. Never pull out your watch to see what time

it is when the text is announced, or during the sermon. Better feed on a sermon than to time it "Never lean your head on the pew rail bere you, as though indifferent to the preacher." Conform if possible, in conscience, to the peges of the church in which you worship. Kneel,

tand, bow accordingly. Never manifest your disapprobation of what

is being said by unpleasent sounds, or signs, or by hastily leaving. Do not fidget as though the services were a weariness. Be quiet and decorous to the very end.

Do not put on your overcost or adjust your pings till after the benediction

No gentleman ever defiles a place of worship Never be one of a staring crowd about the

per or in the vestibule, before or after ser Do nothing out of keeping with the time Let your politeness be positive. Invite the

near stranger to a seat. Offer him a hymn-book, or share bim with your own. Be cordial to all ed, Tomilson's Handy-book.

WE'LL ALL GO HOME!

BY JOHN KLINE, OF BOURINGRAM COUNTY, VIRGINIA, WESTERN WHILE IN FREIGN AT CHARLOTTERVILLE WITH SOME OF HIS SLETTIMEN.

RISONERS we are closely confined But this not one of us should min or Christ hath told as in his word That we should ever obey the Lord!

We'll sore go home as soon as freed A holy life with God to lead; Go home, go home, and that indeed As soon as God the way will speed. Go ho

We know it is God's holy will Our fellow-men we should not kill, But we should live a Christian life. And not spend all our days in strife

Cnoavs.-We'll all go home The Lord hath said, we all can see, ention we should fice. And this we surely had in view-A safer place we did pursue

Cnones -We'll sure go bome But we were captured on our way.

And here as prisoners now we stay, Absent from home and from our friends, With no one near who pity lends. Cnonus-We'll soon go home

There bestless all both for and negr Be with me all engaged in prover. That we from prison may be free, And serve our God whenver we be.

Cuorus -We'll soon go bome Although the world may at us look To leave our dearest ones behind. And seek a safer place to find.

Cnoaus.-We'll all go hom But this we did for conscience' sake We did not wish God's laws to break For those who will the Savior grieve Damnation surely must receive!

CHORUS.-We'll oil go home at there is one who reigns on high, That always will to us he nigh: If we will put our trust in h

He will from prison us redeem Coopus - We'll all so hos

en let us all the Lord obey, That from the truth we never stray, that we may all stend the t And when we die go home to rest.

> A boly life with God to lead, Go home, go home, and that inde-As soon as God the way will speed.

THE POWER AND MAJESTY OF TRUTH.

NUMBER IV

MRS. B. Until quite recently I sup posed that the ten commandments written on the table of stone and pro oceding from Sinni was our whole duty, our whole rule of conduct. I had no idea of commandments besides these. Indeed, in my ignorance I told the min ister who visited men few evenings ago. that, baptism and feet-washing, &c., could not be commands, because they were not among the ten.

Mrs. L. I do not quite understand What do you mean by feet wash Who ever heard of that before? urely cannot mean that to wash our feet is a religious duty. As for baptism, we all believe in that. We have a beautiful fout in our new church into which our minister dips his fingers when he christens or gives a name to our chil-

Mrs. B. I thought I had read the Bible through. But strange to say John thirtheenth never made any impression on my mind. Neither ministers nor lay

wash their feet just as we wash our faces renounce the world or be lost. I cannot which are exposed. But I certainly was struck with surprise when it was pointed out to me that if Peter's feet had not been washed by Jesus he would have

no part with the Savior. Mrs. L. I never heard of such a thing before and am anxious to know what it

Mrs. B. I am a poor expounder these things. One thing I have learned, at least that the rule of our duty is the New Testament. I have not yet decided what to follow. But I am convinced that we are Christians in name. more I examine, the more am I convinced that Jesus is not our pattern. W are too proud to be followers of the man of sorrows. We are too exalted in our own eyes to be disciples of him who was oor for our askes. Wherein do we differ from the world? We love what they love and despise what they despise. The future is opening up to my mind. The world is passing away and we with it. And what have we to sustain us when heart and flesh will fail. Is God our confidence? Is Jesus our refuge? Oh, odged sword of truth had smitten her I fear we are building on the sand and and she was smarting beneath its wounds soon the wreck will come.

Mrs. L. You may be laboring under despondency. All who know you are your friends. You are looked up to as your friends. a model of imitation. Why should you allow thoughts, originating with an obscure ignorant men who hes not even a good common English education to rufbetter dismiss these vulgar ideas of re-which they ought not. Such as removalligion and resume your former peace of ities, anti-gospel reproofs and criticisms

Mrs. B. If the disturbance originat ed with an ignorant unlettered man, I could do so, but I have read with my own eyes. I now see from the gospel itself that I am not embraced within its promises. How can I dismiss eternal realities from my mind? It is the Lord from heaven who speaks to me, and how can I escape if I neglect the great salvation. I am on the broad way. What is my religion or yours but an empty profession. We go to a temple of fash ion professedly to worship God, but my conscience tells me that God is not in my thoughts. I see pomp on every hand. Fashion reiges supreme. The poor does not come near us. We are too fine for them. If they come at all, they must sit away in the rear or in some re mote place. Those who have gay up parel and wear much gold are the ouly ones we recogonize at such places. If Jesus was here as he once was we would be ashamed to speak with him. Can we be the heirs of eternal life? Can we enter through the pearly gates in our glitter and tinsel in violation of what I see now within the Book of God? It is not the assertions of an obscure man that troubles me, but the words of him who is the Judge of the living and dead. Mrs. L. But you always believed the

Scriptures, Indeed I have always held infidels in contempt. What new things have you just found out, and which seems to be disturbing you so much.

the world our friend? and do we not of the world? the pleasures of sin for a season. alas! how brief that season. We array ners to the humiliating religion of Jeourselves in costly apparel, in order to sus. They may get the world by scores on my mind. Neither ministers nor lay measurement of the measurement o

lose eternal life for all that wealth ever

gave. I will leave all to follow Jesus These words sounded strange in the polite ears of Mrs. L. She looked at Mrs B. to discover some symptoms of insanity, but the more she talked with her, the stronger her conviction grew that she was only a christian in a When she heard her friend talk about a judgment to come she felt a disposition to tremble some, but she strove to resist the rising tide of conviction in her heart, and to soothe her troubled conscience but it was in vain. She returned to her home musing deeply on what she had heard, until pride began to fall before the awful presence of God as Dagon of old. At leagth she resolved that she would go once at any rate to hear an un educated man expound eternal things It cost her many a struggle to do this To acknowledge that after all the wealth that had been lavished on her own churck-house, the eloquence of her min ister, failed to make her a Christina, wa humbling to her soul. But the two

OUR CHURCH PAPERS BY DANIEL LONGANY, EVE

A S there is a disagreement smoog the Brethren concerning our periodicals. 1. That there are too many. That some print some things and send fle the serenity of your mind. You had them before the church and the world

 Putting under the table gospel ar-ticles. I will name no person but gospel articles, written by the influence the Holy Spirit, in child-like simplicity No man should act as a universal bishop and "lord it over God's heritage." gespel article should be put under the table because it is not fashionable or grammatical or in a worldly learned style. Sometimes there is a word mis shelled or omitted Editors can correct that; even it be understood without correction

The Scribes and Phyrisees took one objection to the doctrine of Christ; for they said 'bath any of the learned men believed on him?" "Cursed are they who understand not the law." Nicode mus, like they, could not see the kingdom. Simple gospel, simple preaching, unlearned in worldly wisdom in a great measure, but Christ made toem fishers of men, and by his Word and Spirit you see its effects on the day of Pentecost. The word and the spirit went from the apostles as arrows from the bow of God. What lightnings and thunderings, what shakings among the dry bones! Three thousand converted, haptized and brought to the shores of salvation. Thus God chose to hide these things from the wise and prudent and reveal then unto babes. So God chose simple things as instruments to confound things that are mighty. So David, a youth with a sling must slay Goliah that mighty giant; and Sempson, with a small insignificant Mrs. B. I read that the friendship of jaw bone of an ass slew three thous se world is enmity against God. Is not and Philistians. It has been observed, revealed, and admitted by some seek to please the world? Are we not learned men that the most learned fraid to bring on ourselves the reproach preacher, and the most fashionable, and I fear we are enjoying the most eloquent preacher is the poorest sin for a season. But preacher on earth to convert prond sin-

A certain priest who could read the Bible in fourteen languages, being over come in Scriptural arguments by a Dunkard, asked, "where did you learn your divinity?" From the very best preacher ever walked the face of ciny. what might his name be?" "His name is Jesus Christ. "Well," said priest you have a good one. "Well," said he, "if the gospel is to be the Christian's guide, I will confess that the Dunkard church is the nearest right of all churches. If the heavy laden sinner makes use of God's word and spirit by faith he cannot miss the way to heaven." Having two infal lible guides, but without both he is sure to miss or step off the narrow way; I do not say these things because I am opposed to classical education; but much worldly learning is like much worldly riches. It leaves too little time for heav-enly learning. If it is a good servant, it is surely a bad master.

We have seen by observation that when we traveled through different States, country and churches we thought when we came to the church where they had learned, eloqueot ministers we want ed large congregations and in outward humble order as well as inward; but I was disappointed. I saw emall congregations, and some of them were following the outward proud, fashionable gayeties of the mother of herlots, rather than walking in that humble, self-denying asrrow path of Jesus. But when I came to those congregations who had common preachers, with little worldly wisdom, but full of heavealy wisdom, there I saw large congregations walk ing in gospel order; making clean th inside and outside of the cup and platter. So that the fruits of the spirit may

be seen on the outside which can never be seen in the inside except by the Lord; but man must judge the inside by the outside signs and fruits. All those who wish to go to heaven should go to the school of Christ and learn of him meek ness and humility and have it inside and outside. Many of the brethren are afraid that the time is not far off when the old fashioned uncolleged brethren will be rejected and learned men will take their place looking for their support from the church.

THE DEGRADATION AND THE GLORY OF DEATH

NYC 9 PAISUATION

To Syster M. B. Skelley, of Milford.

Indiana.-SIN is like the atmosphere—every where. Not an atom of this planet

has escaped its blight. The ponderous Leviathan and the tiny midge have felt its power. For man all things were made, and in his apostssy all things shere. The very dust is cursed for his sake. Thorns and thistles are the universal witnesses of his dereliction, and the ever-pinching, ever-torturing con sequences of his audacious self assertion.

Our primeval ancestors acted basely as well as foolishly, and their progeny ditto, only with a deeper tinge of reckless ness and folly. They had no experience. no history, no innate tendency to evil.
If a have all these, and allow the last full sway in spite of the first two.
"Therefore we shall receive the greater damnation.

Sin, suffering, sorrow, and death are ognates. "The wages of sin is death ut the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. The linking together of sin and death is absolute and inevitable. It lies back of all transgression in the very nature of

Righteousaess. Organizations below "past finding out," is the economy that man may die prior to the fact of sin, but not independent of it. Geological revelations would seem to establish this But all the antehuman grades of seu tient being, were linked in the series of which man was the culmination. Their creation and destruction had reference to him. That millions of creatures liv ed and perished prior to the advent of n, according to the geological records, without reference to some great ulterior feet, is derogatory to the character of God. The All-good and All-merciful does not sport with life and death in such a wanton manner. All death is connected with sin, and Christ with death. Man is connected with all below him to the scalof existence, and Christ with man. All sin is expisted and all death compensated, even if not a soul will be saved. God is not under obligation simply because the Incarnation is the provisional pre-penderage of all evil. The obligation of Deity becomes a fact only when the conditions of the incarnation become personal to us. Then God must save, or be false.

Temporal death is the finale of the urse, the last rivet of righteousness that the Eternal Law fastens on the sin-blasted body. It is the complete tulfillment of sin so far as the present life is conceraed. No one can by his saintliness escape the natural consequences of sin on his material taberascle. It is a great mystery how the soul can ever recede from the second death, while the body as constantly approximates the first. But it is the mystery of Love and Grace. If the sinner could not die, Jesus could not die for the sinner. If the Christian could not die, Christ would have died in vaia, for we could not follow Him into his resurrection glory. Let us weep because death is in the world as the fruit of sin. Let us rejoice that death become the atonement of sin, and the portal to eternal bliss and glory. By death siu is both crowned and uncrowned. So long as we are in this world we are got done with sin gor sin with us. When we are done sinning, we are not done reaping of the fruits of sin. The more we concentrate all our energies to expel it from our higher selfhoed, it takes a deeper hold of our physical constitution. Thanks be to God if by the time sin has done its worst on our mortal tenement, we have done our worst upon its dominion in the citadel of our deathless inner heing. Death to sia is eternal life. Death in sin is the worm that never dies. The body sinks into the grave to be remedled for another stage of existence; and in its resurrection must share the fate of the soul. which will be determined by our spiritual state at the time of dissolution. the great apocalypse of the Day of Judgment! Then will Rom. 6: 11, 12, 13, and 1 Cor. 6: 19, 20, assume a magaitude, a glory, and a terror, that will astonish angels, men and devils. May the cardiphonia of our earth-life be Philp.

After baving written thus far, I was hastily called to the bedside of a dying man a few rods distant from my cottage. A man of stalwart frame, and prodigious physical power, was wrestling with the last enemy. O how the large chest heaved, how the silver cord writhed, with what an awful wrench the golden bowl was shivered, and the pitcher broke at the fountain, and the wheel at the cistern! Eccl. 12: 6.

life, sin, death, and redemption! How time. But leanness is spirit is a mortal bigh heyond conception, and how deep disease.

can put into the life of a dying mortal who is andergoing the extreme penalty of the law, the honest, Heaven on lorsed rapture of 1 Cor. 15 55. It is the prelude to the censeless hallelois of the upper sauctuary, and the outcome of a genuine Christian life. Uncreated Life came in the flesh to grapple with an aud death, and after entering this dark do main and coping with their utmost power, broke their fetters under the limitatious of our spiritual nature, as the demonstration of our immortality, and the pledge of our co-heirship with Him 10 the Life Everlasting.

Not until we can gratefully and triimphantly enumerate death among the items of the inheritance of grace, is our life truly hid with Christin God, 1 Cor. 3: 22, 23. "Looking unto Jesus" in the sense of copying His Life, is the only way of turning death into a pean, and Eteraity into a hesanna.

I.EANNESS BY DANIEL BRIGHT

THERE is a vast difference between being lean in spirit and being "poor in spirit." To be year in spirit is the To be poor in spirit, is first step auto humility. It is not hu mility itself, but it is an important, yea, an indispensible prerequisite thereunto Humility is yet vastly more comprehensive and extensive, yet no one can be truly humble, without being poor in spirit.

To be poor in spirit is to have a knowledge of our depravity; to experience our incapability of accomplishing anything of ourselves towards our spiritual wel-fare. To know, by experience, the truth in Christ's word, "without me ye can lo nothing." And hence, one poor 10 spirit, is one that knows the need of a Savior. One that has deep concern and anxiety concerning his soul's salvation. One that feels a strong desire, a keen hunger and thicst after righteousness. But such no one will not remain lean in the spirit Craving the bread of heaven, he shall be filled, and panting after the water of life, his soul shall be refreshed. such the spirit will say, "I know thy poverty, but thou art rich." Poor in ourselves, but rich in God and his grace.

He that knows the need; and feels the desire of a Savior, he it is that has a Savior in need. Jesus is a loving Savifor just such souls. They shall eat and grow, drink and be refreshed, and the more they eat the more they want to eat, and the more they drink the more they pant after the water of life. God they grow and increase, and in themselves they die and decrease. They do not become rich in themselves, but ic God. They are and remain poor ic spirit, or spiritually poor, but they are oot lean in spirit. Leanness in spirit is a disea arises chiefly from partaking of improper food, or inuctivity. When it brought on by the latter, inactivity, it

s not so virulent, as when brought on by partaking of improper food. It is much like consumption, wasting its vic-tim away slowly until he dies. But when brought on by eating poisonous things, and other indigestibles, it is accompanied by torturing convulsions (wrath and anger) and high fever (jealousies, malice and hatred). These waste away all the vigor and spiritual strength. But by partaking freely of strong stimte cistern! Eccl. 12: 6. ulants (vaio glory and honor of mea)
How unsearchable is the mystery of the patient can prolong life for some

this disease. One that is most frequently partaken of is, prejudice. This is very poisonous. It brings on convulsions and raging fevers, spoken of above. It was from prejudice that those convulsions of wrath and anger, and high fevers of hatred and envy arose in th Pharisees and doctors of the law, where in they cried out, 'Release unto us Barabhas" and crucify Jesne, "crucify him!" To avoid prejudice, here is a bit of advice; never pass your judgment opon any one, or anything until you are

sure that you have candidly and carefully examined both sides, and understand them thoroughly. Another thing is, backbiting-"speaking evil of one another." If some one speaks evil of your brother, or sister, or neighbor, to you, do not est it-do not receive it, or you will feel hard against some one only hecause some one else feels hard. It will cool your love and shake your pea But the most important food is; when old offences and difficulties are settled and laid dowo-are dead and buried, and the devil digs them out again, and offers them unto us, and we receive and est them. If snything in the devil's whole kingdom, brings on leanness in spirit, this does. And O! how poor, how a erable one must feel that feeds on such half decayed fetid diet. Their very bresth emits so offensive edor, and their

Pitty the lean in spirit! The great danger is, that one can b diseased with leaguess in spirit, and yet think he is poor in spirit. Sometime ago I heard a discourse on heing poor in spirit, when, for illustration it was said, that sometimes when we pray in our secret closets our prayer is so poo so much cumbered with worldly thoughts that we are afraid to leave our cle But thee it was said "we can be assured that Jesus was near." This is erroneous teaching. It is preaching darkness for light, coademontoo for justification. When we go to pray we may feel dowacast, poor and lean, but after prayer, when the Lord met us there, we ought to feel refreshed. We ought to find a "solace there." If the Comforter meets us at the mercy seat, he will speak comfort to our souls. When Jesus is there, we will not be afraid to leave, because we feel condemnation in our hearts, but we would somer, in love to Jesus remain there. Like Peter, we would say, "it is

faces appear less, haggard, and distorted.

good to be here." When the Pharisee and the publican stood in the temple praying, the former went there rich in himself, and went coldly through the form of his prayer of self-praise, and left as he went there. But the publican went there, poor in spirit, and left in the feeling of justifica tion in God. He found a so The Lord was near, and he had no need to be afraid to leave the hallowed place He could leave with the light of happiacss and contentment beaming in angelic lustre, from his face. By faith the "elders obtained a good report." Enoch before he was translated, "had this tentimony, that he pleased God." Heb. 11:5. But not by feeling condemnation. because of the coidness, the lesoness in spirit, in his prayers.

Lesoness is a dreadful malady. Cain was diseased with it, and envied his brother, because he was not lean-was rich in God, and so slew him; hatred and eavy are the chief dispositions of

For the heaefit of the dear resider, and hateful. God is love, and if we are I will mention a few of the poisonous rich io God we are rich in love; and things which if eaten, will bring on love thinketh no evil, much less acts revengeral, and manifes's the hitterest an-

Dear reader, let us remain steadfast in God's covenant of love, peace and union, lest it befalls us as it did the children of Israel, when the Lord "gave them their request; but sent leanners into their souls." Psa. 100: 6. If our hearts are not right, all our professions are but flattering the Lord "with our mouth, and lying unto him with our tongues." Psalms 78: 38.

HINTS TO YOUNG CHRISTIANS

DON'T be arraid to "show your colors." Shrink from so declaration, from no duty, that Christ desires of you. The timid vascillating course is the bardest and most barren. The brave, out spoken, faithful life is the happiest and most effective

There are many things you do not anderstand as yet. But let no doubte or uncertainties prevent you from set-ing on what you do know. There are some spiritual facts clear enough, pleaty of Christian duties plain enough to u; act immediately on those. Do faithfully all you know you ought to do, and the larger knowledge will follow is due time.

Use earnestly every means that will ealarge and strengthen your Christian life. Study the Bible. Pray without censing. Doo't neglect the prayer-meet ing or the Sabbath school. Stir up your Sabbath school teacher and get your doubts explained.

Make your life heautiful in the sight of men, and show them the sweetness and power of Christianity. Be conscientions in little things. Let the Master's spirit shice through every hour of your life. la school, in shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly the noblest of any person there. Follow Christ. Seek to reproduce his traits in your fife. Do always as you believe he would do if he were in your place; so you will have a growing, joyful, successful Christian career. - Morning Star.

The extravagant estimate of individual men and women sometimes exprese ed in print by special friends and ad-mirers, is much like overwrought eulogy at a funeral. It robs truth of its real beauty, weakens confidence in the expressed opinions of men, and calls forth adverse criticisms which would acver be made but for this provocation.

A ТНОПОНТ

BY SERECTA SNAVELY

A SSEMBLED at A. M., how bean tiful to view so vast an assembly of brethren and sisters, I never enjoyed this pleasure before. O. I feel to claim from the depth of my soul, brethrea and sisters, let us be careful that we present our bodies a living sacrifice. L do feel the artful enemy of souls will try to preveat us if it be possible. Ohlet us draw nighto Christ so that he will draw eigh unto us; and if Christ be near to us we are more able to do his will sright.

Colton: Flattery is often a traffic of mutual measuress, where, although both

The Brethren at Work. PUBLISHED WEEKLY

EDITORS

CARDINAL PRINCIPLES

BRETHREN AT WORK. Lanark, Carrell Co., 101

LANARE, ILL., . . AUGUST 3, 18 Apontess Bro. E-helman, at Wayneshoro, Pa

Du. TANNER is still alive and the prospects that he will succeed in facting forty days.

HONOR is fleeting, fame shortlived, but some in heaven is lasting and enduring THE Love-feast at Ludian Creek, church le

vill be held Sept. 16th and 17th instead of In No. 29, 8th page, article from Lydia C Lesh should be Goshen, Ohio, instead of Indi

· It is the value which we attach to objects and things that make them dear to us. Accept-

this fact, then, how is it with reference to

Bao. D. L. Williams, of Brownsville, Mo. slowly recovering from rhenmatic afflictions and will again soon be able to discharge min-

Bao, B. F. Miller of Clarence, Iowa, in his interesting correspondence sats, 'Health good, harvest over, crops good. We feel rich in grace, express their gratitude to Bim who provides so bountifully for all.

Hoxos, fame and popularity delude many a poor mortal. He is gooded and urged on by the evil-disposed, who hold these out as inducement. Thus he spends the time given him of God, and when he would have joy, peace and, happines, though he may seek them with teors

Our heart was made glad on entering th sauctuary of the Lord on the evening of the 28th, to we so many of our dear brethren she sisters who had congregated for the purpose o engaging in an hour of worship. We had our Truly it is pleasant to meet together thus.

SINTER Emaline Krisher, Oppelor, Conwa Co., Arkansas, writes that on July 10th their son, thirteen years old, died, and desires a broth or to preach his funeral sermon. She say there are no ministers there of any denoming there are no ministers there of any denomina-tion except Methodist; that people are burned without any coreasony whatever, without eith-er song or prayer. Yo who live in large con-gregations where you can go to meeting often, and complain seriously of your minister's eaching, think of this poor is does not hear a brother preach from the be-gioning to the end of the year, and who must even bury her children with no more solemnity than if they were only dead brutes.

BROTHER Moore has on hand about thirty sets of the knives and forks used at the Annu al Meeting, which he wishes to dispose of as soon as possible. They cost, at wholesale, 63 cents per set and will now be sold for 50 cents They are in a good condition and may be had by calling at the BRETHERN AT WORK

ALTHOUGH we ordered Reports of Annasi Meeting from Quinter & Brumbaugh Bros., sometime before they were published, more than two weeks have elapsed since the brethren announced that the Reports were read for delivery, and still we have none. Whether our order was not received, whether it was neg ected or not, or why the delay we do not know

J. Kenerlin, of Phil queathed \$5,000 to the American Tract Society. The interest of this sum is to be used in keep-ind a colporteur constantly in the field distrib-O that the spirit of Mr. Kederlin uting tracts. might lay hold of many so that the Brethren's Tract Sreiety might also fill the land with trects containing the doctrine of the cross

Wells traveling on the Pennsylvania Cen tral Railway we saw a man handing tracts to the passengers to read. The people were eager to receive them; they read them and seemed to anjoy the contents. They were sent out by the A. T. S. How we wished that we were enabled to go and do likewise in behalf of the Breth en's Tract Society! Lord help us to aw this great work.

AFTES Sep. 1st, Bro. Moore will devote all his time in writing, preparing copy and looking after the interests of the BRETHERN AS We hope this effort on our part to in se the edit orial strength of the paper he reciprocated by an effort, on the part of its managers may not suffer loss from their enors to improve the paper

WE have the following from Bro. M. P. Lich Brother Wesley Ad ty, of Waterloo, Iowa: ams is conducting a class of juvenile singer in the South Waterloo church, also one advan Brother Bashor spends a few week with his friends here, chutting, driving a reaper, and preaching occasionally. We note that Bro. B. is making bimself We are glad to all times, at all places and under all circum-

THE man or woman who makes chara makes fors. From time immemorial, eavy, ha tred and malice have always leved a shining uark; and the purer the character, the mor btle and sneaking the attack. No man h ever risen, ever amounted to anything, ever nised himself from a lower to a higher place in the social circle, without being the victim of petty, sneaking malice, and the same may be

COLLECT all the tears which have been sho by man since the fall, number the sighs, count the grouns which have burst from breaking hearts, measure the suffermes from blickted hopes and disappointed efforts, concentrate the remorse of guilty consciences; add the deaths and gracfs of surviving triends, place these in the balance against sin, and you can form som idea of its heinousness in the sight of God. Si and suffering are closely allied to each oth

A Minister was riding through a section the State of South Capolina, where co the State of South Carolina, where custom for-hade innicepers to take pay from the clergy who stayed with them. The minister in que-tion took supper without prayer, and ate his breakhats without prayer or grace, and was about to take his departure when "mine host" presented his bill. "Ah, sir," said he, "I am a clergymau!" "That may be," respouted Bos-ifice, "but you came here, smoked like a sinner, ate and drank like a sinner, and slept like a sin ner, and now, sir, you shall pay like a sing

To bite and devour with the pen is as b ever we discover a man using anything like surcasm and ridicule, it is evidence either that there is not scund ergoment to sustain his cause or that the writer has not that exulted aste of intellect which relies on argument It always looks stoopish to see a writer dip bit pen in dirt and amear it on his opposent, so there will be no argument needed to make him look ugly. An article for the press may dressed in vanity and show as well as the bo dressed in runity and show as well as the body. An article may be dressed in the armor of war, or it may Bave all the signs of selfsibness the miser can show. Articles for the press show out more fully the real character within than appeared does, and their influence extends much farther.—R. H. Miller, in P. C.

WE hope our brethren swho conduct Biblschools will appreciate the edvantage of teach og the children to sing the same hymns tha we sing in church. It often happens that the th learn tones and hymns in S. S. that as never used in meeting. This produces selfish ness. The young do the singing at Sunday

school, and the old folks at meeting. Bow uch better it would be if all would l me tunes and sing together both at Sunday chool and at church. Bro. Eby kept this id n view in the preparation of his book calle Bible School Echoes." It contains nearly 200 of the Brethren's choicest hymns. For term

HISTORICAL

Johnstown (hurch, Pa .- A husy city .- A night scene.-Over the hills.

ON the evening of July 16th, we were landed at the depot in Johnstown, Pa., and were met by Bro. Geo. Hamawalt, who took us jr

The Johnstown church was originally a parof the Benshoof church, and was organized in Aug. 1879. It is blessed with six ministers, ser so descons, and about two hundred and seven ty five members. Bro. Geo. Hanawalt and David Bildebrand are in charge, and have an im-portant field to labor in. This church has five houses of worship and the sixth is nearing completion. It is located in the central part of hinstown on the left bank of the Conemany where there is much water. In fact it is hull! in the river, but its foundation is rock, and the walls have been secured by filling in with earth and stones. It is 45 by 75 feet, two stories bnilt of brick, plain and substantial. About 700 persons can be sented in the upper or meet ing room. The basement is well fitted for Sun day-School, cook room &c. The bui-cost, when completed, about \$10,000. The building will War gard the seats the hest adapted for love-frast pur poses, we have ever seen. They are reveand whether used as sents or tables, do their work well. The house will be ready for our vices about the first of October. Johnstown is one of the busy cities of America. Immens iron works and manufactories are located here which run day and night throughout the year and give employment to 600 persons. During the late great panic, when the business inte ests in the East suffered so greatly, the iron works at this place moved along day and night ithout failing. For this the people are m ly indebted to the Hon, D. J. Morrell, chief a these manufactories and other useful institu tions. By his excellent management, thousands of people were given employment, when other thousands could not get work, thus averting riots and keening the neonle at work.

In company with Bro. M. W. Keim and J Strayer, we visited the iron and steel works, aft-r meeting at Conemangh on the night of July 21st. To give he accurate description of their grandeur at night, is impossible in so short s notice as this. To sum it up in a few words they are both grand and interesting to the vis itor; and after viewing them one goes a creature. Wire, steel, and iron rails, car wheels and many other useful articles are manufact

Johnstown contains a population of 20,090 onsidering the mixed population, there is but "Over the hills, far away, Jolt! Jolt!"

bought at least the other half, as we climbed he peaks and looked down over the heights From the tops of these peaks one has a g riew of Johnstown, Conemangh river, and the great industries of this region. Notwithstand ing the roughness of this country, farms, dwellings and other improvements adorn it while far beneath the surface there is an abundance of coal and iron ore. The man who owns lan here has two chances in selling. He can not only dispose of the surface, but he can sell his laim down, at least half way through the earth The surface yields good crops when properly coltivated; and the industrious man finds ready sale for his crops. Johnstown is one of the

best markets in the world for all kinds of pro-We know of no better field for mission work an this city. And as the Brethren now have a house in the city, we hope the work of evan gelization may be pushed with vigor. Tract should be distributed freely; and an active, per

people in such a way as to persuade them to yield their hearts to the obedience of Christ. With zeal, knowledge and holiness on the part of the behavers, we anticipate a good work any city. But there must be true piety and right living with active work Some brethren gave us substantial evids:

of their faith in tract work, among whom were Benj. Benshoof and Geo. W. Stutsman. Others used to remember this noble ente and will in due time give of their means to tell the story of the cross by means of the are We want the preaching of the Gospel by means of tracts to go hand in hand with the living ministry. Tracts are sale in the work, and will work even in the absence of the preacher. We leave the bretbren of Johnstown church with

the hope that true zeal and piety may ever characterize them, and that they may be abundantly blessed in every good work THE SNADE CHU

We reached the home of Bro. Hiram Muss

man in Scalp Level, Pa., on the 22od, and the same evening met in public worship with the members of Shade church. The next morning brother Musselman took us to view the site of the new R. R., which is being built between Johnstown and Somerset. Arriving at brother Hoffman's we left the conveyance and mathe descent to Stopy Creek on foot. For nearly one half mile we went down, down through hemlock, pine and mud nutil we reached rooks which the workmen were engaged in removing. At one point they had drilled sev-eral holes, put in three hundred pounds of powder and blew three hundred onbic yards of rock into the river. Here were men toiling amplet mud. water and rocks in order to facil tate commerce and bring communities into closer relationship with each other. Can we not learn a lesson from this? As the workson must toil to lay rail to rail so that the whole distance may be spanned and the various points builted, so Christians should labor that all along the journey there may be union, love being the line upon which our souls must speed on and on until we reach the heavenly city. But we started to tall you something of the Shade Creek church, but like a prosy preacher, have turned aside a little. However we are now back and will take a new start. Shade church was originally a part of the

Conemaugh church. About twenty six years ago it was thought advisable to divide; hence a ote of the whole church was taken which resulted in bringing forth a new church. It started out with Christian Layman and Peter Berkey as its ministers. These were encouraged and assisted by about twenty-four memhere; and from this number Shade has increased to over three hundred. The church now owns three meeting-houses and is building the fourth Au excellent Sunday-school is in progress in the town of Scalp Level where the Bretners have a good meeting-house

The church is in charge of Eld. Joseph Berey assisted by Hiram Musselmon, Jacob Holcopple and three others. We rejoice to see our brothren ective and enthusisetic in the Moster's course. The Lord has blessed them in days tinat are past and gone; and by faithful continsance in well doing they will be blessed throughnorning the 24th, having spent another even ing in public worship with them. We regret that we could not remain longer with this dear people, for we learned to love them bronnes

HUNTINGDON, PENNSYLVANIA

It was our good fortune to be set down smoon the Brethren at Huntingdon, Po. on the afternoon of July 24th. We had long desired to visit this place to see and hear and enjoy the njoyable; and now we have been gratified.

Jan. 1st, 1870 the Brumbangh Bres. began the publishing The Pilgrim at James Creek, Hentingdon Co. and on Jan. 1, 1874 it was moved to this place, increased in size and otherwise improved. Near the close of 1876 The Pelarius od The Christian Family Companion, then published at Myersdale by Bro. James Quinter were consolidated and published since under the name Primitive Christian.

Upon coming to this place the brethren feld the need of Christian fellowship and associ house in the city, we hope the work of eran-elization may be pushed with vigor. Tracts for meeting purposes where the foundation was hould be distributed feely; and an active, per loid of the now flourishing congregation which evering ministry should give doctrine to the 'meets in the chapel evry Lord's day. Here, too,

in the same building our esteemed Bro. J. M. Zuck, who is astrop in Jesus, began, in an humble manuer the work of educating the youth He was happy in being able to begin lowly, and like all good men, climb up and up, reaching after all good things. He sacrificed himself in behalf of right methods and holy

orinciples. Peace to his mehes. The "Brethren's Normal College" is in e flourishing condition. With our genial, loving brother, J. H. Brumbaugh as Principal, and brother James Quinter as President, we can see both safety and success in the enterprise. There is no vain show, not all thunder n the work, but unpretentionaly and carefully the labor of instruction moves on and on just as if teachers and pupils were seeking some thing nobler than mere show and vanity. resent the Teacher's Normal is in sess The regular work begins Aug. 30th. During the last school-year 304 students were in at tendance. The college building is "substantially built of brick in the form of a cross, 84x105 feet, four stories" high. It is situated on high ground overlooking the city: Prom this point one has a grand view of the country for m The scenery is really enchanting. The Chapel where the brethren and sisters meet for worship, is plain and well adapted to the pur we met twice on the 25th, and had great fellowship together. On the evening of 27th the church met in regular council and so attended a better business meeting. remarked that so far, we had found nothing but love and peace among the hrethren and sisters in Huntingdon, and that we rejoice with them in this fact. Our brother in Christ, Dr. Brumbaugh truthfully replied that the res son they had love and peace, was because they find it much easier to build each other up thou to pull down. God be tiansked for that! Usu ally people think it is easier to pull down that to build up; but down here at Huntinedon they have learned the Lord's way and are hap-May every brother learn the lesson thor

Just now a poor brother and sister are lying quite sick, and having no one to look after them, the church thought it advisable to ap point a committee to relieve their sufferings mmittee is to provide food and raiment etc., at the expense of the church, and select brethren and sisters to attend to them. In this way each one know just when to go and what to do. True the deacons are set apart for this purpose, but how often are not these serms times hampered by "red tape," thus leaving the poor and sick to suffer. It is the descon's duty to purchase supplies, medicine, &c.; to say who shall go to-day, who to-night, who to mo row, etc., so that some one is always there to relieve the suffering. When deacons do thus, they are doing the Lord's work; but if they must first ask the church or some official whether they dare huy even crackers at the exwase of the church, then the sick will suffer. I do not say that such is being done; but the way some of us are insisting on "honor" and self-interest, there is danger of coming to that had thing very soon. The Huntingdon church has no descens, hence this committee. They nect once a month in council and generally

One work of this meeting we shall notice

On Wednesday, 28th, H. B. B. and wife, six ter Quenter, the writer and wife went up to Grafton and spent the day at Bro. Bechtel's and at Bro. Geo. Brumbaugh's. We truly had an enjoyable time, especially out on the hill ing huckleherries, which are very plenti tul. How we wished that all our readers could see what we saw from the top of that bill or ridge. From that elevated height we had a splendid view of the country for many miles; and the mountain to the west of us was grane and majestic. We were among affectionate brethren and sisters, and our hearts were glad indeed. God bless the true and the good every

We returned to Huntingdon in the evening regretting that we could not spend a few days with the Brethren at James Creek. Attended prayer-meeting in the evening in the Chanel Theme, Forgiveness. O if that subject were our necklace, and the ribbon on the horder our garments of rightcourness, many of the broils and quarrels which mar the posce of neighborhoods and churches would never known and felt.

What more? Shall we tell you how brother H. B. H. piloted us to Shelving Rock, where we were far ahove Huntingdon people generally, and looked down over the dizzy hight for a distance of 3,000 feet? Well, perhaps we better keep a little quiet on that, lest we re-ceive "a thorn in the flesh." We have enjoyed We have enjoyed ourselves thus far, and feel that God is h us, and giving us a prosperous journey. Health improving; and we hope to return very much refreshed and strengthened We regret that circumstances compelled us to change our some; but hope to be able to reach most of the places for which we started. The sickness of our little boy may shorten our stay some With gratitude to God, I remain, yours among the least in Christ. M. M. E.

AN INQUIRY.

UERY. Why do you not wait on that sick man? namer. Because I do not have time.

Q. Don't you think you have as much time to wait on him as he has to be sick? Yes, but I am too poor; I cannot afford

to lose the time? Q. Don't you think while you enjoy bealth you can afford to wait on the man and

A. Yes, I know; -- but it always makes m feel so had to stay up at night and lose sleep.

Q. Do you think it makes you feel any wor ose sleep than it does the sick man? Is it not much easier for you to sit up, enjoy-ing good health as you do, than it would

be to be kept awake by a scorching fever and racking pain? A. Y-e--

tendance at church?

Don't ask me any more questions. I shall go to-night and every night thereafter that I am useded; for if I'd get sick I'd think others could easier spend the time, afford it, endure the oss of rest, if they were well, than I could and

Q I am glad you see your duty in this matter, and are ready to do it, teo. But I have another metter I want to inquire shout. Why are you so irregular in your at-

A. Well there are several reasons for that. By working hard all week I do not feel like soing from three to ten miles to church. Then its nothing but an old story, dry and uninter esting when I get there. The sermone, the prayers and songs are just the same that they were twenty years ago in my grandfather's When I work hard through the week, I want one day out of the seven to myself for

O. Don't you think the minister has to work and gets as tired as you do and would en-joy rest the same as yourself? Wouldn't you rather listen, too, to an "old story"and hear "old songs" and "old prayers," that you have "heard for twenty years or more," than to tell the story, sing the sougs and make the prayers yourself? Probably if you would talk a little more Jesus and less bonds, stocks, mortgages, interest, machinery, fine farms, &c., to your neighbre, sing more songs of praise to God, and pray Him to warm up your cold heart, you would not think the services so irk-ome. Even if the songs and prayers are old, if your heart were right, that would be no more objection to them than it is to the bread and water you have eaten or drauk for even a longer time, but which, so long as you are in health, you enjoy none the less. Our spiritual necessities do not change any more than temporal necessities. The human family has always had need of the same food spiritually and temporally that we do to-day. And there is as little reason why spiritual food that was nourishing twenty years ago should not be now as that temporal food that was nourishing then should not be now. My brother, hav you not allowed the cares of the world and the descritfulness of riches to choke out of your heart the divine image To get at the root of the matter, tell us real-

ly which has the ascendency in your heart, the church or the pocket hook? If you knew it would rain a church to move from it, but saw that you could make more money by changing locations, would you remain and have the church or would you more and have the money? No evasion; answer square. The world says

then the meeting was over, and that afterwards you found fault with the meeting, said that it was not conducted in a proper manner, that the church was going to ruin, &c., asthough you had not been near to hear or see anything yourself. They declare that dollars and center is the religion of your heart, that this world is your god, that your affections are all absorbed hy the things of the earth. They say this suse there was a poor but very worthy and able brother, an old er in the church, who was compelled to omit his official duties to provide for his family, and that a goodly number of the pions men and women of the neighborheod wanted to provide for the family so that the ninister could "do the work of an evange and "give himself wholy to the word," but that you interfered and said, "NO, that will not do: it will corrupt that brother and he'll corrupt the church." The world thinks you were not sincere, because you hold thousands of dollars in your bands and never intimate that it is corrupting you. They say you opposed it beet you would be sahamed not to give something yourself and that you were too stingy to do that I den't know how it is hivself, but that is what

A HOME IN HEAVEN.

the world says.

sted beart.

The Surject's mir

WHAT a joyful thought! How it thrills and animates the very soul of our th what grandeur and sweetness does it ring o our ears! Who can comprehend it? It inspires our thoughts and directs them beavenward;-cheers and elevates our feelings, and creates a sensation within us that seems to partake of the beauties of the upper clime-Paul, that divine embassador, realized the ought to its fullest extent, when he made use of these words, "I desire to be absent from the body and present with the Lord, which is far Having that deep concern for the od of Zion and the welfars of his fellow-mor tals, he had to undergo the severest trials to accomplish the results for which he was labor ing. While meditating upon his cares his righteous soul gave vent to these words: "O when shall I be delivered from the body of this death!" Such are the expressions of eve

sion on the earth was for the

purpose of preparing a way for us to obtain a home in heaven. All his teachings centralize in this thought; "In my Father's house are many maneions; I go to prepare u place for you." To give us an idea or faint concepof the grandness of that home, He says, nath not seen, car bath not beard, neither bath it cutered into the heart of man to con the beauties of the home which the Father h in reservation for them that love Him." imagination of the heart may picture a scene that may seem heaven-like, but Jesus says it has never entered into the heart of man. How rand, then, must be the realities of that rest How shall we obtain it? Is there a way by which we can secure those heavenly promises In an answer to our queries is the gentle voice of Jesus in tones of sweetness, yet with all the depth of meaning that the great Jehovah can put into them, "Blessed are they that do his commandments that they may have right to the tree of Life, and enter in through the gates into the city." Here, then, is a promise, and the means by which we may obtain that pro ise. How many are making use of the means? Are we as diligent and carnest in this as we are in securing an earthly home? These questi should be pressed home to our hearts and arouse us to immediate action. There are none who do not want to enter into that rest when life's troubles are over, but how many do we see striving to that end? Fow indeed, compared with the multitudes that are not. How and to think that so many are indifferent to that which concerns them most; to that which we all hope to enjoy.

the course to be pursued to obtain it, and nothing short of obeying all His commandments will secure unto us that rest. Life is short at ongest, and we should devote it all to the service of God to compensate for what Christ has done for us. How merciful is God, yet it will not do for us to live in sin and then at death you would have the mercry, because when there are, "look for me to live fire in an add then at death work; it looked upon as a curse, we looked you was a menting in you and a chance spirit into ity heads." He waste an earlier is not and or inferring speed upon a fire performance of the speed of the performance of the speed of the performance of the perf

God in promising a rest has also designated

you staid at home till you got the last cent and fidence in his commands and prom and not till then, will He reward us.

Kind reader, if you have not yet given your heart to God, delay no longer. Every day spent in sin widens the distance between you and your, God, and beaps up wrath and condemnation against you at his coming. Accept God now; though you may be young it will make your life all the more pleasant. Nothing is more pleasing than an amiable, wouthful heart warm realous and sincere in the service of ite Master. It reminds us of the heings that constitute the hosts above. Though you have arrived at the meridian of life and spent your best days in sin, God is still willing to adopt you into his femily if you retrace your steps and dedicate your heart and the remainder of your life to his service. Though you have lived to the age of three-score and ten, and your heart and concience is so encased in sin that it would take e Boarerges to awaken you and pull you out of the mire, there is yet hope for you, if you let the rays of Divine love shine in your cold and benighted heart so as to revive you to a newness of life, you may yet obtain favor with God. Finally, we entrest you all to steadfastness Be firm, faithful and true, always abounding in the work of the Lord, and then shall you obtain a crown of immortal glory reserved in Heaven for you, and not for you only, but for all those who love His appearing

SISTER BISHOP, sinter of Bro. Moore's wife,

reached the house of her parents in Chempaign Co., Ill., last week. May her respite from office work improve her health and be a season of joyful recreation

FROM OUR EXCHANGES. DON'T CLOSE THE OLD ROADS

DEAR young propie, please don't close the old roads. Let some of us enjoy the sa-credness of old associations. Let us have a few churches with pulpits instead of music stands. Let us have a few ministers who preach only the Bible, even if the power are not all fall. Let us have our old doctrines, for by these re live. When trials come upon us, when darkness and storm surround, we perish if we may not stay ourselves on the old doctrines of God' sovereignty and love. We will consent to all the novelties which are demanded by this fact moving age, but don't deny us free passage by the old paths. Let us go to the wells and ag the old paths. Let us go to the wells and springs of simple, old fashioned religion. Tolerate the infirmity which clings to the reverance, the so-hristy, the strictness, the godly fear which our fathers taught us. Dou't close the old reads. —Vermont Record

-It was a remark of John Hunter, that there never was a man who wanted to be a great man who was ever a great man. For the great man who was ever a greet man. For me great men have endeavored to do some great action that seemed to tend to some great good and the effect made them great. Wanting to be great is vanity without power." Something parallel to this was Longfellow's saying: "The taleut of success is nothing more than doing tainst of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of famr." But the climars of the sentiment, after all, is found in the inspired precept, "Whatever you do, do all to the glory of God."—Presbylerian Journal.

-Speaking of divorces, the St. Louis Globe Den rat says:

The social position of divorced persons is not re-riced, but if it wore, there is little doubt but that out of them would be found to have belonged to a so-called better classics. They who labor for most or seems the second of th

There is food for reflection in this, "Abunoss of Sodom's corruption: This was the iniq-uity of thy sister Sodom-pride, fulness of bread and abundance of idleness, was in ber and in ber daughters, neither did she etrengthen the h of the poor and needy" (Ezek. xvi: 49). . There is nothing like bonest industry to keep the beart free from the evil imaginations that breed all norts of vice and grime. To abandon life to insorts of vice and grime. To abandon life to in-dolence and voluptuonsuers is to give up the soul to stagnation and its pastiferous broad of evils and sins. Hence, children should be taught the dignity of lahor. When honest

HOME AND FAMILY.

Hashanda love your wives. Wives, submit your makes unto your own husbands. Children, obey footour parents. Fathers, provoke not your children is wrath but bring them up in the nurture and ad-sorution of the Lord. Servants, be obedient to bem that are your mastera—PAUL.

FINISHED.

nebow there lorketh a sadness. To me, in this simple word.
This mournful word was in angulah heard
From the lips of our dying Lord. Though rest is the meed of labor, Though rest is the boon we ask. Off turn we yet, with a vague regret, A way from a finished task. Whatever the task that's sinished, However, or when, or where, Be it good or ill, we are certain still. That a part of our life is there When I took in an empty hird's-nest Oftimes I think with a sigh, Of the brooding there, the feeding and care E're the little ones could fly.

The wee home tooks so lonely I think, with a touch of pain, That the feathered breast, which has pressed

the nest May press It never again Oh, comes there not an achim; One come there not an actuage.
To the loving mother's breast,
When one by one, each daughter and son.
Ones forth from the dear home nest. And she feels that the careful ishor. Which wearied her in the past,

For those daughters and sons—her little : Is finished, all finished at leat? Ab. sometime, sooner or later. ere cometh to us a day When the little strife of this earthly life Will be finished forever and aye.

Then, then it will be no matter. Then, toen it will see no limited. When Lethe's river is passed. Whether life high keen full of joy or pain, So 'tis finished in Christ at last.

CHARITY

BY WEALTHY A. CLARKE

ARITY is that disposition of heart which inclines us to think favorably of all man-kind and to do them good; it is love, benevu-lence, and good-will. The highest exercise of charity is that manifested towards the unchar-Among all the Christian graces charity stands the most prominent. It is a beautiful adornment for the Christian, and adds lustre to the character that no other can. When we speak of charity some may understand us to mean giving of alms or relieving those who are in distress. It does mean all this, but it has a much broader application. Charity consists in having charity for others; -- affection, tenderness, liberality and indulgence, not for specie friends only, but for our enemies as well

"The charities that sooths, and heal and bless, Are scattered at the feet of man, like flowers

The apostle Psul, in writing to the Corin-thian hrethren, says, "Though I speak with the tongues of men and angels, and though I be-stow all my goods to feed the poor, and even give my body to be burned, and have not char-ity, it profiteth me nothing." From this lan-guage we may infer that it is not the mere act of giving wherein consists our charity. We may give all we possess and not be charitable It is the pure motive,—the charitable disposi-tion and Christian hencyclence,—that feeling of true and genuine love for others that should characterize our every action in life.
We are taught that faith and hope are pron

We are taught that fruth and nope are prom-inent traits of the Christian, yet the spostle says, "And now shideth faith, hope and char-ity, but the greatest of these is charity." In thee, is the principal grace, hence one that should be porsessed by all who profess to be the followers of Christ. In the preceding verses followers of Christ. In the preceding verses we have a catalogue of the Christian graces, and of how we should conduct ourselves in the and or now we snown consolver, but here Paul world and towards one another, but here Paul says, "Above all these things put on charity, which is the boad of perfectness." Perfectness here denotes the state or quality of heing per fect, perfection, completeness, consum

In order to live happily and in peace in this world we must have charity for those around us; overlook their failures instead of searchins for them, and try to bear patiently with the insults that may be buried at us. It is a blessed theults that may be buried at us. It is a blessed thing to possess, and enables us to live above the low and groveling things of life. It is not charity to be always searching for the faults and blemishes of others; impugning their moand blemishes of others; impugning their mo their intelligent picty. I felt a great carboilty tives, and placing a wrong construction on all o know how Mrs. Long accomplished her difficult of the difficult of t

bearing one another's burdens," and striving to lift up the fallen, but the reverse, crushing out the little strength that is left and trampi out the little strength that is left and tramping them beneath us. This is not the kind of charity our Savior exhibited while here ou earth. He did not try to suppress the weak endeavors of his followers, nor censure them when they erred, but encouraged them to live hetter lives. This, then, is the charity the world needs-charity towards the uncharitable, bear patiently with their weaknesses and un-grateful acts, and strive to live before them in such a manner that they may have no cause for consure. Where true love exists for the wellbeing of others we will exercise cherity, and attribute their mietakes to the head and not to the heart. Much of the unhappiness and mis-ery that exists in the world is due to the un ery that exists in the world is due to the un-charitable hearts and lires of those who inhabit it, and often too, it is manifested by these of whom we would expect better things. As those professing to be Christians, the use endeavor to cultivate more charity for the erring cones, ever remembering that we are all weak and sinful, and without the tove and tenderness which our bearing Perent manifests towards as we would be helpless and undone.

IRREGULARITIES OF ENGLISH PLURAL TERMINATIONS,

Remember though hox in the plural makes boxes
The plural of overhough flees in the plural is fleese
That the plural of goose len't goose nor grees, omber though house in the plural is The plural of mouse should be mice

Ane purms of mouse seems as mire, use mouses. Moses, it is true, in the plaral is mire, But the plured of house should be houses, not hice, And foct, it is true, in the plural is feet. But the plural of root should be roots, and not

-Life and Growth of Language

SELF-IMPORTANT PEOPLE.

WHEN they get into a church they feel they are the most important persons in If they are the moet important persons in it, and that nothing can possibly go on without them. They think if they were dead the church would go to rain, and that it would stand up and ery. "Mu father, my father, the chariots of Israel and the homenum thereof?" But it is not so. Don't you know, some of you big brothers who are so great in the little church over which you are deacon or minister, what the Lord does with some of us? He doe with us as the captain did with the man who was troublesome on beard the ship which was going to Australia, talking to the sailers and passengers about the dreadful weather, and ever king whether the ship was unsenworthy .-When a bit of squall sprang up, this man was doing incalculable mischief. The captain said, doing incalculable mischief. Ine captein assu,
"You will saist me; you know a thing or two:
we don't know much. I will gire you something to do: a great deal may depend upon
you. You stand there and hold that rope; you

don't know the consequences if you let go."

So there stood our friend for a long time holding this rope as firmly as if he felt that the ends of the earth were upon him, and he was the foundation thereof; and at last the captain told him to let go, as the danger was over. Our ng grateful to him friend went down stairs feeli elf. Next day he wondered that nothing was sid about what he had done. He half thought bey would present him with a piece of plate. He grew so wretched about the general silence, that at last the captain had to tell him the secret,—that there had been nothing wrong. "I told you to take hold of the rope to keen you quiet." Yet there are people in God's service who do nothing but hold a bit of rope. Noth-

ing comes of it, but it keeps them quiet.—Spi

A MOTHER'S TRAINING

THERE were six members in the household-THERE were six members in the household— three sous and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiunf, outspoken believer. He was a journalist, and lost no opportunity to have his fling at Christienity. Un believers, as bitter as himself, were frequent goests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom hore any part in children. The mother seldem here any part in the conversation. Not one of the children en-tertained the opinions of the father. As they crew up, one after another come into the church. The sons especially, were noted for her entire flock into the fold of the Redeemer ner entire mock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never helittled him in the eyes of the children. But I never allowed them to go the children. But I never allowed them to go to be without rading a few short verses of something the Savior had eadd. I put his work over against the words of seen. If the deal cat in the tare and went his way, might not the truth he as potent? And that's the whole of it."—Christian at Work.

ANNOUNCEMENTS

LOVE-TPARTS

We expect to hold our communion meeting in the Mill Creek church, Adams Co., Ill., on the 11th and 12th of September. Those coming by railroad will be met at Coataburg by moiffying brother Wm. R. Lierle, Liberty, Adams Co., Illinois. H. W. STRICKER. The Silver Creek church, Cowley Co., Kansas

will hold its Love-feast on the 18th of Sept., nine miles South-east of Winfield. We hope some of the elders will make it suit to be v us and we hereby extend an invitation to breth ren and sisters to be with us. D Hararen The brethren of the Blue Ridge church, Pi-att Co., Ill., will hold their Love-feast on the

27th of August, commencing at 4 p. m. Those coming from the south and west will stop at Mansfield, and from the cast at Mahomet, or the Indianapolis, Bloomington and Western R. R. Come, brethren and sisters JOHN BARNHART.

The Monticello church, White Co., Ind, will hold its Love-feast on the 15th of October, commencing at 4 p. m. A general invitation is given, especially the ministering brethren.

S. H. BECHTELER The Libertyville Church, Jefferson Co. Lower will hold its Lovefesst on the 24th of Sept, beginning at 2 p. m., and continuing over Sun-day. The usual invitation is extended to all day. The usual invitation who desire to be with un.

I H Personal T': Platte Valley church, Butler Co., Neb will hold its Love-feast September 3rd and 4th at brother James Kinzer's, four miles east of

Rising City, and five miles north-west of Gar-rison. All coming from the south will be met J. P. MOOMAT at Garrison. The Newton Grove church, Case Co , Mich-

igan, will hold its communion meeting Octo-ber 9th, 1880, communion at 5 o'clock p. m. A general invitation is extended. WALTER CLARE The church at Arnold's Grove, Carroll Co.

sois, will hold its Love-feast Sept. 14th and 15th, commencing at 1 p. m. JOHN J. EMMERT.

The brethren of the Tippecanoe congregation Ind., will hold their Love-feast on the 21st o September, seven miles east of Syracuse, commencing at 4 p. m. Those coming by rail will stop off at Syracuse. The usual invitation. G. G. GRADY.

-28, at Red Bank, Armstrong Co. Pa. at 2 P. M. 25, in the Beatrice Church, Gage or

-26, in the Beatries Church, Gage county, Neb. at the bours of Nooth Brathaker, 8 miles south-cost of Beatrice at 2 P. M. 16th and 17th at the residence of J. P. Haya, 5 miles north-west of Greenessite, Jasper county, Iowa.

10th, Limestone church, Jewell Co., Kan. 4th, Silver Creek church, Kan. 22, and 25, Iowa River church, Is. at 1 P. M.

17, and 18, Deep River church, Io Ocr.—8. Log Creek, Caldwell county, Mo., at the house of J. E. Bosserman.

DISTRICT NEETING The District Meeting of the North Missour district will be he'd at the meeting house in the Wakenda congregation, Ray county on the 14th of October, 1880.

FALLEN ASLEEP.

Oblinary continue becald he arguents from enterprising also, relations are self-ord fits purey, and held. Do not relation to conduct the effect of the context part of

WOLFORO .- Fallen sateep, sister Lucretia Wo ford, aged 68 years, 7 mos. and 2 days. She died July 18th, in Richardson county, Neb. Forest

nl services by the writer, assisted by others. Text, Ps. 18: 4. and Amos 4: 12. W. J. H. BAUMAN, WELLER.—In the Rome church, O., sister Mol-lie, wife of brother Daniel Weller, aged 70 years 8 mouths and 7 days.

s months and 7 days.

See was been in Lancaster county, Pa., in 1608, 280 was been in Lancaster county, Pa., in 1608, and outled with the church of the brethren in 1877, and in 1874 been to 1874 been

(P. C. please copy.)

(F. C. please copy.)
ZEIOLER.—Died in the Spring Great congrega-tion, July 20th, brother Oes, W. Zeigler, agod 12.
He was a firm distributed Christ and requestly expressed his disapprobability of the the substitute who follow the example of popular religioustic by the follow the example of popular religioustic by the complete of the complete of the complete of the following the example of Faust who, with the odd-following the complete of the complete of the mainlet of the complete of the complete of the com-plete of the complete of the complete of the com-lete of the complete of the complete of the com-plete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the com-plete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the com-plete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the com-lete of the complete of the complete of the complete of the com-lete of the complete of the complete of the complete of the com-lete of the complete of the complete of the com-tent of the complete of the com-lete of the complete of the c (Brethren's papers please copy).

OUR BUDGET.

-God is love

-God is merciful. -God loves fallen men-

-Henor to whom honor -Truth will skine forever.

-Truth and darkness are enemies Truth is of God. Darkness is of the svil one

-Anger is man's enemy.

-Love is an engel bright. Malice is full of venom and death.

-Life dwells in love's dominion. -Happiness is of God

Ged lifte mankind up Satan pulls mankind down

Jesus is the Prince of Light -Satan is the prince of darknes

-"God moves in a mysterious way His wonders to perform;

Be plants his footsteps in the sea, And rides upon the storm."

If a man lives for others he will not be forgotten, even after he is dead and gone Liberty is not license, but freedom to ke

and do the right. -Some men seek glory and fame through ignoble means; They often succeed, but in due time are found out and remembered.

"Not pleasant going to church now," you say; well, wisdom warms you, if you will bear her gentle voice, that your religion is a sham and a failure.

-You will stand in the hot sun two hours at - 100 will stand in the hot sen two hours at a political meeting, but cannot think of one boar in the house of God where it is much more pleasant. "Where your treasure is there will your heart he also."

"Ye are the light of the world," does not ap by to all church members. Christians give light; but not so of all church members.

How much for Caesar? and how much for Christ? Will a man ron God? It is a very com mon occurrence now a-days

-To believe is to do. To do is to live; and to live right is the highest type of true man-hood. But menbood is an unknown quantity to many boys over twenty-one years of age

Step by step we get away from infancy to manhood; step by step we get away from sin and weakness; and step by step we attain to perfection in the dirine life. -A beavy earthquake has visited Switzer-

Bishop Whipple recently remarked; "As the grave grows nearer my theology is growing strangely simple, and it begins and ends with

Christ as the only refuge for the lost." -Mr. Wm. Huntley, a pupil of George Ste-renson, has lately died in England, at the age of 82. He erected the first locometive engine that drew a passenger train, under Stevenson's personal superintendence, and had the honor of

working it with him on the memorable 27th of September, 1825, the first day that a train passed over the Stockton and Darlington rail -A writer to the London Times shows that New Zealand is now in a deplorable condition housands on the brink of sterration, while her

adebtedness amounts to the enormous sum of indebtedness amounts to the enormous sum of \$175,000,000. The writer fears she, like Ire-lund, may be obliged to make an appeal to the world for aid in her straits, to which he says, the has been reduced by over sanguine and am-tions states men.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!

This department is designed for asking and an-avering questions, drawn from the Bibbs. In or-der to presente the Truth, all questions should be brief, and destred in simple language. We shall assign questions to our contributors to naswer, but this-does not exclude any others writing upon

Will some one please explain Revelations 12 Will some brother or sister please explain the 30th verse of the 14th chapter of St. Luke

Please explain Genesis th Chapter and 6th verse
"And it repeated the Lord that he had made on the earth, and it grieved him at his heart."
WILLIAM B. GOORIGE.

WILLIAM B. GEORRICH.

Please explain 1st Coriphiums, 14: 34, which result thus: "Let your women keep silence un the churches: for it is not permitted unto them to spruk but they are commanded to be under obedience as also exith the law." Larga Bacox

Is there a keptism of the Hoty Ghest?
What is the testimony of Jesus Christ, and who
has that testimony as defined in Rev. 19:10.

Will you please explain how ? "And thou (the merpent) shall broise his (the Messah's) beel." Ger. 3:15.
C. A. Allen.

Will some brother or sixter please give a definite ver on Matt. 3:12,especially on the word "floor? Will some one please give light on Matt. 5:23-24 D. W. C. Row.

Will some brother please give an explanation of blatt. 24:15, which rends as follows: "When ye therefore shall see the about antion of desolation, spokes of by Daniel, the prophet, stand in the holy place. Whose readeth let him understand?" Has uch taken place in the time that is postor is it yet a the time to come? S. W. Your.

THE ABRAHAMIC FOLD-'NINETY AND NINE.

WHEN Jesus spake the parable of the shenherd who had a lost sheep and left th uinety and nine and went into the mountains to find that which was lost, he left the sheep fold of the flock and sought the missing. In-aspuch as everything must have an original in ie, order and place, so must this. The phrase inety and sine" doubtless has its antique use "Ninety and nine" in monumental thought of the covenant of God with Ahraham, for this eccurred when he was ninety years old and nine. This pastoral or federal head of the Jews-covenanted with God through a faithful seed and pledged and plighted nations whose numbers was and is unnecountable for variety and totality, God changing his name from Abram to Abraham. This was very significant. At the age above God the Lord-God said I am the Almighty God, walk before me and be thou perfect. I will perhaps the question will be easy of solution. make my covenant between me and thre and I will multiply thee exceedingly, and Abraham fell on his face and God talked with him saying. fell on has face and God tolked with him saying,
"As for me, should my covenant is with thee,
and thou shalt be a father of many natious,
outber shalt thy name any more be called
Abram but thy name shall be Abraham for a
father of many nations have I made thee." In this Abrahamic family a chosen race was dertimed to bring forth a Redeemer and Savior un-to Israel. God founded his covenant of prom ise by n son, no only son, a free born child,— Isanc his name in whom to call for he being under the law for he was promised before the law. Yet he being circumcised the eighth day made him and his seed a debtor to the -hole law. The seed and their generations in lead 'us of seeds' touching the land of Ca-teen for an overlasting possession on their part, and I will be their God upon the condutions of the first part Circums nigh or seal of rightsousness by faith. Unto this Sarah was intermerried with this sense of only Abrass Sha too must be contented somewho Sarai becomes by God's command, Sarah. blearing she must have of the "ninety and nine" given in premise by Sarah a son! Why? Be-cause she must he (or shall be) a mother of nations, yea, kings of people shall be of her. To this Abruham's falled face laughingly exults, and in his heart says, shall a child be born uoto him that is no hundred years old, and shall Sarah who is nicety years old bear! O yes, Su-rah now nicety nod Abraham nicety nod nice

This begins the creditable history in type of the parable of the ninety and none that need renentance for the anostle Paul teaches that the "gifts," (officers) and "callings" (the duties of the officers) "are without rescotance." But the lost sheep gone astray—one is body (con-erete idea, collective onity) are on the moun-

taios, the wild pastures of unbelief, fashioning themselves as priests, for as "like priests, like people" in the groves with strange fire (common fire) consuming bulls and bull's blood and dragging first along after a Gentile world adragging first along after a treatile world a-we are doing now, nummoring at every convo-cation. It is a shame, if not outrageous, to leave God at a great distance. If Jasses is not crucified afresh sçain will bring with him in due time such as shall be saved. The monotois sheep is thrown upon his shoulder—the Jews (who are his own in the Ahrahamic covenant (who are his own in the Antananic covenants of circumcision and promise, for "he came to his own and his own received him not." Because he thought it not robbery to be equal with God, he took on himself the seed of Abraham and became obedient noto death, even the death of the cross." So teaches Paul in He-hrews. Jesus justifies all the faithful as God hrews. Jesus justines an the factors is God did Abraham, Ecoch, Elijah, Moses, Job, Dan-iel, &c., Jesus being all things to the law and prophets and the Pealms, fullfilling everyjot and tittle for us, that even we through him might obtain like precious faith and inherit the

JOSEPH I. COVER

IS EVIL ETERNAL?

the avil an independent, self-existent, eterns ple or power? J. Bancow

THE condition of the question is indefinite.

The word principle has various meanings, and the genet sense in which the writer uses it is not given. It is defined to mean "an original operative cause, motive, foundation, a constituent part, geogral truth, rule of action, etc." To say that evil is an original operative couse would make have with the accepted last that God is the great first cause. To say it must have inhered in God is to assume it solely on metaphysical grounds,-metaphysics is the sciuge of the mind and procedes form. Queet Is evil a necessary constituent in mental Sci-ence? Certainly not. If not, then evil is concived, formed, and not self-existent. Choice does not necessarily demand the presence vil in contrast with what is good to induce the right choice. Choice is often determined by mparison of things good. Thus I may choos a certain apple in preference to any other apple and get my choice does not decide the one cho-sen as being the best apple. The subjective sea as bring the best apple. The subjective— original existence of evil cannot be admitted, neither can it be proven; neither can its orig-inal objective existence be sustained, and not anything in all mental science demands it so to exist. Of the occasity of a subsequent evil in order to the full and free choice of the good, the question of the writer does not demand anything to be said on. This may indeed be allowed for the purpose named and constitute even a great Gospel truth filled with possibilities of filial devotion to the Father of our Spirities of hind devotion to the Father of our Spir-ite. If the writer desires something more ex-plicit he will please define himself clearly and

ANNUAL MEETING

S S MORERO

A S there has been considerable said about last S. M. and its decisions, which I think was pretty good, have a few thoughts to offer Among others comes the query, asking whether it is right for a brother that uses tobacco to reprove one that indulges in the vain fashions of the world in dress? Auswer. No; both fish one are wrong

Now, while I want it understood that I am no advocate for the use of tobacco in any form, I am not willing that it should become the I am not willing that it abould become the scape goat to bear all burders, or the fort be-bind which many other wrongs and evils shall hide their ugly heads, and will therefore pro-pose one more query for consideration: In it consistent with our dreision at A. M. for a member that wears fine broad cloth, with long breast gowe over it, hair parted to one side, or shingled like the fashiousble world, with musi struments in the parlor, which is de ted with finest of carpetings, curtains, fringes pictures, likenesses, images in greater variety then perhaps ever adorned the temple of Dagoo then perhaps ever adorned the Heaple of Dagoo, safers with little funcy bennets, plain covering exchanged for a facey head dress stuck on the back of the head, wide ribbon, open hanging, only to be fanned by the breeze with other trappings and trimmings, and many other such things too ouncerous to mention. Men going Men going from place to p lace, neglecting to pay their benest debts, too lozy to work with their Lands nonest dents, too losy to work with their Lands, paying their debts only by promises made to be broken, and many such like things. Now as these things have all in substance, been decided by A. M. as wrong, for the query:

Is it consistent for those who indulge in any

of these wrongs against the decisions of A. M. Now try the shoe on the other foot a little and if it don't pinch you won't used to squeak, as I have no varnish this morning to put on it will have to go as it is, and if it don't ranch any one's case just please excuse and hold

ny one's case just please excur-sponsible for what I have written. J. R. Gren

A FAVORABLE OPPORTUNITY. BRETHREN, let us be op and dorog. cries are heard all over the land for the

Breed of Life. The Brotherhood for a number of years, has codesyored to meet those calls but of years, the conservation in most all the carry on this all important work. The point of differ-ance seems to be this, some, or I think a very large majority, favor the instructions of Pan in 1 Cor. 16th clayter, for all to take part in th work according at the Lord bath prospered them, both to relieve the poor and extend the borders of Zion. Others whom we love think and advocate the idea of spreading the Gospe and advocate the idea of sprasding the Gospel on the pioneer plan, that is to emigrate ioto strange lands and become "living spistles known and read of all meo." To this they of the first past have taken no exceptions to, but think it too slow, believing that every lawful means should be used for the conversion of the world, have set their faith to work and are made to rejoice over the results. Good tidings are reach-ing us weekly from our own land and also across the deep. But both plans are at work. and both must have support and without is both will fail. Now is an acceptable time for noth will tail. Now as no acceptable tage for those of the pioneer plan to show their faith by their works. Meple Grove Colony, settled in Norton Co., Kansan, is now in great need of the sustenances of life and must have help or fail, and they are worthy. The writer has some acquaintance with the Elder, N. C. Work mon, a worthy brother and a zealous worker All who have suffering humanity and the caus of Christ at heart, come speedily to their relief We do not wish to be understood that only those advocating pieceer settling and spreading Gospel truth should support them til they could support themselves, but others who have this world's goods can lend unto the Lord But whose hatb this world's goods and seetl his brother have need and shutteth up his bow els of compassion from him, how dwelleth the love of God in him?"—I John, 3:17.

LOVING OUR FRIENDS

T is wonderful, the exquisite paid we con trive to give to people whom we really low rery much! We give it by snarling and snap ping, saying sarcastic, biting things; the idlers in the family being often the busiest in this Now, with the hee, we forgive the

sting for the cake of the honey, but who can forgive the wasp? And who could forgive the bee if he stang oot his enomies but his friends? And that is what some of you do; and oh! the sting rankles and poisons the life of prople for whom, I verily believe, you would lay down your own. Yes, you would die for them, but you will not check your ill-temper or your illfeeling soough to coable you to live with them.
"When two conscientious people quarrel, both
think themselves right. Hard words at least will not mend the matter; one might as well try to mead glass windows by pelting them with stones.

Will you learn from a child? Two boys aught in a snow-storm. When they were his great cost to wrap round his younger broth er. Will you learn from a heathen? Euclid-a mere mathematical abstraction to most o a mere unithernatical antitration to most of sub-"baving offended his brother, the latter cried out in a rage,"Let me die if I am not re-venged on you? To whom Eachld replied: "And let me die if I do not soften you by my kind-ness, and make you love m- as well as ever!"

THINK of how much happiness you convey others by kindly notices and a cheerful con others by amar, was action. Who does not first more cheerful and condented for receiving a polite bow, a genial "good morning," a hearty shake of the band? Who does not make bimself the happire by these little expressions of follow-feeling, of good-will? Siknere, and stiff, unbrudding reserve are essentially selfish and valgar. The generous find polite mae has pleasant rdcog nition and cheerful word for all he mrets. He atten sunbanas wherever he goes

It is not all of life to live, oor all of dea h to

FROM NORTH-WEST MISSOURI.

1

By your request, I give your readers a mere shotch of my visit west of the Mississippi. I left Lancet at I A. M., June 5th. Creat of the river at Rock Island, and reached the home of brother Epperly, near Unionville, Appanoose Co., Iowa at 2 P. M., where I rested till Sanday Co., Iowa at 2 P. M., where I rested till Sunday morning. Here I touod quite a body of mem-bers, four ministers, a good house, a good Sun-day-school and a good constry. I remained to eujoy this pleasant society notil Friday, the 11th, preaching four times in the Brethren's Church and once in the Methodist church near

Church and once in the metaodist church near the home of brother Geo. Replogle. The names of brethren Martin Replogle, and his father who is blind, Miller and wife of Pa., Hardman, Epperly, Daniel and Joseph Zook, Whistler, Wise and others with the kindoess of all, will be remembered with pleasure.
From this place I went south to Lancaster,
Schuyler Co., Mo., where I was met by a broth-

bottome I was taken. In this part I found a small, but lively body of brettren and sisters—all anxious that the Master's work should go on anzince that the Master's work should go on rapidly, but feeing teat their district has, in a great measure, bent overlooked. Brc Tuze-well Gray, formerly of Ohio, is the only alder and minister in a large territory here, and be-ing an old man, the work is too great, but he is still williog. During the war, the southern ministers went south, northern ministers went earth but brother Gray remained and worked

on. He was for a long time the only minister of any hind in a large district. The church here wants ministerial help and they need it. The Brethren in Schuyler county have good railroad facilities, and are anxious to have Bra-visit and breach for them; and they also invite migration to a good country with cheap lands, From this point I went north into Wayne onaty, Iowa, where I speat five days visit among relatives and treends, but mostly with a cousin, now much efflicted with rheumatism. I was not at any public meeting in this part. but had a good listener whilst v and one too, who was very willing to investi-gate the Word, and would be willing to accept it all more it out for that hobby which asserts that all our Savior spoke, was given for the apostles and for them alone. It is a strange cory to me, which will assert that the bast mission heaven could provide, or earth receive should be thought worthy to endure through

should be thought worthy to ensure through only one generation.

From this point I came into Worth county, Mo., where I met with many relatives and friends from Ohio and other States; and here I have spent some weeks, talking nearly all the time. Since arriving here, I, with two sue time. Since arriving new, i, with two brothers, west south into Gentry conoty, where I staid ten days, near Darliogton, a rail-way crossing, and oear which, a small body of brethrea under the care of Wim. Sell, reside. Here visited a ouncier of friends and relatives,

preaching in Darlington Hall some four or fi times. Upon our return to Worth county, to our brother's, we also had meeting. Here in Worth county I found mostly mem here of the Disciple church. In Gentry county,

I met mostly Methodiste, but I find member of other denominations with a good feeling, of other decominations with a good issuing, apparently, betwirt all.

Os Saturday, July 17th, with our brother and wife, I went into Nodaway county. Here I found a mnail, but live body of brethren and sisters, and in a good country. Spoke for them at night and on Sauday, and was then called

to attend the funeral of a neighbor named Wilkinson, aged near 60 years, who was a mem-Williason, aged near or year, who was a mea-ber of the Free-will Baptist church, but who, I am told, had said during his sickness, that his intection was, it spared to live, to unite with our brethren. The large assembly seemed to sympathize much with this officied family. Returning to our brother's at dark a much needed rest was had, and on the morrow the "was said and I sped away to our home in Ohio.

Reflections might well be offered, but space forbids great length. North-west Missouri is a good country and with good society. Worth a good country and with good seciety. Worth country has only and three is not a salone in the econsty. The people see very industrious and inclined be nerligious. Have many meatings with good attendance, and lively Sundayschoole. Electedion has all econoringement. There is, however, one drawback to the church section, and is felt to be y their messbeship. And that in Their preaders must have big you relier is not preaching. For five to fit term delians per services.

LAWRON WOLF

The pleasure of doing good is the only pleasare that never wears out

FROM THE CHURCHES.

And they that be wise shall shine brightness of the firmament; and they the many to righteousness, as the stars force aver. Dan 19: 5

OHIO

We have felt for years that our house fo rvice was not sufficient for fe the size being such that an addition could not be very well attached, hence to accommour friends and neighbors with an opportunity to both hear and meed it for the first time the 19th of June. The evening was calm and pleasant, and the attendance, both of members and spectators, was large. There seemed to be a serione attention while we quietly on the green lawn under our capacious tent, evidenced that we kept the ordinances as they were deliv-Before communion service we sorted to the river side where prayer was wont to be made," after which four precious souls were havied with Christ by haptism. Brother O. F. Yount was with us and intelligently addressed a large congregation at our morning meeting on Sahhath. In the afternoon we were much edified in listening to brother Daniel Brower. Brother Jacob Whitmore was also I. J. ROSENBERGER. present.

Springfield.

Our quarterly church meeting was held last Saturday and everything disposed of with good feeling. The church is in love and union at present. Brother Stein preached for us at our meeting house vesterday morning and evening. To-day was our barvest meeting. Bro Stein preached. To-night he is at New Carliele and from there he intende going to Cov-ington. The meetings were well attended here. D. B. HIRT.

INDIANA

Last Sunday we were made to rejoice to see my father lead my oldest sister and her hus-band into the flowing stream and bury them in hoptism. Quite a large crowd congregated on the bank yet good order prevailed. Four years ago she joined the Campbellites and I united with the Brethren. We were both rocked in the Cumpbellite's cradle, and raised in that faith, as my parents belonged for thirty years taits, as my parents belonged for thirty years.
Father served as dearon twenty-six years, and
eight years ago be united with the Brethren.
Mother joined when I did not last Sunday was
happy to see her daughter follow her example. Imagine the beautiful sight; father standing in the water with uplifted eyes and daughter kneeling in quiet submission! We still have brothers and sisters out of the fold but we hope they will obey the Lord before it is too late.

Euma Warson.

VIRGINIA

Lynch's Station On Saturday before the second Sunday in

July, we met at the home of brother Henry Behm, at Lowhorn's Hill, and for the first time tried to presch to a very attentive congregation, followed by brother Behm with appropriate remarks, then went to the water where hapans was administered to one preci ons soul with T. C. Wooh. the best of order.

PENNSYLVANIA. To-day we had a harvest or thanksgiving

White Oak Church.

meeting, and the members were made to rejoice as there were twelve willing to follow in the so there were twelve willing to follow in the footsteps of Jesus. Some forty have been added since New Year. Brethren and sisters, let us take courage and continue to labor for our Master. Annie E. Liuer.

KANSAS

When I awoke last Sunday morning my first thoughts were of the duty of the day. We and the specific of the specif went to meeting where we met brethren and friends and mingled our voices in social praises friends and usingted our voices in social praises to God. We were ably addressed by a young brother from the words, "God is not sheek con-ceroing his promises," followed by an old elder In the afternoon went to Sunday-school where went and and women agently confirmed. to God. We were ably addressed by a joung back in the chair, while the old plantful disretter from the work, Well si not shade, consult, E mean read, E. Bean and God. The consultance of the control of

feeling that we spent the day profitchly. Crops bymn in a gambling den! But while the young well in this part of promise well in sister in Christ. N. E. Netter.

MINNESOTA

Sibley.

I have been in this State two weeks. Have I have been in this State two weeks. Here too in three counties and preached twice is day. Farmers have been very buy. Haying about ready to commence. Hundrede of those ands of acres of wheat to harvest. A medium core perpeted. The weather is marn; thermometer up to 16 in the shade. My health is good. I thank of going to Nebrasia before I ay Dest. Got the state and smattiff her through the truth. Sacran Mineaux.

LITERARY NOTICES. About forty years ago Mr. John L. Stephensublished two works on Central America and

published two works on Central America, and Southern Marios. So eager was the public to obtain information in regard to numerous ru-ins of actions cities whath he described, that though seek of the works comprised two ex-pensive volumes, the editions of the first work were sold within three months, and the encess of the second was quite as remarkable. Other of the second was rule as remarkable. Other the public control of the control of the second was the public of the second was a superior of the second was control of the second was a superior of the second was control of the second was a superior of the second was control of the second was a superior of the second was control of the second was a superior of the second was a control of the second was a superior of the second was a control of the second was a superior of the second was a super volumes in regard to their immense architect-ural monuments, their elaborate decorations. their singular uninterpreted bas-reliefs and by eroglyphic tablets, but as yet no light has been thrown upon the origin of the prople who built these cities. All the knowledge we can ever expect to obtain of the history of these people must be drawn from the ruins. Recently a well-equipped expedition has been despatched to Central America, charged with the work of systematically searching for everything that may tend to place within the domain of history the facts connected with a people whose career must have been one of the most interesting in must have been one of the most interesting in the general development of the world's civil-ization. The founders of these cities were our predecessors on this continent; their peculiar civilization and suthetic development are of the highest interests as regards the question of the rigin of man himself; their history is, in fact the first chapter of the general history of the American continent. Though we are not the lineal descendants of these builders of cities that must have rivaled even Babylon and Nin evah in some of their architectural features, the results of their culture have been left to our safe keeping, and from these results it is evidently our duty, as far as possible, to gather the material for filling up the unwritten first chapter of our own history. A full account the explorations of the party comprising the expedition is to be published from month to nth in the North American Review, with illustrations of the most important objects dis-covered. The August number of the Review contains an article by the editor introductory to the series, entitled "Ruized Ottics of Central America." Other articles in the same number America. "Other articles in the same number of the Review are the "Land of Newspaper Libel," by John Proflatt; "The Census Lews," by Charles F. Johnson; "Nollity of the Emancipation Edict," by Richard H. Dana; "Principles of Texation," by Prof. Simon Newsomb, "Strain Control of Strain Services, and the Prof. of Newsomb, "Strain Services," and the Principles of Texation," by Prof. Simon Newsomb, "Strain Services," and the Principles of Texation," by Prof. Simon Newsomb, "Strain Services," and the Principles of Texation, "Strain Services, "Strain Services, "Strain Services," and Services, "Strain Serv pation Edict," by Richard & Dana; "Prince-ples of Taxation," by Prof. Sismon Newcomb, "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Busch; and "Re-cent Literature," by Charles T. Congdon.

NEARER HOME

BIS beautiful hyan was written by Pho-be Cary in the year 1842. The following teuching story is told concerning the singing it in a far off heathen land;

A gentleman in China, intrusted with macka genuman in thinn, intrusted with packages for a young man, from his friends in the
United States, learned that he probably would
be found in a certain gambling-house. He
went thither, but not seeing the young man,
sad down and waited, in the hope that he might
come in. The place was a beldiam of noise,
onen getting angry, over their cards, and fremently coming to bloom. We quently coming to hlows. Near him sat two men one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving atte ually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh hottles of brandy, had just begun, and the young man sat lazily back in his chair, while the old (shuilled his

oymn in a gambling den! But while the young man sang, the elder stopped dealing the cards, stared at the sugger a moment, and throwing the cardson the foot, exclained, "Harry, where did you learn that tune?" "What tune?" "Why that one you've bean singing." The young man said he did not know what he had been simple to the property of the property of

been singing, when the older repeated the words with tears in his eyes, and the young man said he had learned it in a Sunday-school in America. "Come," said the elder getting up, come Harry, here's what I've won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bettle. I have misled you, Harry, and I am sorry. Give me your hand, my hoy, and say for old America's sake,

if for no other, you will quit this infernal hus-iness." So arm in arm, the two walked away together.

But here is the hymn-

One sweetly solemn thought Course to me o'er and o'er: I'm hearer to my home to day Than I've ever been before: Nearer my Pather's boase.

Where the many massions be; learer the great white throne, Nearer the crystal sen; Nearer the bound of life, Where we lay our burdens down;

Nearer leaving the cross, Nearer gaining the crown-

But the waven of that ellent sex Roll dark before my sight That bright on the other si-Bresk on a shore of light

Jesus, confirm my trust; Strengthea the hand of faith To feel Thee, when I stand Upon the shore of death.

Be near the when my feet

NEWS ITEMS

Boston is to have a Cardinal Queen Victoria intends to visit Ireland this mmer, for the first time in thirty years. Iron ore was recently discovered while sinkng an artesiau well under the New York he tel, New York City.

The Mexican government has refused to al-low United States troops to follow the Indian chief Victoria and his savage bands across the

A Constantinople dispatch states that the amine continues in the districts of Bayazid. Alesherd, and Vau. It is reported that 10,000 persons, chiefly Kurds, have perished from hun-

r. In the United States there are now 900 mile of bridge, one-third of which are stone and iron and two-thirds wood.

A hill was passed by the senate June 7th, reducing the price of public land within rail limits from \$2.50 to \$1.25 per acre. Spain refuses to allow the Jesuits expelled

from France to settle in that country in any province near the French frontier, although they have urgently petitioned for permission to do so. They have purchased a house in Prague.

The Christian Union states that Gen. Gar field is a member of the Campbellite Church and that he has sometimes officiated in the pulpit, though he is not a regularly authorized lergyman

Prof. Sylvester, of Johns Bopkins University, is the first Jew on whom Oxford Univerity has conferred the degree of Doctor of Cir

Koung J. Allen, D. D., Methodist mis ary at Shanghai, has been appointed a manda rin by the Chinese government. He is the only foreigner over honored with the title

The British House of Commons has passed hill closing public houses on Sunday through-out England and Wales. Rome, under the popes, had no schools; \$200,000 a year are spent on schools established since the city was freed from their rule.

According to the new census, the population of New York exceeds 1,200,900 The total coinage of the United States mint

chool government.

At Omaha, Neb., a curious fresh was per ormed recently by the wind. Florence an formed recently by the wind. Florence and Willow lakes, north of the city, were blown nearly dry, the wind scooping out the water. The ground in the vicinity of the lakes is cor-ered with dead fish, which were blown out with the water.

An Episcopal clergyman in Philadelphia, in An Episcopal olergyman in Prinsite pais, in an eeer on Sunday-schools proves that they were established oncoug the Germans over 200 years before Robert Rokes opened his first school. He also says that Sunday shools were in practical operation in this country nearly half a century before they were known in Eq. gland

gland.

The Methodist General Conference, in their late session, decreed that the use of tobacco shall hereafter be forbidden to candidates for the Methodist minister. The Congregationalist oriticises this sction, thinking the matter should he left to each individual's consciouce, or else the use of the filthy narcotic should be forbidden to all ministers

The captain of the ill-fated Narragement attended a Sunday evening service in one of the popular churches of New York, and on hearing language which he considered insulting to himlanguage which he considered insulting to him-self and the crew of his vessel, denounced the minister as a line. He was arrested on a charge of disorderly conduct, but was released, the ru-ling being that disapproval was no more disorderly then loud amens

BIBLE SCHOOL ECHOES

THIS is the name of a new musical book pre pared by Brother D. F. Eby, for use in the mily, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding. The work is now published ready for delivery,

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W. U. R. R. TIME TABLE.

Trains leave Lansels, Sundays excepted, as follows WEST BOUND,







Vol. V.

Lanark, Ill., Tuesday, August 10, 1880.

No. 32

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THE BRETHREN AT WORK

TRACT SOCIETY.

6. T. Domerzan, Prahirk, Ohlo. B. B. Mestzer, Wayambeen, P. Barch Str., Lenn, III Datiol Variante, Writers, Ed. B. B. Gibner, Cons Gords, Ill. S. B. Beny, Lengmont, Colo. W.O. Tester, H. Everti, M. B. Bachel V. B. Back, Milker, Cervichia, Me. J. Back Metager, Geno Gords, J. Pala, Wiss, Müllering Green, Ill. D. Grower, Salen, Origon, U. W. Saudmond, Lincolatification, G. S. Braward, Lincolation, Co. Brawards, Lincolation, C

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EXTH PAGE—Harbor not Revengeful Feelings For the Boys to Read. Recipes for making and Keeping Friends. No Use. Good Counsel. Our

Anoisting. Is the Lord's Supper the Jewish Passover? Can a Person be Sprinkled and Sur-vive the Operation. A Good Example. Prevent Staryation. Undisciplined Tempers.

Etonyn Page,-Maitland; Elk Lick; Wayner horo Pennsylvania, Turkey Creck, Nebrzeka A Word to all.

THE VOICE OF GOD IN THE CROSS.

BY C. H. BALSBAUGH

Dedicated to Sister Lizzie H. Delp, of Mont-gowery Co., Penn.
"Behold the Lumb of God, which taketh away the sin of the world."

THIS is the all-inclusive injunction, and the ountral fact, of the enconomy of Redemp-tion, "Behold." This is tantamount to "looktion, "Behold." This is tantemount to "look ing unto Jesus." Riveting our gaze on Hin has its significance in what He is, and what He dors. He is the "Author and finisher of one faith," and "taketh away the sin of the world. This is solvation. "Thou shalt call his name JESUS: for he shall save his people from their "He that believeth and is baptized shall be sased." The impaling and exhibition of Jesm on the Cross is the magnetic power of the Incurnation. "And I, if I is lifted up, will draw all men unto me." John 12: 32 On pintion. No soul can catch the true import of this "Behold," and "continue in sin." To see only the wrath-side is hell. To see only the Father's face, is to eliminate the atoning ele-Golgotha God concentrates His past and future Eternities and makes the forever fothersless ment. In the Cross "Mercy and Truth are apocalypse of his attributes in relation to all met together; Righteousness and Peace have ings, characters and destiness.

In reading about Christ, or pondering his own utterances, we should ever allow full domation to the sublime, awfultruth, GOD speaks. Formerly by prophets, but "in these last days Not in words only, but by siby His Son." lence, and common acts, and by miracles and tears and groans and blood and death. From first to last, before the world and after, rough all its history, Jesus is the WORD, the utterance and manifestation of Godhead. By Him, as the Uncreated, God-emboso-Logos, "all things were made, and without Him was not anything made that was made." John 1: 3. God said, God spoke, God or repealed His Son in uttering Hig Word and so it sus is essentially, intrinsically, the voice of God, even when he is silent, or asteep on Gennesaret, or lifeless on the Cross, or shrouded in the sepulchre. "He being dead yet speaketh," being alive while dead, and effecting his mightiest and by death. "God was in Christ, reconciling the world

onto himself," speaking his inmost heart from the Cross, declaring his righteousness and love, elineating sin and hetl, boliness and beaven He speaks on Golgotha as a Sovereign and

tion of the Divine natred of sin, and its unnterable demerit. The only begotten of God, the Eternal Word, the All-good and Almiehte. must agonize, bleed, perish as man on the Cross, or the whole human race suffer the endless woes of Hell. This is God's doctrine of the virulence of sin, and the organic unity of the race. The voice of Jehovah from Calvary is emphatical and immutable: no soulenters Heavon but by virtue of the blood of Emmanuel The race is dammed. Children are not saved because they are children, but because God was a Rahe and atomed for the race in the informtile character. In the life of Christ lay His special managerd work, while the higher relation was not excluded. In His death He spec islly rectified Godward relations, without wholwork. In the Cross the Divine Judge announces: behold the hellishness, and cruel ingratitude, and self-damning nature of sin! Behold the agonizing straits of Deity through and for man Sin kills the soul, blasts it with spiritual death, and the Word must become flesh, and hang up on the Cross, and bleed and suffer and give up the ghost like a criminal to close the fatel breach of transgression! All the ages, past and to come, turn their gaze to that rugged piece of timber as the everlasting marvel of the Universe. "Behold the Lamb of God" under the curse and fiery penalty of his own law! Be-hold the Mighty God, the Creator and Upholder of all things, nailed between two malefactors, the object of decision and hatred and infernal melice and shocking barbarity, "taking away the sins of the world." Patiently, voluntarily dying for the very sins that were giutting their hercest rage and reaching this fullest went in His crucifizion! Oh, what heart can contem plate it without bresking and melting! What ye can scan these lines without brimming with tears. "Behold the Lamb of God" on the Cross suffering the wrath of outraged Omninotence drinking the dreadful chalice of hitterest wormwood filled to the brim with the sins we h so lightly committed against the Supreme Sovreign to gratify our vanity, our passions, our lusts, and selfishness. Weep, O my soul, weep, weep with hurning shame and self-lostbing, and yet profoundest joy. Behold the hopeless

Kissed each other." Ps. 85: 10. The Father speaks in the Cross no less than the Julye. Love is revealed as the regnant, tempering attribute. Holiness has a yielding It compromises not with sin, winks not at the infractions of men or angels, but it blends with other attributes in the Divine Per-It allows Love, Wisdom, and Power to direct it in the stupendous expedient of redemption. It finds full satisfaction in the sat rifice of Omnipotent Love. "Gop is Love." This is the crowning Divine cardiphonia of the Cr.os. "Behold what monner of loss the FATH-ER hath bestowed upon us!" "God SO losed the id, that he gave His only begotten Son. "Who loved me and gare Himself for me." John 3: 1. John 3: 16, Gal. 2: 20. In Rom. 8: 35-39, we find the Christian's response to all this. It is the prelude to the everlasting dozology. "Shout, angels, shout, and highest ye reds rd," is more than postry. "He took not on Him ed," is more than poetry. "He took not on Him the nature of angels; but He took on him the need of Abraham." Heb. 2: 16. Pilete's super-scription was, "This is Jesus the King of the Jess. But in letters high as Heaven Jehovah placed this aureola around the head of His Son on the Cross: "GOD IS LOVE." Pilate wrote

the contemplation of the Cross as the revela- sleet under heeven. Look up to the dying Godman, "all the ends of the earth," and spel this monosyllable of Eternity out of drops of blood, and crystal teers, and soul-wringing vin egar and gell. Weave it out of the pain-ouivoring nerves and broken heartstrings of the Lamb of God. Pronounce it with the gr and sighs and soul-cleaving agonies of the sin searing Mediator. The twisted thome that moircle His bend and lacerate his temples spell "BEHOLD THE LAMB OF GOD." "Behold, what monner of love." God in the flesh, nailed to the Cross, bleeding for the rebellious calling in tones of thrilling pathos with his expiring breath to a world full of Heaven accurred, Hall-threatened sunners, COME AND BESAVED! O what will Hell be after the slighting and rejection of such a sacrifice, such ly leaving out the character of His antecodent an opening of the Divine Bosom, and such an invitation to eternal glory!!!

OFFENCES DV OTABLOTTE T BOXES

OUR Father makes his sun to rise on the svi U and the good. He sendeth rain upon the just and the unjust; and we have been told not to fall out by the way. Again, offences must needs come, but wer unto them from whom they come. Will those who are Christ's, those that have the Spirit of their Master, become one of the offending party? Certainly not though the whole world go wrong. Let us not get offended, but hold to the word as it is given Practice its precepts and do right. As we are to he judged according to our own deeds. Let us not meddle with other men's matters, but strictly attend to the salvation of our own souls. And if we lead others to Christ, let it be done in a spirit of love, and by setting a holy exam-ple and not charging them with wrongs and using offensive words. Jesus came to lead, not to drive; and so must his followers lead the way by proving that they have that meek and quiet spi irit that in the sight of God is of great Troubles will arise; offences must but let us carefully avoid being the offending party. If we have unintentionally offended, let not the sun go down until we make an offer of reconciliation, praying God that we do it in the munation of sin. Behold the all-sufficient exright spirit, as we are told that without his aswe can do nothing. Therefore we get into a wrong we should not fail to call on him to set us right seain. All that is true. great, and strong within us is of God, and all that is low and groveling and offensive in man is of that sin defiled nature that originated from the serpent in the garden of Eden. True faith in God is a restraint from evil and giving offence and an incentive to all goodness, lovingkindness, forbrarance, longsuffering. The Psalmist often repeats, "Trust in the Lord and do good." The whole Christian duty is embodied in that sentence. If we trust in the Lord and do his commandments, the drvine mind is corking in us, directing, guiding us in our way I can not see how the spirit of contention and giving offence can exist in the followers of Jasus if others do wrong, we can weep and pray for them as Jesus did for Jerusalem and try to bring them back by offending them, and thus let onr real for the cause lend us away Let us be firm in every good work, amid all the changes and agitations if we do our duty and eling closely to the word of God, all will be

Never before were the reasons so strong for trusting Christ as now: we see storms gather. but Christ will protect and save his own, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Can we not trust in these words? Though the little flock may be small and weak, yet are they strong in Christ Jesur. Their hope is founded upon the Rock of Ages. It is not a "progress-Judge, as a Father and Redremer. In the form- in Hebrew, Greek, and Latin, but God spoke in upon the Rock of Ages. It is not a "progresser character He calls Heaven, earth, and bell to claven tongues of fire in every language and of ite," a "conservative," one that contends with or

holds to any party, but he that doeth the will of the Father-be it is that will be saved: knowing that fact, let us, dear brethren and sisters, let troubles slone. It is an evil spirit working among us and the less we have to do with it the better. May God help us all to do right.

PREPROM OF DISCUSSION THE freedom of the press, one of our malien-

able and inestimable rights, one of our ablest safeguards of liberty, and a most effectve agent of progress, is subject to substr the same limitations which govern private in tercourse. The press is public, but it is not therefore a vehicle by which every thought of an individual may be carried to the public. It may not be used to veut personal animosity or gratify malice. It may not be used to diffuse immoral sentiments or excite base passions. It is a conservator of the public welfare, as well as a disseminator of knowledge, and its arm should therefore always be to diffuse wholesome information, to give to the public mind the im-

ever is true and good. Every paper has its peculiar sphere, and is therefore subject to the limitation of its surroundings. It is usually private property, but it has a cause and constituency whose interests it represents. It is therefore in trust for these, and is under moral obligation to conserve and promote these. It thus has a personality of its wn, spart from that of its writers and publish-They do not stand before the public as individuals, but the paper speaks, and is held to a responsibility for its principles and its

pulse of pure thought, and also to sustain what-

A religious paper may represent certain general principles, or it may be specially devoted to the principles and of a peculiar church. In the former case, very great liberty of dis sion may be allowed, without unfaithfulness to its immediate constituency, so long as it honestly supports the fundamental principles of religion and good morals.

In the latter case it is more difficult to define the extent to which the freedom of discussion may be carried. Plainly enough the should not be utterance given to anything that would undermine the great principles of the church it represents, or tend to weaken the love of any of its members. But as plainly its policy and measures, its institutions and agen cies, are open to candid and kindly discussion Minorities, while not factions, may speak, and when a change of sentiment takes place, so that many doubt the propriety of a regulation adopted at a former period as a permanent or der in the church, they should be beard, and the whole subject should be studied in the present light and in a Christian spirit.- Christian

Oxadying bed how inelgnificant will as near many things about which we contend in

bitterness and wrath! Life is too short, its invitable sorrows so many, its responsibilities so vast and solemn, that there is, indeed, no time to snam in abusing and maligning one another not the sun go down on your wrath Never close vonreyes to sleen with your heart

angry toward your brother and fellow-sufferer. If you can not see him, write to him. If he is a true man and a christian, he will listen If he is not, you will have done right, and our soul will be bright with the sunshine of

The true Christian is a Christian elways The tree Christian is a Christian always and everywhere, at home as well as abroad: while engaged in his daily avocation, as well as in the sanctuary. He is not a professormerely, but a possessor. He is true to himself, true to mankind, and true to God.

In consequence of the terrible famine Kurdistan, hundreds of young girls have been sol

LABOR WHILE YOU MAY.

MES M. M. S. GOODWIN

Outside the Master's vineyard-standing the gr

Lo, he calls for woo kers, morning, noon and night Evening shadowe gather; quickly fades the light ort the time for labor, see across the plain, Where the seed was planted, bends the ripener

grain; Hear the carnest workers sing among the Would you bear the Master only withered

Short the time for labor-the waves are roll ing on.

A heat lies on the harher impatient to be gone Trim the sails—if need he, take the guiding Shun the feaming breakers, lest cold waves

Short the time for labor-us potters meld their clay.

ciay, Life's purposes are molded in the self-same way; Watch the wheels slow turning, guiding it at Lest the clay he wasted, the dish be fashioned ill.

Short the time for labor, to erase the darksome whade That love of ease and pleasure upon the soul has made.

Oh, leave the shadowed woodland, where only phantoms buse,
And hasten to the flower-land upon the sunny

Short the time for labor-the summer fader

And mists and snows of winter drift adown the Wherefore dost thou linger 'till the midnight hell.

With slow, solemn-tolling, life's passing hour Chart the time for labor-stornal years for rest-

Behold the sun, low sinking in the cloudy West Trath in shining armor, gives the watchword, Prayer and lahor only can win the home above

STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bi ble characteristics which entitle them to be ded as charches of Jesus Christ.

D. B. RAY, Affirms. W. STRIN, Denis

A S Mr. Ray began so he coded in the

negative. He has left his subject to attack and usually to misrepresent the Brethren in every article of his affir mative line, thus proving his conscious inability to sustain his proposition on the ground of its own merits. Could be have supported it by destroying the doubtless have done so, but his personal insult, insignations, sophistries and calumay have failed to save his sinking God's truth remains, that those who do "hatred, variance, emulations wrath, strife" "cannot inherit the kingdom of God." That members of Bap tist churches do these things, that then churches consent to it, that Baptist churches are responsible for whatever they encourage, justify or consent to in their members, are propositions which Mr. Ray has not been able to deny. They will meet him at the day of judgment unless he repeats. I was raised a Bap tist I joined them when cleven wen old and was always sincere in my faith, but when I discovered errors, I protested against them, as the churches I was associated with well know. I did not 16. conceal my sentiments and convictions. as the last session of the Shoal Creek Baptist Association (Mo.) which I attended can testify. Her ministers assail-

support what I did not believe, I gave up the church of my parents, relatives and friends, publicly resigned my ministerial credentials and membership, (contrary to the solicitations of the churches to preach for them, as letters in my posjust as honest sprinklers have done when they have come to the Baptists, just as Paul did when he quit the Jew's religion for christianity. I did what I believed

then and believe yet was right. God's word and my conscience hearing me witmy principles in response to a public

Baptist challenge, a pretense for im-I am thankful that during the progress

of this debate, some of my former Baptist brethren have seen as I did, and the Catholic church. have come to the truth also; and, notwithstanding the vigorous efforts to re tain them, they will continue to come. Mr. R. has utterly failed to sustain his false charge of perversi in and misreprasentation in a single instance. His anticipated insinuations about my closing negative show that our strong opponent is dreading its results, and the Baptist champion of over thirty hard fought discussions dreads this issue.

SUMMARY REVIEW CONCLUDED. He says I "found no Bible authority for trine immersion," yet he knew that Christ himself commanded baptism into the definite name of each definite person of the Godhead Matt. 98: 19 and that this cannot be done by one dip. This fact he has not been able to gainsay. Though he persists in claiming the Novatians and Waldenses, he has utterly failed to meet my historical tesshowing that they used single immersion.

Here his succession sinks. Notice: 1. I showed that a thorough work of regeneration or renewing of the Holy Spirit cannot be peculiar to any church in whose conduct say of the works of the flesh have license; that Baptist

churches consent for their members to do some of those works. 2. I showed that the Baptist standard of repeutance is superficial, not in-

volving the hatred and abandonment of certain sins which Christ forbids. They of his competitor, he would have not repeated of the blood of war nor put it from them. They have not repeated of their oaths. Matt. 6: 33-37. In these they will not obey Christ.

I showed that the faith through which Baptist churches expect salvation appears destitute of several scriptural elements of christian faith. Bible faith overcomes the world, John 5: 4. Ban tist faith conforms to the world in its pompous clerical titles, its foolish and sinful fashions, its secret onth bound instructions, etc. Bible faith works by love. Baptist faith works often in war. by hatred, rejects the "holy kiss." the

love feast," &c., &c. 4. I showed that Baptist churches reject the Bible design of Christian bap tism. Christ said: "He that believes and is baptized shall be saved." Mark 16: Baptists teach that he that heliev-

eth and is saved shall be baptized. 5. I showed that Baptist churches justify war, oaths, &c., upon the plea that good comes from them, and thus

introductory sermon. But because I they allow their members, like old sincould not refuse the light and truth mers, to kill those who kill them. which my investigations brought, and

6. I showed that Mr. Ray's pretea sion to an uninterrupted, unbroken, persoonl, organic church succession from Christ to the present time through a people like themselves was utterly false He says: "The Baptists have existed during the first fifteen centuries of chrissession show), and sought the Brothren, timity," and then tried to make out that succession through the succent Waldenses. But I proved that the accient Waldenses, (1) would not hear arms nor take oaths. (2) They did not unite with worldly society, (3) They ob-They served plainness of attire. (4) ness. Yet Mr. Ray would make this observed the holy kiss. (5) They obopen, candid chauge, and my defense of served the ordinance of feet-washing, (6) They baptized in order to the remission of sins. (7) They baptized by

must be must b served the laying on of hands after haptism. (10) They were dissenters from

7. I showed that the Baptist churchcs are destitute of the true christian baptism. This appeared, (1) from the consideration that the arguments used in support of the sing's dip, virtually de-ay the tri-personality of the Godhead. (2) That "en baptisma" (one baptism) is not one dip. (3) That the single dip was a heretical invention and tradition, (4) That its association with Matt. 28 19 was a papal decree and tradition. (5) That if single immersion had been first practiced, the general church would have had to change to trine immersion before the third century, as trine immersion was then the general practice. (6) That Baptists themselves testify that

there was no change in the mode of baptism during the first three centuries, sup ported by the historic testimony that trine immersion was the general practice of the first three ages of the church timon on this point, or give one word (7) That if a change had been made of evidence from themselves or others, from single to true immersion, it was so unanimous that the whole christian world of that age, of which we have any account, never raised one protesting voice against it. (8) That if a change was wrought it was done so quietly over all the world that the most distinguished church writers of the early ages nev er found it out, but attributed trine im ersion directly to Christ. (9) That the Baptists have changed the primitive and apostolic method of baptizing by a bowing posture to a backward as That their administrators were not bap-

> others right. 8. I showed that they lacked the through Mr. Blacklock and complained of Dr. Leip's analogical argument on this point but did not even dars to attempt to grapple with it. That argument cannot be saswered by Mr. Thus his entire proposition is self-re-Ray's church.

ments with my catalogue of facts ren

9. I showed that the churches of Christ were mutually dependent upon one another, while Baptists claim to be separate and independent bodies. 10. I showed that Baptist churches disselved Gibraltar shall fail, like the practiced the ordinances and traditions

divice precepts or example. I have showed that the Baptist ble Rock of Eternal ages. 11 churches lacked the wilderness history

all that about it, still the facts stand against him. "WHO IS THIS THAT COM ETH UP FROM THE WILDERNESS LEANING DEAN HER BELOVED?" We have shown that it was not Mr. Ray's church have no account of any such people ex isting in the wilderness days of the church. The wilderness church were our old trine immersion Anabaptist Breth rea. Had Mr. Ray been able to sustain his church claims by the gospel, he would have maintained his propo regardless of his denominational organ ization with Spilsbury in 1688. his false claim to uninterrupted, unbroken, personal, church succession from the apostles betrays the marks of the decep tion. We have shown that Ypeig at Dermont's remarks were made about the Meanonites and old trine immersion Waldenses, &c., with whom Mr. Ray's church has had no connection, as Bap tist professors of church history plainly admit and coufess. Mosheim's Apabar tists we have found to be the same old trine immersion sects. Mr. Ray ought to have learned ere this that he could not give personal single immersion, suc cession through such a medium, yet he ventures to suspend his whole christian ity upon this broken, false, human tra dition of a pretended, personal, uninter rupted, Baptist succession from the time of the spostles. Without this accord ing to Mr. Ray, no one has the privilege of obeying the gospel. John 14: 21. His next alternative is infidelity Sleader hope and fearful position wh we nust know that the wilderness church were the old trine immersion Annha

tist-that his church and no church like it ever fled from the dragon,-that its history is as plans and easy as the history of the nations-that according to the founders and early historians of his church, it began with Mr. Spilsbury's congregation of sprinklers Sep. 12, 1633. -that prior to these persons holding Baptist views had no church of their own but had hitherto been intermixed among other Protestant dissenters with out distinction, i. e., were members of sprinkling Pedobaptist churches.-that they were uneasy about having to start baptism anew,-they pretended to be neither Meanouites nor Waldenses, that they believe that all baptism had become corrupted and had perishedthat they believed it right for unbaptlyed men to restore haptism,-that they 'practiced accordingly"-that they he gan as reformers,—that they defended tisti but simply bapti. These argutheir beginning as Protestants.-that they defeaded it upon the same princiunanswered. Surely, henceforth before ples on which all other Protestants built attempting to cure sprinklers, our Baptheir reformation. These monuments of Baptist history Mr. Ray has no use tist friends should heal themselves. they would first get right themselves, for, but has not been able to overture. they could more effectually help to get and they will abide. He tried to get on from Mr. Keffin's M. Lord's supper or "love feast," Mr R. Batte, but the testimony failed to support his assertions and he has to quit the field. Yet he taught that self-organ ized churches are not churches of Christ.

sandy foundations of the disobedient, but of men without the authority either of those who hear and obey Christ are built apon the immovable and immuta It is not true that I admitted that the ed my convictions then and there, but "ritually exemplify the principle that or character of the church. Mr. Eay Berthards the faith, or practice and the property of the church of the

futed. He has hung himself on his own

gallows and fallen into his own pit. Yet

he says his "position remains unshaken

and immovable as the rock of Gibraltar.

Be it so, when the elements shall be

is 1708. We think we have found them in his labors for precious souls? and to go as far back as christianity. We have traced our mark through sociest Waldenses and Novatians. We found Tertullise a brother in faith and practice. We found the gospel our support. Mr. Ray says I dare nottell what church heart." has Bible succession. I sowwer it has been confined to no one mas. I have shown repeatedly that any organization of obedient believers in Christ, regardless of human relations or traditions. have true Bible succession. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Fasher and I will love him and will manifest myself to him." John 14: 21. See Matt. 7: 21-25. 2 Tim. 3: 16, 17. The case is made out. Here we rest out cause, and pray God to bless our opponent and his people and enable them to see their errors and come more fully to What I have said has been the truth from a sense of right and duty. I close with ne unkind feelings to any one. I thank God for his supporting grace, and bidding you, dear reader, an affection-ate adieu, "commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." "The grace of our Lord Jesus Christ be with you all." Amen.

SELF-LOVE.

BY MARY C. HORMAN.

"This know also that in the last days perils times shall come, for mea shall be lovers of their ownselves, covetous, hoasters, proud, blasphemers, disobedient to parents, unthankunholy, without patural affecti on Irons breakers, false accusers, incontinent, fierce, d squeeze or tucse that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away." 2 Tim. 1, 2, 3, 4, 5.

PAUL, the great apostle and missionary tells us that in the last days the times will be perilous, men will be lovers of their ownselves. They will be covetous, proud, boasters, having a form of godliness, but denying the pow er thereof. These are professors of religion, and they are in all churches. There are various grades of them. Some love their personal looks so much that they will adorn themselves with all the giddy fashions of dress and jewelry with which Satan in his cunning craftiness has been able to tempt them. Some love fame, some honor, some the pleas ures of appetite. Self must be served first and its likes, wishes and inclinations be provided for, if possible, whether Christ and his cause are served or not

I tell you, my dear reader, the religion of Jesus Christ strikes at the very root of self-love. Self gratification must he checked, controlled, regulated by the Holy Spirit and the gospel commandments. We must walk as the spirit. through the aposties, has directed us. Deny thyself, put off the old man, become crucified with Christ, are the iniunctions.

Dear reader, have you examined yourself on this point? Do you wish all your time, talent, and means above your necessities to give for Christ's cause, to gather souls to him? Or do you want an elegant house, furniture, costly array splendid display? Do you obtain these or do you crucify inordinate desire, and instead of gratifying lust, use the means for the good of mankind? I will come closer to you; do you love self, and gratify self in so many ways that you allow the faithful minister to go unsupported

oblige him to go into other employment to procure even the very tec ries of life? If so, repeat and wilk in the law of the Lord, for it is written, blessed are they that keep his testimo nies and that seek him with the whol-Do you become missionari yourselves and devote your time and money to the work of teaching the gos pel-"expestly contending for the faith once delivered to the saints," pleading with sinners to come to Christ? Or do you gratify lust, love your ownself, seek to know what ministers please your ideas best, where the largest congregations meet, where the expenses will be the least, and go there to gratify self while you leave the few in your own location to carry on mission work until it can go on no longer, because you would rath er enjoy self under a stylish ministry than work for Christ where you could do some positive good? Lovers of their ounselves. Must we seek these among the popular churches? or can we find too many of them among the Brethren or Tunkers, so-called; denying the pewer of godliness-godliness is doing like God. He seeks not his own, but ours. Is it self-denisl or self that rules our conduct? Do we set as Christ acted for us? If not, let us crucify self and get the love of God into our hearts that seek eth not her own, but works for the gath ering of souls to Christ: for brethren ve have been called unto liberty, only use not liberty for an occasion to the flesh but by love serve one another. This l say then, walk in the spirit and ve shall not fulfill the lust of the flesh: "for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other." Therefore crucify the flesh with the affections and lusts and let us not be desirous of vain glory; neither love in word or in tongue but in deed and in truth, that the grace of him that is able to do exceeding abundantly above all that we ask, or

AFFLICTIONS

BY I. PLOMENCE RELSO.

unto the end.

For our light affliction which is but for a moment, worketh for us a far more excees and eternal weight of glory." 2 Cor. 4: 17. A FFLICTIONS sustained by unwav-ering resolution, is the finishing

stroke to christian character. There is something sublime in the fixed deternination that surrounds all difficulties. temptations and disappointments of life. When we have the implicit confidence

in God on all occasions to stand firm as sculptured marble when passing through adversity, then our afflictions prove to be a purifier of the soul. A person that is greatly afflicted appears

to be endowed from on high with a superior capacity to endure; for the Lord weth whom he chasteneth and scourgeth every one whom he receiveth "Now no chastening for the pres

seemeth to be joyous, but grievous; nev ertheless, afterward it yieldeth the peace able fruit of righteousness, unto them which are exercised thereby." Then fear not, nor be dismayed: for

the Lord will be with yon, e'en to the golden heights of the hereafter "I can do all things through CHRIST which strengthenet h me."

The calamities of life strengthen us. The love of Jesus is an ever present help in time of need; he can soothe our

is tribulation, and to labor for the better life which awaits us beyond.

God is good. He makes no mistake if we are afflicted, 't is for our eternal good; thes in contemplation of this fact, et us rever-sc- him while on earth, for we shall all a reser in his presence when this world has turned to ashes, and the scorched parchment of the sky shall be olled together like an historic scroll Wreathe all your affections for Christ's brow, set all your gems in Christ's cor

If we have afflictions in this life, they should not disturb our minds, for they are the silver links which bind us more closely to Ged; and they work for us a far more exceeding and sternal weight of glory.

CONFORMITY TO THE WORLD

THE most fatal danger to which the church of Christ in our land is exposed, is that of corruption through sinful conformity to the world. Christ was eminestly sympathetic with all around him, and was the divine friend of sinners; yet he was "separate from sinners." His separateness consisted in his spotless purity and holiness They are to be a "peculiar people"-mingling with the world as leaven in the lump-working in among the world like preserving "salt"—trying to puri fy the world, and keeping themselves "unspotted from the world." Jesus and the apostles foresaw the great danger, and therefore warned the church faith fully to the end of time, "he ye not conformed to the world!"

During my twenty years of ministe rial labor, I have always observed that the moment that a Christian become tainted with worldly conformity-he also becomes utterly useless to his church, his pastor and his Savior, "Ye cannot rve God and mammo

I have observed, too, that when church members become fond of squandering think may be with us and sustain us their money on personal luxnries, they usually grow stingy in their contributions for Christ; when they grow fond of the dancing party, and the opera, and the wine glass, they begin to dislike the prayer meeting and the mission-school Revivals never begin over a whiat table a decanter, or a novel; nor are they promoted by dancing parties and masquer adea.

On this much discussed question of amusements I have come to the following conclusion: We all need certain kinds of recreation, and God provided innocent ones in abundance Every recreation which makes the body healthier, the mind clearer, and the soul better, is innocent. But whatver stimulates the passions is a sinful amusement. The condemnation of the the theatre, the card table, the pro cuous dance, and the loose novel, lies it this, viz: They all stimulate the passions Christians, therefore, should let them alone. So should they let wine bottles and luxurious dinners alone. Not only for example's sake, but for their o sake. The "flesh lusteth against the Spirit"-and we are commanded to 'keep our hodies under.'

Christians should not exclude them selves from aympathy with other people like the mosks or the Mormons. must be in the world. Christian separateness is not to be in condition or con tract, but in character. We must aim to with better effects if the "fashion" were taken out of it. Fashiou is a heartless be holy. We must strive to draw the woes as he points with his shining hand to the home beyond the sky.

| Wees as he points with his shining hand to the world up to ue, and not thing at best, and heartless ligion is hypocrisy.

His example teaches us to be patient If the church of Jesus Christ loses itesaltaess, wherewith shall this poor world be salted? - Rec. T. L Cuyler.

ENVY AND STRIFE

"Where envy and strife is, there is confu and every evil work." James 3: 16.

ENVY is a painful feeling produced by superior attainments or excel-lence possessed by another. It creates discontest and hatred in the heart of its possessor; which sometimes find expression in acts of cruelty and injustice that knows no bounds. It prompted Csin to murder his brother Abel. It erected a gallows to hang Mordecai on. It sold Joseph to the Israelites having first determined to murder him. And, to cap the climax it buffeted the Savior for the good he had done and the excellence he possessed, crowned him with thorns and finally sailed him to the cross. It has scattered families; ruined churches, and destroyed nations. First envy. Then follows strife; then confusioo; then ev-ery evil work. He is a green eyed mouster. Give him no larking place in your heart or he will ruin you.

PLAN FOR A CHURCH PAPER. BY SANIEL LONGANECKER.

A S there is a dissatisfaction concern ing our periodicals, cannot the church adopt a plan that will give ge eral satisfaction? It has a way for hol ing Asnusl Meeting and why not give the editors one for printing articles?

Let each article of a disputed or critcal character, or that would create hard feelings be examined in the church at heme and if the church recommend the article, have no objection to it, theo it should be printed for the church and the church or subscribers should pay the expenses.

In this way we could indeed have a church paper. The church could then say what should go before the Brotherheed and the world, and not an individual. If the church would conduct its paperathen they would give general satis faction, but an individual enterprise will not. If the editors print what the churches recommend, then if there are any objections or faults the church will have to take the blame and not the editors. Then no one can say the editors have the power of a Universal Bishop. As it is they can put under the table or prist just what they please, have the full power to say what shall go before the church and the world and what shall not. They are church masters in stead of church servants. As there is nothing on earth that cannot be improved, let us try to improve in this

The newspaper reporters pay a very equivocal compliment to this or that preacher, wheo they tell us he was listened to by a "fashionable" congrega-tion. Fashion is all right at the thestre or opera, or other public assemblages of a secular character, but the jade ought not to have anything to do in the Temple of the Most High. Think of Paul preaching to a "fashionable" congregation on Mars' Hill-or a greater than Paul delivering a sermon on the Mont to a "numerons and fashionable audience." True, we have fashionable preachers: but it is a question whether their preaching would not be followed with better effects if the "fashion" were

The Brethren at Work. PUBLISHED WEEKLT

LANARE, ILL., . . AUGUST 10, 18

ONE added by haptism in South Waterloo

Bao, Stein reports good progress both for achool and library in Ohio.

WHEN the Brethren understand the work of the Tract Society they give it their approval. Appress Bro. Eshelman at Double Pip Creek, Carroll Co., Md., until the 16th inst.

THE heat transit of Venus occurs in 1882 but after that there will not be another for a hundred years

Ane not too many of us trying to get God to come to our side, instead of us trying to get to his side.

Pennove who have addressed Bro. Ethelman relative to preaching should read his answer "Tnot: God seest me," in a source of unspeak

able comfort to some hearts, of terror to others What God sees will decide which it is to us. Titz conneil at Waynesbero was attended by brethren D. P. Saylor, D. F. Stouffer, Jacob D

Trootle, J. W. Beer and Ephraim Stor BROTHER Erbelman and wife, secompanied by hr-thren R. H. Miller and James Quinter, arrived at Wayneshoro on the evening of the

THE committee to Conemangh church, Pa.

met on the 28th ult., but the oburch not being ready for trial, the work was postponed until Streetes have been rapidly increasing in al

parts of Europe for the last hundred years. Self-destruction is now five times greater than it was a century ago. THE importance of always being on our guard

is brought more vividly before us when we bave to suffer for some wrong done, when we thought no one saw us. PEPPLE sometimes sing, "Scatter seeds of kindness," when they would "scatter" far more

of that blessed sort by keeping quiet. An onnes

Mr. Monnts College expects to open school on the 25th just, with at least one hundred and twenty students. This is double the number prosent at the opening of the first term last

If some of the time people spend in singing "Let us gather up the sunbrame," were spent by the singers in gathering, they would be filled with more light and no doubt would increa-

WITH such an appeal for ministers as conthe West, it seems strange that we should to often hear the assertion that there are more ministers then are wented. Doubtless in this as in all other fields of labor, the demand and upply will in time regulate each other.

Sour of the churches soun to be in handam which prevents doing what is quite within their ability. The of a great effort would send the pulse of fresh life all through them, and put a nev

We always feel sorry if we have disappointed any one. If your wants are apparently neglected be assured that it is by mistake, and that we will rectify if we can. God bless the dear ones who have patiently borne with many of our blunders and forgive those who have been uncharitable

Fit may the two-road of allow, products of the control of the cont It is not to the credit of editors, preachers of

THE sweetness and sublimity of true Chris-anity is only realized to its fullest extent by tranty is only realized to its fullest extent by an entire and unreserved sobmission to the de-mands and requirements of God. Then, and not notif then, does the individual gain God's approbation, for without divine acceptance there is no true Christianity.

Bao John Wise, of Mulberry Grove, Illinois, Bao John Wise, of Mulberry Grove, Illinois, says, "Brother Heary Jones and I visited the north-cestern part of Fayette Co., Illinois, preaching to the people. Two were baptized with Christ and arose to walk in newness of

life. May they all prove faithful and receive the crown of life."

mittee to Wayneshore, Pa., consi ing of R. H. Miller, James Quinter and C. G. Lint, met the church at that place in council the 4th the 4th We hope the labors of the committee may result in great good to that people, and enable them to stand unsted in the work of the Lord. It is a blessed thing to live in per

Ir you want peace in the neighborhood in which you live, do not spend the time in speak-ing of your neighbors' faults. If you want peace in the church, do not let your brother's up before you to such a magnitude that you will not see your own. If you want peace in the family, do not fret and sould about very little thing. If you want peace with God bey his commandments

THE following from "H. B. B." explains it Those who are waiting on us for reports will now understand the cause of the delay HUNTINGBON, PA.

Auu. 6, 1881.)

Our edition of Reports was too amali for the demand. Your orders was too amali for the demand. Your orders was to swere all filled except the two does not read for our orders and shout 800 of our own. The filled from our rext edition. You will out rext or nor on the second edition and will soon be able to fill all orders. Quinters & Baurs nor Book.

DIFFERENT brethmen have sent us copie the Evangelical Messenger, requesting that we correctsome of its statements in an article, headed, "Notes from Freeport, Ill., something about the Dunkards."

It is about as near correct in its statement ne outsiders are capable of reporting us, and as an attempt to correct all the erroncous reports concerning us would prove futile, we deem it prudent to dismiss them all for the present, with the hope that we may all be more cau-tions in what we do knowing that we are exposed to the criticisms of a selfish, cold and un

THE price of the BRETHREN AT WORK from now to the sud of the year is so small that we feel confident if all our agents and friends would put forth a little effort, it might be introduced to every family in the church not now taking it. All that is required is work. If you are interested in the cause the paper upholds, will you not use your suffuence to give it more terri tory? The cost of the blank paper alone goes in to the thousands. Did our readers have any experience in the husiness, secular notices would be regarded quite differently. No prescher who does not pay his dues promptly can do ithe good he otherwise could. Just so it is with editors. Is it not your desire then that we look after the financial interests of the paper a

well as the contents? Bao. Longanecker, on 3rd page of this issue ens up a living question. In our estimation, a question of church polity, it is the question of all questions. When one party works for another, the one doing the work should do it according to the instructions of the employer.
If the paper is for the church (and all papers claim they are) and get their support from the church, (and they all do that), then the

church certainly has a right to say what she wants published. We have indeed of on looked at what, to us, seemed a gross inconsistency. It is this: Men and women are allowed to instruct thousands through our papers, that would no be allowed to say one word in a public meeting A paper is much more public than any meet-ing can be. Some persons think it is a big

ELDER JACOB MORLER of Dry Valley church. Mifflin Co., Pa., feels the effect of age. ger hands, but continues to give them con-

THERE are people who affect great piety and odesty that deceive the simple and unsophisticated, but are known by the truly refined and experienced as the worst of sacrilegists. These persons never fail to make a religious applica-tion of any diversion or amusement their friends may be enjoying, and the only objection they could see in it was that they did not originate

rsons whose faces are professed radiators of onshine, the brightness of gladness, at once ast a gloom, if possible, over the happy com-pany they have found, far deeper than midnight colitude. There is a law of propriety these persons need to learn. They should know re-igion is not made to be mixed with mud.

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortanes, we are not alone. The world is not all sunshine to anybody. Does grouning eace any burdens? Are we any wiser if we have covered up all the impulse and warm feeling of our nares, so that the world knows a cold, calm exterior? A very rich woman once lost all her property, nearly all her friends by death, the use of her hands by rheumatism, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. Another, who, in the midst of luxury, wishes she had not been born, and some others who almost wish they had not. Not least of all shall we have to give account in the Judgment as to what manner of spirit we have possessed.—Er

We have been watching the Pro-Christian since its commencement with no small degree of interest. It lays no claim to being a church paper. It manifests no disposition to screen error anywhere; but stands as ready to expose what it regards to be wrong in the Brethren church or any of its members as if found anywhere else. Its editorial manageent indicates intellect, candor and honesty. Whatever it thinks it mays But as our thoughte are not always right, we think it says things

ometimes it would be better not to a The controlling motive of the paper seems to be negative. All its efforts seem to be to eradine more than the church certain regulations which are obnoxious to it. Its "policy" then, to us would seem to be to take out of and away from the church such restrictions and regulat regards unwarranted by the law of God. devotes very little space to prove and upho any of the practices of the church. Now we have tried to tell in a brief way what

the Progressier Christian is. If you wish to know more about it, or whath er or not our statements are correct, send to H. R. Holsinger, Berlin, Somerset Co., Pa., get a copy of it and examine it for yourself.

THOSE who desire us to notice typographical errors should always tell us the No. of the is-sus, the page, column, and place in the column where the error is; and in the correction first write just what is printed; second, write just what should have been printed.

Recently one of our contributors a ainsut an error in his article but did not tell us what paper, page, column or anything clea by which it could be found; he only told us what the mistake was and how to correct it After spending about two hours in vain in search of the error, we had to abundon it. a rule we think it best not to pay any attention to blunders. We have seen some very to blunders. blunders. We have seen some very re mistakes in our own articles, but knowing that not more than one out of a thousand ever bunts up the paper and article and examines; with the correction, we have never yet made with the correction, we have never yet made a notice of them in the paper alterwards. We have noticed that other people are not near so particular that we appear to the best advantage as ourselves; and if we do something that looks as ourselres; and if we do something that looks weak, ridiculous, childish, ally or absurd, others do not feel near the pain from it that we do. There are mistakes which deserve a notice, but far more get notices that do not deserve them

THE politeness and smoot mess which some mistake for goodness and piety, is very often misplaced. It is joined with craft and trickery selfs bness and self righteoniness; and there are sounds much nore sweetly then a rough and honest truth. more sweety than a rouge and nonest truth, in the most gracions meaner possible, they in interpresent, deceive and delede those who confide in them, who are autonished that such M. for light with the belief that A. M. crentes

good men could prove to be deceivers at last: when in fact the only evidence of their gorness which they ever gave was simply a bour near which they arer gave was simply a boung-less capacity for 'soft solder' and smooth talk. The apostle had to deal with such men, and it was of such that he said, "By good words and fair speaches they decive the hearts of the simple." Human society will have gained im-mensely when it finds out come means of de-

medicity when it muss out some means or ac-tecting smooth-tongued frauds, and when it learns that rough, plain truth, apoken by hog-est and godly men is far more to be prized than the sleek deceptions of oily-tongued kneves and flattering hypocrites.

WAYNESBORO ITEMS

-R. H. Miller preached in the city on the rening of the 3rd to general acceptance. --- Antietam church convened in council with committee from Annual Meeting on afternoon

-Eld. Jacob Price is too feeble to uttend the committee meeting. He looks hopefully forward to the time when he shall be released from the sorrows of life.

This county was blessed with a refreshing rain on the night of the 3rd. The Lord re-members his creature's needs. Corn tooks well. -The committee, J. Quinter, R. H. Miller and C. Lint do business after the following ex

and C. Lint do business after the following ex-cellent order. I. Read all charges. 2. Formulate them. 3. Call for proof. This is the way to do successful church work. Without order there could be no progression towards prace. -One of the questions to ask ourselves is What can we do to save the erring? No man should esk himself, What can I do to put my brother deeper into error? To save, is noble; to destroy is wicked, sinful.

—Quite au attentive congregation in the Brethren's church in the city on the evening of the 4th. M. M. Esbelman held forth the

word of life. The holler works at this place, as v

Geiser Manufacturing Co., are doing a large hus-inoss. Three hundred and fifty hands were employed in both institutions. -J. W. Beer preached in the city on the

rening of the 5th -M. M. Eshelman and wife went to Double Pipe Creek, Md., on the 6th. They will return here in about two weeks -The Antietam church is strong

having about 400 members. The Lord bar richly blessed them with many good things. they over seek to rise higher and higher in the scale of piety and goodness.

R. E. PORTER.

THE TRUE FOUNDATION, OR PRINCIPLES MANIFESTED

E have repeatedly and plainly declared on W position upon the leading questions in the Brethren Church; but as we are constantly receiving new readers, and some of the older ones forget what we have said, we regard it as in order to recite another lesson, especially on the doctrine of non-conformity to the world-a doctrine that seems to be viewed differently by different persons. And in reciting this lesson we recite that of the B. AT W; for its owners and managers are of "one mind" on this doe

The first question is, "What is doctri mething to be believed. No one doubte this. All agree that the doctrine of non-conformity should be believed. Should it be prectiped? We have heard none say that the doctrine of non-conformity should not be practiced. Then about this there can be no quibbling, no disputing. The only thing to determine is how to practice this doctrine. One man says he will practice this doctrine the way that it suite him the best; another says the same thing, a third still a different method, and so on to the end; so that there will eventually be as many methods of practice as there are members. This detroys the unity of practice. The members are not of "one mind" on the subject. At this stage of affairs it ocears to some to take the question to A. M. that there may be a oneness on this doctrine. Union, agreement, oneness are desirable. because the Scriptures so teach; and the only place to become one on the monner of observing this doctrine is A. M.

Now the B. AT W. dons not go to the moon for light with the belief that the moon is a cre-ator of light, but believes that it only reflects pr produces light, (for it does not), but it goes yet you believe them, so do we, because the ira of them. We do not ask whether are could there to receive the light which A. M. receives from the San of Righteoneness through the Gospel. Annual Meeting does not create light, but simply reflects the light of the Gospel. Iŧ does not create truth, but discovers it. It does not create principles but discovers and applies them The B. AT W. does not only receive the truth and principles discovered by A. M., but

the right of A. M to discover and apply them. Nor does it stop there. The B AT W. maintoins the right to go to the Fountein of truth direct and receive it there; but when it comes to say how those truths shall be practiced by the whole Brotherhood, it is not the husiness of the B. AT W. to set up the standard of doing and call upon all men everywhere to bow down That is not the business of our paper; it is the work of A. M. to prescribe roles for the observance of a doctrine. We trust we are un-derstood on this point. Let us now turn ou attention to principle.

"Principle is a fundamental truth or ground of action." Principle is an element in a con scious or unconscious being. Principles are rerealed to us in the Word of God; and they relate to the estration of the homan family One principle cannot be superior to anoth ore than all truth can be superior to another truth. Principles are manifestable. They produce such things as may be seen; and see them we become acqueinted with the order beauty and power of God's arrangements, both in nature and revelation. The principle of growth manifests itself in all animated beings oue addressing itself to our sense of seeing Without thus manifesting steelf we could have no just conception of the principle.

Now we regard the principle of nonformity as much of a revelation from God as any other divine principle. Baptism is expressive of a principle. Is practical non-conformity to the world not equally expressive of a princi ple? We hold it is. The God who revealed the principle of repentance for adjustion also re vesled the principle of non-conformity; a unless we escognize the facts as primary in the investigation of truth, our reasoning will an pear as though we were heating the air or threshing the sea with a ribbon.

Paul in Rom. 6: 17 calls attention to "for ine"-that is principle manufested. The principle of life is in the grain of corn; yet who would insist that the principle could manifest itself by the grain remaining dormant? Principle cannot be seen; but its effects can "He who fixes upon false principles treads upon infirm ground, and so sinks." ferred to "form of doctrine," it is evident that some principle was thus manifested, and being manifested was visible to the Brethren at Rome

When A. M. discovers a general principle, and in order to give expression to that princi ple, prescribes a form which is in harmony with all other divinely revealed principles, we accept it, believe it, obey and advocate it, no simply because A. M. says we shall, but be cause the form is founded on divine principle Were we to accept it simply because A. M. has discovered the truth and given the form, we would simply honor A. M : but when we accept the principle, which is of God, and the form given by A. M. as expressive of that principle, we honor both God and those who have b set to watch over our souls as though they must give an account of their stewardship. maintein that there is not a word in the Divine Oracles concerning a certain form, but that we should observe the form simply because A M prescibed it, is not quite high enough That theory is not deep down on th foundation, hence the first blast of wind will blow it over. The B. AT W. does not teach and practice such a theory. It goes down to Jerusalem for its principles, and if no form be given from Jerusalem to practice the principle, we go to A M, for the form. O no, A. M. does not prescribe a form because "the Bible is as lent as the grave on that subject." ory is like Monhibosheth-lame in both legs.

But we now come to the "plain white cap,"
"plain bonnet," "round coat." We are asked o search the Greek, Latin, French, German, Eaglish and Arabic for these things, and find them if we can. We will try this logic (?) a

sion" if you can. They are not there that way, cept the form prescribed by A. M. as express

principle is found in the Book but expressed in teach and practice "trice imme those words are not found that way in the Bible? If the logic on "coate" and "caps" be correct, evidently we must give up "trine immer-

We do not find the words "Missionary work to the Bible that way, yet the opponents of coate" and "cape" believe, preach, and practice the principles of mission work, and so do we because the principles are revealed in the Goupel, but in some other words. Now when A. M. prescribes a method of doing missionary work, should we accent it simply because A. M. says so? No; but we should accept it because hind A. M. are the principles of missionary work, and we accept both the principles and form, whether the words "missionary work" he in the Bible or not. This is the foundationthe true foundation in this matter; and we are almost persuaded to rest our plea here; but it order to make our fort invulnerable, we bring

The words, "Domestic and Foreign Miss Board" are not found that way in the Bible must we therefore conclude that the "Board" is not legal? Ass there not principles of which this Board is representative? We accept the 'Mission Board" not simply because A. M. brought it up to work, but because the Board e principles to deal out that come from God Then there are the words "Sunday-school. These words are not thus found in the Rible Shall we therefore refuse to use them as ex sive of a work which is helping our chi dren to a knowledge of the Bible? The terms, "Sunday-selsool" or "Bible School" though not and in the Bible, are expressive of the principles of instructing youth, men and women in Public troths

up a few more points.

By this time, we trust many of you see the consistency of calling for the precise words in everything which are practical among us We should first look for the principle, then ex amine the form, and if the form is in hermony with all other divine principles, accept it with the principles, and then your feet will be firmly fixed on the true basis not to be moved by every wind of doctrine that sweeps over the

We observe in our journeyings to and fro, that all of those who call for the words "plain white cap" in the Bible, themselves practice, teach and maintain many other things that are not pre isely mentioned in the word of God. Now the B. AT W. holds that if it he right to accen one thing of A. M. as expressive of a divine principle, it is right to accept all things it has prescribed as expressive of divine principle. We saintain that A. M. has the same power to prescribe a method by which the principle of plainness and non-conformity may be praciced, as it has to prescribe methods of observing the principle of missionary work, instruct ing our youth, &c. A. M. does not ask us to second the form because if save so; but because shind the form is a principle of divine origin which no man can refuse and he bitesed. It not simply a question of faith, but one of faith

and practice. The B. AT W. advocates missionary work the instruction of the youth, &c., not simply because they are codorsed by A. M. not simply because those words are not found in the Bible but because the principles are revealed to us in the Word, and A. M. has given us the manne of observing them. Now we account not only the principles, but the manner of observing them. And we cheerfully do the same in recard to dress. Just as little as we would reject "missionary work" because we cannot find those words that way in the Bible, just so little would we reject "round coat," and "straight collar" because these words cannot be found that way in the Bible. We are for them because

they are expressive of divine pranciples; and a long as the grace of God is given us so long will we raise our voices and pens in hebalf of them. But we make them not a hobby. We believe, advocate and defend all the principles of divine truth so far as they are known to us Nor do we aim to exalt one principle above on other, for we regard them as being squally

grand and powerful. Begin at Genesia, read every word to the end of "Plain white cap" is expressive of a divine Revelations and find the words "trine immer-principle. We believe the principles and ac-

have prescribed a better form, or whether Bro other words. Now shall we esuse to believe, J. or K. or P. could have given us something hood has given based on divine principle not this a true basis? Here is where we stand Upon this Rock we have planted our feet; not for popularity among the fleshly minded, not for "filthy incre," but for truth, for purity, for progress, for salvation. Let it be understood suce for all, that the B. AT W. is the firm friend of the Brotherhood, believing that every holy principle should be faithfully preserved and handed down to our successors. Upon the matter of "csps," "coats," "mission work,"
"Sunday-schools," &c., the B. ar W. is not on the fence, but knows where it stands, and want all its readers to know. We have nothing to hide. We have no axe to grind, no mill to run. The B. at W. is not nearly for the things which are expressive of divine principles, not nearly for honesty, justice, goodness, forbearance, &c., not nearly for non-conformity, not nearly for the plain white cap, but altogether. The B. AT W. is not alconvinced of the doctrine of non-conform ity, but altogreher. It is not very nearly willing to defend all the practices of the church, but entirely so. Nor does it maintain that there can be many forms as expressive of the principle of aon-conformity to the world. Then are not many forms expressive of the principle of haptism

Please remember, we are not for non formity alone. By no means. We want the whole man to live right. We urge prayer, honesty, mercy, kindness, hombleness, meekness charity her as principles no less essential to a mithful continuance in well-doing.

We hope we are understood, and we hope that our dear brethren and sisters everywhe will seriously consider the effect of a departure from the principles of divise truth, and resolve to maintain the whole doctrine of the cross. We write not for any man's destruction, but for the maintenance of divine principles amonest us, so that souls may be saved and God glorified

AWAY FROM CHRIST

COME persons seem to be trying to find out oomething to introduce into the church to Others search the church to see if they can't find something to have trou with. The former are sometimes called "fast" the latter "slow." So they wear two different the latter "slow." s neither of them Bible terms.

"Fast," from a Bible standpoint mes way from Christ by going ahead of Him is introducing into his system of religion, meures which he did not authorize granting lib rties to indulge the fiesh which Christ did not; while "slow" means to keep away from Christ by not keeping up to him in coedience to his eaching. They do not do all that Christ has taught them, and thus while the "fast" rush shead of the Master, the "slow" lag behind Him-We believe neither position is safe. The only lace of safety is "in Christ," neither shead of of Rim nor behind Him.

But there are others called "conservative The term conservative like the other two is not Scriptural, and the position of the conservaves is unwarranted. Its location is equally distant from the "slow" and the "fast." If "slow" and "fast" were each eq.ally distabt from the Master then the place would be all right; but if the "fast" be ten paces fahead of the Master and the "slow" two paces behind, the 'couservatives" must stand four paces ahead of the Master, and thus the "conservative" is farther from Christ than the "slow." Theo, too, the "conservative" must shift his position every time either the "slow" or the "fast" change in order to keep just half may between the two. This is conclusive evidence that they are not built on the "Rock" for that is unmovable. We do not believe in a compromise with or

ror. Christ is the trath. John 4: 6. Wheth-er we stand or fall, let it be on holy ground. Having built upon the Rock let us see that we emain there. Only they who endure to the end have the promise to be saved. Lord in crease our knowledge, our faith, our courage nd oor strength; cast out of us every thing selfish and unclean; subjugate the fiesh by thy spirit; and bring into captivity every cril thought and imagination that exalteth itself against the knowledge of God. Grant that our minds he so renewed that our bodies will made a living sacrifice holy, acceptable to God, which is our reasonable service.

TO CORRESPONDENTS

SINCE leaving home, we have received a number of letters from dear brathrea inviting as to visit them and hold forth the word We cannot soswer all our correspondente by letter hence turn to the paper for re-

J. R. ROYER, LITTE, PA.—Cannot promise as time is limited. If we can stop with you shall notify you in time. Layr Annes, Lancoux Pa Shall ston if

possible. Notice will be given by card in due C. L. Buck, New Extended Pa ... Intend

to return home by way of N. E. if we remain and well.

JACOB KOONS, PATTONSVILLE, PA.—Will make no promises. It would give us pleasure to meet with the brethren of Snake Spring

Valley. GEORGE ASCHENBRENNER, VINTON, TOWA Sead me sample copies of Bruderbote to Lincoln Pa., and I will put them to work.

As to the other points we shall visit, we will not now make mention, but simply say we shall give due notice to such churches as we

Lewistown Pa. Jun 9 1880

FEET-WASHING IN THE M. E. CHURCH

None of the Middle States, a few members I of the M. E church became convinced that the doctrine of feet-washing as taught by Christ, and brought to the remembranes of John sixty years after the descent of the Holy Ghost at Pentecost, should be observed. These faw tried to convince other members of that ociety; but fulling, assembled at a private e, washed one another's feet, partock of Lord's Supper-a full meal,-and the on the next day went to the public assembly and with the rest of their brethren observed the communion This was separating things somewhat; yet it shows that somebody is at unrest concerning feet-washing. The way to be happy gow,and the way to be happy in eternity, is to believe and obey the Gospel of Jesus Christ This Gospel teaches feet-washing - not that kind which puts away the fifth of the flesh, but which, in observing as a body, brings peace and joy to the soul, because it is of God.

SPEAK SHORT.

An aged minister said to a young brother, "Speak short. The brethren will tell you if you don't speak long enough."

The counsel is good, good for spe good for hearers; good for writers and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgement, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he is going to say, nforming them that he has "h comething which he proposes to relate. If mee the have something to say would say it, if those who have something to write would write it mitting prefaces, introductions, and usels unmeaning remarks, much time, spacewould be saved with no lose to any one. But how har it is to be brief. It takes gallons of sap to make a pound of sugar, but the sweetness pays the condensing. A little word said and remem-bered is better than any amount of weary, ca-ual talk which men endure and gladly forget.

In our opinion, the whole custom of dedicat and leads to superstition. We are heartily in fa vor of the dedication of the church members to the Lord. The Savior neither built a church houses are only matters of convenience and amfort, like many other things which are commore, the many convertings where are used for religious purposes. We think it very proper and useful to have plain and comfortable meeting houses. We hope the brethren will quit pretending to delicate meeting houses, and dedicate the unelves to the Lord.

—Baptist Ed.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit you salves anto your own bashands. Children, ob your parents. Fathers, provoke not your childrens wrath but bring them op in the nurture and a monition of the Lord. Servants, be obedient them that are your mosters.—PAUL.

HARBOR NOT REVENGEFUL FEELINGS

Harbor not revengeful feeling

When companions prove unkind,
When verations, stem and grievous,
Scattered on life's path you find;
When hard words are spoken of you, When bold alanders cut and sting

Do not dwell upon the sorrow, Rise above each vexing thing. Harbor not revengeful feelings.
Though a neighbor should mislead.
Never ding back townt and jeering.
For a rude or unjust deed.
Strive to render good for evil,
Strive some kindly thing to do.

In return for bitter troubles Wicked hands deal out to you.

rbor act revengeful feelings, Haupy thoughts they cannot bring overcome by patience

Better overcome by patience
Every woe that leaves a sting,
Have jou enemies? Forgive them;
With forbearance meet each wrong;
Love a fee hath often conquered,
Changing hate to friendship strong.

Sweet forgiveness brings a blessing To the beart that owns its sway Even though the culprit turn not From the error of his way.

Let us bear in mind the precept That our Lord gave lovingly: We must exerci If we would forgive

FOR THE BOYS TO READ

WE had the privilege of hearing a part L had the privilege of hearing a part of the following letter read by the mother of the boy who wrote it. He is on the ocean in the U. S. Navy service. We esked her to glean from it certain things. Then she gave it to us, saying we should take from it what we desired. We print the letter for the satisfaction of dis contented boys, whose minds are more or less filled with a desire for adventure of some kind, but who do not appreciate what they have on under the care of solicitous parents. the letter should have one boy from the evils of azardous an undertaking, before his feet are s) fast in the stocks, there will be one soul to thank us in eternity.

Halifax, Nova Scotia, J July 19th, 1880.

DEAR MOTHER:-

We had a twelve day's pessage from Hamilton to Fayal which is a

Portuguese Port, as well as Maderia, from which all the famous wine comes. Here all the women go out and work while the men lie idle in the sun, or smoke and gamble. When the ladies go out walking, they wear a cloak which covers them all over with the exception of two holes out of which to see. From Fayal we came to Halifax. We came up what looks like a wide river. In the middle of this is a river on which is a big fort. From this fort you can go nnderground to the city. Above and in the center of the city is another large fort commanding the city and harbor. In front of the city the river is about ten miles wide. Vessels of every nation, and judging by flags displayed, some unheard of nations, are lying here

ing across the sea, we had In buriel. J. N. Mason, a boy of seventern, took sick and wanted to be placed on the sick list, but the doctor said there was nothing the matter with n so he was compelled to stay on duty. Unfortunately he spat on the deck for which he had to stand on the half deck with a mop over his shoulder for three days, only getting off while he ate his meals. Overcome at last, he fell sourcless upon the floor. He was then car ried to the sick hay and in a short time died.

No one can make anything of himself in the Navy except an officer. If the boys or men do anything worthy of praise, the officers get it

anything worthy of praise, the officers get it while they who merit it get none. I wish I were away from here. I would very much rather work on a farm. I wish I was with you. I think it would be a good plan to with you. I think it would be a good plan to take all the boys on a farm, because where they now are, in a large city, they learn nothing good, but will more or less likely be overcome by some of the many temptations by which they could be doing something good and might become useful men

Ever your son.

RECIPES FOR MAKING AND KEEP-ING FRIENDS.

AMELIA J. CALVER.

FIRST. Never attempt to catch a friend by flattery, the cost is entirely too slippery.

Second. It is dangerous to endeavor to win favor, or climb into estimation on the wreck and ruin of character which you have destroyed by stander; for time will soon cramble you with the rains on which you build. Those

who sacrifice principle to party will sconer or later find themselves minus of both. Third. If you wish a true friend be on

yourself. Fourth. Be very careful to avoid in yourself what you dislike in others; remembering if each

rould mend one, all would soon be mended Fifth. It is impossible in this world of differences, to prefer all slike, therefore if you have a circle of choice friends, it ought to be the means of ameliorating your conduct toward every one; remembering that all are somebody's rieuds, who wish them well treated. Sixth. Be very careful in your conversation:

for an agreeable talker has a good foundation for making many friends. a friend closely to see if your talk pleases; if you should tire him ones he will ever and be afraid to listen to you

Seventh, Avoid both extremes; that of proing into others business, or engrossing the whole conversation in talking of yourcelf; remember,

"If you your eare would save from jeer Five things keep wisely hid; Myself and I and mine and my, And what I said and did."

Never interrupt a person while speaking; but let each one have an opportunity of finishing his sentence before you break in upon him. This is not only essential to friendship but

good manners also. Ninth. Endeavor to tax your n ot to repeat the same story in the same com

Tanth. Always try to be interested in whatever pleases another; this you will find to be the beautiful charm of agreeable people, while to treat with scorn or indifference the enthusiasm of a friend is a most hitter insult. Eleventh. Never try to make your friend reservoir for the disagreeable feelings you

id against others; lest they, Suding themselves forced into unpleasantness chaose to True friendship can only be preserved by westness; that which it takes a pickle to preserve is neither salutary nor pleasant,-Sh

NO USE

THERE is so use in patting up the motto, I "dod bless our bonns," if the father is a rough old bear, and the spirit of discourtery and reduces a taught by the parcels to the children, and by the older to the rounger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the boys refuse to work, and the girls buy the tauselies over gengues and liseny. There taminetves over gengams and harry. There is no use in putting up the motto, "The greatest of these is Charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea table. There is no use is dispensed at the tra table. There is no use in placing up comprisionally the mottly. "The fiberal man derivath liberal things," while the money chinks in the pockets of 'the head of the household," groaming to see the light of day, and there are obliars and dimes for wines and tobacco and other learnies, but positively not one cent for the church. In how many homes are these mottons standing—let us say hanging-sarcams, which serve only to point a jest and adora a satire? The beauty of quiet njet and adorn a satire? The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, cheritable lives, is one of surpassing lovelines, and those lives shed their own incomparable fragrance, and the world knows whare to find them. And they shall remain fresh and fadelass when the colors of the pigment and the worsted and the flow have fadel. and the very frames have rotted away in their joints,—Exchange,

GOOD COUNSEL

EVER be cast down by trifles. If a spider hreaks his web twenty times, twenty times will be mend it. Make up your mind to do a thing, and you will do it. Fear not, if troubles come upon yon. Keep your though the day may be a dark one.

roubles never last forever. he darkest day will pass away.

If the sun is going down, look up to the stars: if the earth is dark, keep your eyes on heavan. With God's presence and God's promise, man or child may be cheerful.

fever despair when a fog's in the air A sumshiny merning will come Never mind what you are after. Never be outent with a bubble that will burst, or a fire

wood that will end in smoke and darkness; but that which you can keep, and that which is worth keening.

mething sterling that will stay hen gold and miver my nway. Fight hard against a basty temper. Ange-will come, but resist it strongly. A fit of pas-

sion may give you cause to mourn all the days of your life. Never revenge an injury. He that revengeth knows no rest. The meek possess a peaceful breau

If you have an enemy speak kindly to him ad make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have com-passed your end. By little and little, great things are completed.

Water, falling day by day.

Wears the hardest rock aw

And so repeated kindness will soften a heart of stone. Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work cares not how hadly it is performed.

pulls off his contcheerfully, strips up his sleeves and sings while he works, is the man for me-Evil thoughts are our worst enemies. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room

ANNOUNCEMENTS.

-27, at Blue Ridge Church. Piatt county

III. at 4 P. M. Bed Bank, Armstrong Co., Pa. at

-3, and 4. Platte Valley church, Butles county, Neb., at the house of J. Kinzer. 4th Silver Crook church Kan

10th, Limestone church, Jewell Co., Kan. 11, and 12, at Mill Creek church, Adams telliny, in. 14, and 15. Arnold's Grove, Ill., at 1 P. M.

16th and 17th at the residence of J. P. Haya, 5 miles north-west of Greencastle, Jasper county, Iowa.

17, and 18, Deep River church, Iowa, at 10 A. M.

21, Tippectates church, Ind., at 4 P. M. 22, and 23, Iowa River church, Is, at 5 P. M. 24, Libertyville church, Jefferson Co., Ioa. 25, in the Beatries Church, Gage county Neb. at the house of Noah Brubaker, 8 miles south-east of Beatrice at 2 P. M.

Oct.-8, Log Creek, Caldwell county, Mo., at the house of J. E. Bosserman. 9, Newton Grove church, Mich., it 5 P.M. 15. Monticello church, Ind. at 4 P. M. DISTRICT MEETIN

The District Meeting of the North Missouri district will be he'd at the meeting bouse in the Wakenda congregation, Ray county on the 14th of October, 1880.

The District Meeting of Southern Misso vill be held Oct. 14th, with the brethren Jasper Co., Mo., somewhere in the vicinity of Carthage.

FALLEN ASLEEP

Direct are the feed which die is the Levi. - iter, 14 : 15

SILIS.—In Antioch church, June 9, '99, brother Geo, Sills, aged, '09 years, or mot, and a days. Present service by the writer from Job 14:10.

SMITH.—In same church, July 17, '90, Charley E. son of siter A monds and Junes Smith. Aged, if years, '0 mot, and '1 days. Funcas services by the writer from Mark 10:4.

SWITH.—In Language Sills of Swith Swith. Aged, if years, '0 mot, and '17 days. Funcas services by the writer from Mark 10:4.

SWITH.—In Language Swith.

J. W. SOUTHWOOD.
FARINGER.—Near Lenn, Ill., July 20th, July 20th, John friend Fraderick Faringer, aged, 89 years, 6 mos, and 1 day. The funeral occesion was improved by Elder Wm. How, of Pa., from 2 Kings 20: 10.

ENOCH EDT. TOMBAUGH .-- In the Sonirrel Creek congress tion, Ind., Jane 19, 1880, our much respected old brother Gro. Tombaugh, aged 83 years, 7 months,

McDGNALD.—Drowned in the Iowa river, mean Eldera, Hardin county, Iowa, July 1sth, a coung man by the name of Olonza McDonald, aged 17

orning, and thought be would take a wash before went, so he went to the loweriver in the mil um; but alas! be never came out alive. Although

dam; but shal be never came out alive. Although a good awtimer, it is supposed be was taken with a cramp. Heleft his home in the bloom of beath and in a few meaneasts was insurched into eteratly Let this be a warning to all young men.

Show ARNOLD.

WELLMAN—Also, at the same place, July 18, laso, Flavins Constantine, son of J. and S. Well-man, seed 0 months and 15 days. Funeral servi-ces in the Christian oburch by the writer. ces in the Christian course by the wireer.

FRANTZ.—Aiso, in the Wabseh church, Ind.,
July 13, 1880, eister Leub wife of brother Jacob
Frantz, sged 40 years, 4 months and 11 days, Fuherol services by the writer, assisted by J. R.
Crunarine.
DAVID NETF.

OUR BUDGET

-Graceless men turn not to God till all other refuges fail them. -Let our obedience be like that of the angels. prompt and present

The busiest of living agents are certain dead men's thoughts. -Politeness has been well defined as benev-

dence in small things. -What God thinks meet to be done, that shall he do and no more.

-Nover insult another by harsh words when applied to for a favor. -Good affections wanting expression shall

have God's furtherance. -If prayer stand still, the whole trade of godfiness standath still to

-No change of condition will cure a disposition to murmur and fret.

-None displease God more than some who cover his alter with tears.

—It is an evil office to omit such circum-stances as may help the accused. -The wounds of an accused conscience pierce the members of the body.

-The more we do, the more we can do; the more husy we are the more leisure we hav -Calumny would soon starve and die of it-

self if nobedy took it in and gave it lodging. -A pleasant wife is a rainhow set in the sky when her husband's mind is tossed with st and tempeste.

-If the way to beeven is narrow, it is not long; and if the gate be straight, it opens into endless life.

-For one to have the spirit and life of Christ is to be like Christ, and for one to be like Christ is to secure all that heaven has for any -Nothing can be more painful to the feel-

ings of a minister when he comes to water his flock than to find that many of them are not at the well. —We shall be free from temptation only when we are free from sin. We shall be free from evil desires buly when we are pure in

-Men of ability and enterprise are often se vere taskmasters, from mistakably requiring from those in their employ a measure of energy and capacity equal to their own.

—When a man pulls out his sixpence and gives that, when he is laying by thousands of pounds, I can only consider that he forms a

retty accurate measurement of the his religion. -It should cheer the steps of the servant of

Jesus Christ on he journeys to know that even in darkness his guide is still with him, and that that guide is the King of the country through which he is traveling.

-When the sportle said "for me to live in Christ, to die is gain" he gave atterance to a sentiment which has made the Christian world carnest in practical righteonsness, and happy in the thought of its reward.

-Infidelity has no hymn books, sings no hymns, enjoys no vision of a better life than this. Christians sing of heaven as a home.— They lift their eyes to the heavenly hills, whence help cometh. They exult in the prospect of a certain inheritance where sickness, sorrow, pain and death are never known. But the infidel cannot frame a hymn of praise about his Vague Nowhere! Non-existence invites no song, stars no affection, enlarges no capacity of the soul. What a poor, miserable theory is that which opens no bright hereafter, claims no life and it days.

He labored skildfully so a descon in the church seed that the state of the state o

OUR BIBLE CLASS.

"The Worth of Trutk no Tangue Can Tell.

This department is designed for asking and i awaring questions, drawn from the Bible. In der to promote the Truth, all questions should brief, and citted in simple integraps. We should be supply the state of the contributors to anamous this does not exclude any others writing up to the contributors to anamous the contributors tha

Will some one please explain Revelation Will some brother or sister please explain the 20th verse of the 14th chapter of St. Luke RELEY STUMP.

Please explain Geneals 4th Chapter and 5th verse "And it repeated the Lord that he had made made on the earth, and it grieved him at his heart." WILLIAM B. GOODHOR.

Picase explain 1st Cottubbuna, 1s: 34, which reads thus: "Lot your women keep silence in the churches: for it is not permitted unto them to epick but they are commanded to be under obestence as also saith the law." sake of peace?

Is there a beptism of the Hoty Gboxt?
What is the testimony of Jesus Christ, and whose that testimony as defined in Rev. 19:10. Will you please explain how? "And thou (the serpent) shalt bruise his (the Messiah's) heel." Gen. 8:16. C. A. ALLEN.

Will some brother or sister pleuse give a definite answer on Matt. 3:12, especially on the word "floor?" Many Perfly. Will nome one please give light on Mait. 5:33-24.
D. W. C. Row.

Will some brother please give an explanation of Matt. 34; 15, which reads as follows: "When ye therefore shall are the aboundarion of desolution, spoken of by Daniel, the prophet, attack is the behaling place. Whose resides he is musulerstand? "Has such taken place in the time that is practor is type in the time to come? S. W. Yosy.

SUNDAY SCHOOL

PEW things have been introduced among the brethren that have caused more va-rance and strife than Sunday school; and in many churches it is still the source of confesion and bitterness. Many opinions and proj-udices are advanced both for and against it which often have little foundation in Scripture Opinions only have not much weight, and all the opinions in the world can never change the merits of a question, while prejudice is as ness from light, and "If ye have not the spirit of Christ we are none of his." While there is much honest difference of opinion regarding the Sunday school question, there is also a lack of charity in manifesting that difference.

The one side claims that teaching the Scrip tures and inculcating good, moral, and religious principles into the young and rising gen ion, exerts a healthy influence both in .preserving them from that which is evil, and in moulding their character so they will be the better prepared for the duties of life as worthy itizens, and as worthy members of the church That since early impressions are the most last highly processary to instruct the children in the Scriptures, as we understand them, and in the way we would have them to go.
And that teaching the Scripture is doing good, and therefore is Christ-like Those who are opposed to Sunday-school say

ething which has been borrowed from other denominations, is following efter the world and leaving the footsteps of the fathers as it was unknown in the church when she was purer than she is now. They claim it fosters pride and opens the way for Sunday-school excursions and picnics. That it causes confu-sion in the house of the Lord, which is a house

In view of these conflicting opinions, a few facts remain to be noticed which seem to be w-nerally overlooked

Sunday-school is no commandment, since there is no direct "Thus saith the Lord" for it, and therefore it is not essential to salvation, but is a matter of secondary importance. This however, is only a negative argument sgainst it, and if Sunday-school does accomplish good, st, and if Sunday-school does necomplish good, and serves the cause of Christ, it is in accord-ance with the spirit of the Gospel. The prin-ciple of Sunday-school is correct; it is certair-ly not wrong to teach the Scriptures on the sabbath day, and the fact that they are oft n conducted in such a way as to cause disorder and confusion does not change the principle, nor say that it is not possible to conduct them properly. In churches which have Sunday-

On the other hand, in churches where many are opposed to Sanday-school, and where its introduction is sure to cause trouble and con-tention, those who have the welfare of the way? Surely not. Christ preyed that we might be "one as He and His Father are one." He commanded that we should love one enoth er. So we see love, peace, and harmony are of more importance than Sunday-school, and where we can not have both, were it not bett to forego the benefits of Sunday-school for the

EASTING AND ANGINTING

FEAR we do not first as often as we should. Christ certainly thought it best to fast or he would not have said, "When ye fast he not as the hypocrites of a sud countenance, but when thou fastest amoint thy head and wash thy face, that then appear not unto men to fast but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. 6: 16, 17, 18. Again, "Is any sick among you? Let him call for the elers of the church and let them pray over hi anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven." bare committed size they small be forgiven. Why is it that the brethren wait till they think they are going to die before they said for the elders? I think "if any are sick" is the com-mand. Will one of the editors please explain mand. Will one of the editors please explain this. Our highest for is to hear God's word and mingle with our dear brothren and sisters Let us all so live that we may have a hope of a home in a better world. SALOWS WATERS

IS THE LORD'S SUPPER THE JEW-ISH PASSOVER?

BY M. MOORPEAD.

BRO. Horner states that Christ was appr bended the same night in which he a bended the same night in which he ate the passover as recorded by Matthew, Mark and Luke, but that the supper recorded by John was eaten before the passover, and was not the was easen senter the passover, and was not the same as recorded by them. Now if the above is true which do we, as a church, observe? If the passover, where is our authority for washing feet at the passover? If the supper, where is our authority for the bread and wine at its close? Why destroy our faith and practice by closer why destroy our math and practice by the word passover as we find it in Matt. Mark and Luke? Why make God's word closh by relying so much on the word passover? Why not have the Gospel harmonize by reading and understanding that Matthew, Mark, Luke and John all record the Lord's supper (or fulfill-

John all record the Lord's supper (or fulfil-ment of the passover)?

At the passover recorded by the evangelists Christ said that one of the disciples should be tray him, and that all should be off-ended because of him that night, and that Peter should deny him before the cock would crow. Now while the words used by Matthew, Mark and Luke to express the above are not verbatim, we understand that they harmonics.

Very good, now see what John has upon cord at the Lord's supper. Does it not agree with the others? Is it n ot as easy to harm the supper recorded by John with the passo and support recorded by Matthew, Mark and Luke as it is to harmonize the language made use of by them to express what occurred at the passover.

Again, in regard to Peter's denial, has not ha the very same that the others have?

Verily, verily I say unto thee, the cock shall ot crow till thou hast denied me thrice." John 13: 36; (sas John 18: 27;) Matt. 26: 34. Now con any deny that Christ was betrayed the same night he ate the supper recorded by John, and if he was betrayed that same night how could be ofterward out the possover?

Does not the discourse of Christ to his disci ples as recorded by John between the esting of the supper and the betrayal in the garden sep-arate the supper and the passover as recorded by Matthew, Mark and Luke. John fills up the time from the end of the supper to the be-trayal in the garden by recording what Christ properly. In churches which have Statedy that the four the exact the support to tesses—

1. Know was a warmen on proved which the state of the state

to make the evil a comall as possible, than to let cat the passover in the fore part of the night (John 18: 28), by no means contradicts Matt 26: 17; Mark 14: 12: Luke 23: 7, Is it meant that the Jews that same night ate the pa after they delivered Christ to Pilate? If this be true then what passover were the Jews prepa tention, those who have the welfare of the [tree then were passive were see some prepa-cheric more at heart than the enforcing of imp to desirre the second day [locarding to their opinion, will refrain from pressing the our time) thereafter. See Matt. 27: 62, Mark subject of Smalley-shoul. "Shall we do that 100 21, Lies 25: 16. Were they not preparing which nevel that good may come from it?" for finds. But they do that which are like the preparation of the poserver." So

then we see that Christ did not eat the passover of the Jews for they were only preparing for it when Christ was taken down from the cross-Luke 23: 50-54. nuse 23:50-54.

Now beloved brethren, the above is submitted
in the fear of God. If I am in the dark will
some good brother be kind enough to lead ms
into the light?

CAN A PERSON BE SPRINKLED AND SURVIVE THE OPERATION?

SPRINKLE is a transitive verb, and means
To scatter in small drops or particles.

The thing or person sprinkled, then, must be the object upon which that action terminates.
Illustration: John sprinkled water on the

oor.
Analysis: John is the subject. Sprinkled
rater, in the predicate, denoting what John

did. On the floor, is 'an ediunct, showing when

On sprinkled the water.
Water is the object of sprinkled, because it denotes that which was sprinkled, or scattered

in small particles. Now try another: John sprinkled the floor. John, the subject.

Sprinkled, the simple predicate, denoting Floor, the object of the verb sprinkled, he

must was that which was sprinkled or sonttered in small particles.

Hold on there! You say the floor was not steered in small particles. It is as solid sever. Well, then, it was not sprinkled. But as ever.

you say it had water sprinkled on it. Exactly so. Then what was sprinkled, the floor, or the rater? You say the scaler.

Then when we hear persons say they were prinkled in infancy, they perhaps are not con-

sprinkled in infancy, they perhaps are not con-scious that they are affirming a physical im-possibility. If they were sprinkled, or scattered in small particles, who collected the particles and recommended the body, and how was life sustained while the particles were in a scattered But if they were not ecattered in small m

ticles, they were not sprinkled, but only water sprinkled on them. Then, if sprinkle is to baptize, it was the water that was baptized, and not the persons. For the act of sprinkling or of pouring terminates upon the element while the act of immersion or dipping termiwante the act of numericon or dipping termi-nates upon the person or thing immersed.

But Jesus commanded the apostles to hap-tive the persons who believed the Gospel, and ordained that those who believed the Gospel should be buptized. But he did not command them to buptize water, nor command the water

to be baptized, for it can not believe.

If you have thought that you had been thought the property of the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the the thought the thought the thought the thought the thought the t sprinkled, you are surely now conscious the The act that they mistook for heptism you and terminated apon the mater, and left ou unbaptized .- H. in The Christian.

A GOOD EXAMPLE

A LADY writes to the Independent the fol-lowing pleasant note, which the editor thinks "worth printing":--"As so much is said and written about the tan

perance principles of our President's wife, would like to present another phase of her character, as an example for the women of our land to

last twenty-five years, I have never heard her speak ill of any one. I once asked her how this came about, that she was no guarded in this respect, when I know she was tempted as much as any one to use her tongue to the det-riment of others. She said, in reply, that at night, before going to sleep, her husband would ny to ber: 'Now,bave we said anything again any one to-day?"

"I know this is entering the privacy of th

"As one of the great evils of our day, among the women, et least, is gossip and scandal, such an example from the first lady in the land cannot be too highly sytolled

The Independent odds: "All of which we com-mend, not only to the next President's wife. but to all our readers.

PREVENT STARVATION

STILL more provisions and clothing or moner are actually needed by our Secretary to see us through. We now have the promise of ize transportation of goods for the use of our Secretary over the liuse of the Illinois Central, the Chicago & N. Walss, the Burlington Can dar Rapids and Northern, also the Hann & St. Jo, which brings us from Chicago to the Missouri River. West of the river we have the same promise over the Burlington and Mo. from Omehe to Arapshoe, Nebreska, and also over the Central Branch of the U. P. from Atchison to Logan, Kansas, either station be-ing about thirty-five miles from us. These ar-

rangements are on certain conditions and par-ties wishing to send goods free should inform ties withing to send poods free should inform me before starting them, and I will send you shipping instructions. Companies prefer carrier pool in the control of the contr shipped in hy merchants from the Er from this our donors can readily see whether if is best to send us goods or money. Wheat 75 to 80 cents. Corn 40 cts. Flour \$2.40 per cent. Corn meal \$1.00 per cwt. Wheat shorts \$1.25 Corn ment of two per cwt. where busine of the per cwt. Bucon 12 ceuts per pound. Pointes, 82 00 per husbel. Outons and turnips, none to be had. Store goods and grocories nearly as chean as in the East. We went to secure some seed wheat soon and can buy it here at the above rates. Bye about the same as wheat. The good work is begun and we trust our friends good work is begin and wo trust our friends will continue to stand by us. This disaster is common in the opening out of a new country by poor people. Few of our friends East know really what frontier life is. In behalf of the Maple Grové Aid Society.

The church being assembled in council to-day, offer the following resolutions:

other the following resolutions:
Whereas it pleased God to withhold the early
rains from western Kansos and Nebraska this
season, in consequence of which we have been
put under the painful necessity of calling on our dear brethren, sisters and friends east of me for temporal aid: and

Whereas, upon the calls we made, s God's children have already contributed to one necessities, therefore we will try and willingly how to God's 'providence in all things, and we hereby tender our best thanks to sil so liberally come forward with the things which God has entrusted to their care, and we pray his choicest blessings may reward you all in N. C. WORKHAN. time and eternity.

L. SHAPPER. J. W. JARBOR

UNDISCIPLINED TEMPERS.

OF all things that are to be met with here on earth, there is nothing which can give O on earth, there is nothing which can give such continual, such cutting, such uncless pain, as an undisciplined temper. The touchy and sensitive temper, which takes offence at a word, the irritable temper, which finds offence in everything, whether intended or not; the violent everything, whether intended or note the violent tamper, which breaks through all bounds of reason when once roused; the jealous or sullen temper, which we are a cloud on the face all day, and never uttern a word of complaint; the discontented temper, brooding over its wrongs; the source temper, which always looks at the worst side of whatever is done; the wiliful

temper, which overrides every scraple to gratify a whim-what an amount of pain have but sum up their rasults! How meny a soul have they stirred to evil impulses, how many a prayer have they stiffed, how many an emotion of true affection have they turned to hitterness. How hard they make all daties. How painful they made all daily life. How they kill the swaetest and warment of domestic charities temper is a sin requiring long and careful disno.-Bishop Temple

Reading maketh a full man, conference

FROM THE CHURCHES.

And they that be wise shall shine as it brightness of the firmament; and they that ta-many to righteeconess, as the stars forever as ever.—Dan. 12: 8. instify.

PENNSYLVANIA. Maltland

The name of the church at this place is Dry Valley. There are shout one hundred and twenty-five members, who are assisted in the spiritual work by seven ministers. These ser wante of Ged preach at nine different points in this part of the country, thus showing their willingness to spread the truth and beach the people. A good Sanday-school is in progress at this place, and has been many years. The members are kind and loving, and are endeav-oring to grow in grace and knowledge of the

ELDER Wm. Howe is yet in the West, visit ing emong the Brothren. He spent some time in Kansas, Illinois, Michigan and Indiana, and in Kanasa, Illinois, Michigan and Indiana, and intends to stop in Obio on his way home. El-der Jacob Mohler who is now in his 75th year, is still able to be about. The Lord bless the dear aged ones in Jarash! May love and peace dwell among the people of God.

Elk Lick. We were somewhat disappointed by recei ing a card from brother Esbelman, stating he could not reach our place till September. W will then expect him for sure. Some time og there was a Rev. Smithson from the Methodist church South, delivered a series of lectures on mode of Christian haptism, infant haptism and the design of haptism. In the discussion of haptism if assertions would avail anything, the immersionists would have no Scriptural foundation at all for immersion, admitting, however, that according to the translation we have baptize also means dip, but that has no all: sion to Christian baptism, as dip means to sink to remain, &c. The subject of infant baptism was a fixed fact; the reason it was not incerted in the Scriptures is that it always did exist and was not necessary to make mention of it in the Scriptures, &c. We thought that such assertions should not go out without a reply to them to show the people of this place that truth can only be established by the word of God. We therefore applied to our nearest editor, broth Holsinger, to preach on the two former subjects in reply to the lectures. Many of our members were surprised to hear with what ability he brought forth the truth, and we have felt that our duty was fuithfully performed as watchmen. The large andience room was well waterines. Instance and make the design and the state of the state of

Brother M. M. Eshelman and wife arr

here last evening apparently in good health We will try and take care of them while here To-day brother E. met with us in church coun cil. Brother J. W. Beer is also with ns. Th committee sent here by Annual Meeting, breth-ren R. H. Miller, Quinter and Lint, are laboring with the church in a very satisfactory manner. Thus far peace and good will has been the order of the meeting. A few clouds may appear before the meeting adjourns, but s will be all the brighter when they pass away. Ministers from neighboring church es are present swelling the number to eighteen not including the committee. Brother E. preach-

ed an excellent sermon for us to-night.

Aug. 1th. D. H. FAHRNEY. Aug. 1th. NEBRASKA.

Torkey Creek.

Met on the 26th of July in quarterly couu-cil. Brother Lichty and C. Forney were with us. The meeting passed off pleasantly. On the 25th ult., Bro. Lichty preached an able discourse, and in the evening the shove named preached the funeral discourse of brother Fitzpreached the funeral assessed, gerald, who died in February.

WM, PULLEN.

A WORD TO ALL.

WE can say with our beloved brother Quin W ter that we feel, at least to some degree, the responsibility imposed on as by last A. M. so a Mission Board, and would feel henormeans, and se will be most approved both by ord and the church, and in trying to de so, it will also be remembered, we hope, that we

Several fields have already been recto our charge, but we cannot move till we see whether sufficient means will be forthcoming, and the Danish Mission supplied first. We feel thankful that it is supplied at this time, but se some means must be sent every two menths, we hope the solicitors will go to work at once and visit every member and send to brother James Quinter, Huntingdon, Pa., about every two months, the Minutes say at least every six months, but that is too long, we cannot wait. Brother Hope would be in want before

I think all the members of the Roard are willing to work if they have anything to work with. If the churches would all do like the Millmine church, Piatt Co., Ill., the solicitors would not have much to do. At the feast read brother Hope's letter, raised by collection 823.65. That shows life, let others do likewise; if not, let the solicitors take an interest in the work. Many do not like to read so much about

NOTICE To the churches of the Southern District of

ENOCH ERY.

We the Missionary Board humbly ask you to send in your choice for evangelists in this District according to the decision of our district council of 1880. Please make your choice as soon as possible and inform as of the same as we want to get the work in operation by the first of September. Please don't delay.

money; that is the only way to stop it.

M. CAUSEY. A. F. THOMAS J. M. MANSFIELD.

NEWS ITEMS.

Crop prospects in France are reported good xcept probable deficiency in wheat in northern Prussia, Hungary and Russia, inate a great deficiency.

The Indians of the Wesqually and Puyallup leservations in Washington Territory, are disussing the question of petitioning to become citizens and take homesteads.

Senator Bizzoll, of Bologna, Italy, who died countly, has bequeathed \$400,000 to found a ospital for aged and infirm workmen. The census enumerators in Lumpkin County,

Georgia, heve discovered a Negress, named Matilds Hubert, who is 120 years old, and wa bern in Connecticut. Exclusive of Alaska, there are in the Unit-

States, 599,986,000 acres of land, of which 489,-538 000 have never been surveyed. The unsurveved portion of Montana alone is larger than Great Britian and Ireland.

Kearney has felt the effects of training des-peradors. On Sunday, 4th, the moh turned upon him at the same lots, and he was taken from the ground under the protection of about forty policeman, who only saved him from vic lence by the most strenaous efforts.

The total amount of the world's public is debtodness is somewhere between \$20,000,000 000 and \$30,000,000,000. All this vast amount of doht has been erested within the present can

tury, and all notions are rapidly increasing their In the South a new industry is springing up

in the utilization of several palms for paper-making and other purposes. These trees are making and other purposes. These trees are exceedingly abundant, sepecially in those parts of Louisiana and Florida bordering on the Mex-ican golf. The principal forms are the saw point, the abbase paim, and the dwarf pulmetto. The fiber is tenacious and lustrons, of peculiar e for bond and note paper.

Two men while bothing in the Arkansas riv er, about forty miles from Pueblo, discovered an iron pot containing \$3,000 in gold and sil-ver. A latter concealed in a leather purse, found also in the pot, indicates that the m was stolen from a former living near this city. The weather in England just now is very un-inversable to the crops. It is not and sultry. with frequent thunder and rain sterms. Rail-way travel is much interrapted, and the crops, particularly hay, are rained. Notwithstanding. prices are very low for all kinds of farm pro

The Josnite caunot bave much hope that the ably and successfully to discharge that trust, as legal actions which they have begun in the a Board; and in such a way as will likely effect. French courte against the authorities for hreakthe most possible good with the least possible ing up their establishments will result in their favor, for they are losing no time in getting out of the country. Some have gone to Spain; some to Italy; some are going to the Isle of Jersey, where they have made a considerable of property; and some are to settle in Canada.— The Council of State will, doubtless, make of short work of any appeals which may come to them. Resignations of public prosecutors con-tinue to be received. Taus far there have been

The committee appointed by the Freuch Sends to consider the plenary-namesty bill, has reported, rejecting the bill. They say that the country does not desire pardon for the communists; and that the present time, when religious congregations are being expelled, is not the time for allowing assassins to return. How-ever, we are informed by cablegram that 6,000 of these agitators, hanished in 1871, have re turned to their native country.

The case of Mirrir, the Greek, naturalized s American, whom Minister Maypard has sentenced to death for the murder of an Egypt-ian lawyer, has called attention to the constitutionality of the act of Congress which enthor-izes our consuls and ministers in the East to try American citizens charged with crume; and both the President and the Secretary of State are of the opinion that the act is unconstitu-tional, and that no American citizen can be deprived of right to trial by jury.

According to the report of the Rev. E. Upaugst of the American Lutheren Mission in Guntur, India, the famine during the past year has been the means of bringing thousands into the church. And he says that in his field those whom the famine influenced to become Christ-ians have thus far remained firm in their profession. He thinks their firmness in the faith is due to careful and thorough instruction in the principles of Christianity. This mission comprises four stations; connected with it are

ordained netive preachers, and 5,032 tized persons, old and young. There are he sides 615 candidates for baptism. BIBLE SCHOOL ECHOES

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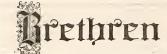
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Bakete ar midf releas trains only Passenger Irales make season as Weiers Tale Jacobies. M N OLLY Again. Passengers for Chickey absolub lever Lazanet as bure they need with but five minutes for the Chi-cago, Mirwardee and St. Paul passenger train, and thus reach Chicago St 745. He same cytrang. En-port take the Chicago St 745. He same cytrang. En-port take the Chicago, Mirwardee and St. Paul train at tive in the evening; run North to the W. P. Tametion, thange came for Lamets, post—"we.







Vol. V.

Lanark, Ill., Tuesday, August 17, 1880.

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THE BRETHREN AT WORK

TRACT SOCIETY.

Ohio. D. S. Meotser, Waynesberr, Onefel Vanisam, Virtee, Di. J. S. Flory, Longmont, C. John Mutager, Corro Garl-

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vest Meeting. The Helm of our Life. The Debute in Book form. Shall we Venture? SEXTH PAGE.—The World as I find it. Left Nothing to his Family. Home Tulk. Night Life of Young Men. The Little Family Foxes. Our

rn Paor.—Public Female Speaking. id too Little. A Response. Jesus Only Frovated Little. A response. Jesus Univ. Eight Pace.—Lyachy's Station: Gloverdale Virginia, Duncasyville, Penn. Pawnee Gity, Neb. Alexander, Missouri. Great Bend. Kassus. Salem, Oregon. New Window; Double Fipe Greek, Maryland, Caroy, Ohio. Milford, Ind. Houset Manday.

FASHIONABLE IMPROVEMENTS

Harvest Meetang.

THE church has courted the world, and the world the church, and now it seems that the union is very nearly consummated. The days o humble, childlike simplicity and faith have pass ed away. "Except ye be converted, and be as little children, ye can not enter into the king-dom of Heaven." Is there childlike reverence for God and his worship in the gaudy trappings of the fashionable church, or in the vanity, pride, and folly displayed in the flaunting fopparies of fashion's votaries? We had thought the height of folly had been reached when a fushiouable church hired a fashionable pastry cook to make nice little sponge cakes for communion serv ice, because it shocked their fashionable delica ov to have to est common bread, broken by the fingers of the minister. But this is the age of

Our hearts have ever clung to the Baptists because they have been so faithful to the sim ple truth of God's word in regard to baptism, and we regarded them as the last rampart against luge of Sodomite innovations. But alas they, too, it appears, have imbited the spirit of the age. The following article from the Rochester Moraing Herald of July 8, tells its own

"We have heard of water-proof bathing suits, and wondered what could be the motive for

touch the person, but modern improvement has refined on even that idea, and now, according to the New York correspondent of the Philadelphia Times, the most elegant and fashionable water-proof baptismal suits are manufactured.

The corespondent describes one of these as follows:-

was gratified, for before me was placed one of all things, hopeth all things, charity materials the most duinty wastrobes one could cell in-things. Charity never faileth, but whether agine. The under-garments, Torkish drawers, there be prophecies, they shall fail; whether French chemice, under-waist and skirts were of thore be tongues, they shall cease; whether silken fabric, something like pengee, a sort of there he knowledge it shall vanish away." 1 Japanese or Chinese material in cream color, Cor. 13: 4-8.
exquisitely trimmed with fine torchon lace and "His spirit enquarry triminal with fine twelvo itse and "His spirit are shally stirred in him when the state of ribbon. The dress, of a leasy listic is now the city wholly given to identity." So, and the same shoulk, was a full, indescribable as: It is now, when Christians we professor wholly not be in vain in the Lord.

ful drapery, held in place at the waist line by a said of wide ribbon, floriated in passion flower patterns, in cream color, to be tied in a large bow in the back. The cap was a little gem of

some illuminated fabric, decorated with a goldon gleam lace, that made the face appear as if surrounded by a halo." These garments are impervious to water, so that when the fair subject of the sacrament

merges from the artificial Jordan, the water rolls off, and dropping the garments as she any of the congregation who witnessed the ceony. The standard idea as to old-fashioned immersion is that it is a sort of bath, whose washing symbolizes a spiritual renewal and pu-The graudmothers of those u now take it in water-proof garments would hardly have been estisfied with their hantiem if they had not been plunged through a hole in the ice of a river or pond, though, of course such hardship, and take theirs in a milder tem-

"And who will say that the fervor, the martyr-like spirit, the self- sacrifice of those days when the Baptists were prescuted, the Methodists prescribed by fushionable society, and all dissenters from the established religious were more or less under the ban, would not give tone and depth to the broader and more catholic-spirited faith of the present? It is a combination of the religion of the past and of the present which will make the better religion of Not from its avowed hitter enemies, but at

the hands of its pretended friends has Christimity most severely suffered. Truly we live in the sifting, testing time. May God help us to realize our peril—our need of more perfect con-secration. Let us, in humble faith, go often to the great High Priest, who is touched with the feeling of our infirmities, that we may obtain needed grace and strength to stand smidst the perils of these last days -Resiew and Herald

THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARY C. WILLIES

CHRIST is our great and glorious ensample, but what good will his esample do us unless we follow after him. It remains, thoughtful reader, for us to walk as he walked the uneven journey, through this fallen world. We must study well the narrow way that we may know it, and not be deceived by se ing foe which we are likely to meet at any

Charity is spoken of in very high terms by the apostle. It is something a Christian cau not do without. This life at best is a warfare, and we sometimes sing, "Equip me for the war." Our equipment or onlift consists of different things, but according to Peel, charity is of the first importance. Without it we are nothing Though we do many and wonderful works, yet cymbal. Paul tells us about charity further by describing it; he says, "charity suffereth lons eth not itself, is not puffed up, doth not behave

rangement that fell about the figure in grace- | given to things which are popular they feel to reason with them and get them to worship the true God, "not ignorantly, but in spirit and in truth.

"Then shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love your God with all your heart and with all your soul." Deat. 13: 3. This was commanded the children of Israel concerning false prophets. They should not hearken unto their words. God tried them by false prophets. "For the Lord your God proveth you commands them in the fourth verse of the samchapter to walk after him, and fear him and keep his commundments, also to obey his voice to serve him and cleave unto him. They had God's word and they were told to obey it, and if any taught them aside from that word they more not to follow them

What wonderful things they have suffered because they went after false prophets and obey ed not the voice of the Lord their God. "Rep robate silver shall men call them because the Lord has rejected them." These words of the Lord by Jeremiah the prophet were spoken agazast Tsrael. God had rejected them, his chosen people, that most favored nation. Why was it so? Why did God reject his people whom he had cared for so long? Ah, they had forsaken the old paths in which their forefathers walked. They despised the old paths; they became self-willed, they said we will not walk in the old paths." All these things were written for our learning. May the Lord give us wisdom to prophet by them Beatrice, Neb.

OUR EDITORS.

BY STORA P TEACHE WORD or two in behalf of our editors,

We are continually hearing of our poor la

horing ministers, who are working till they die, hut how seldom of the overworked editor. So times one of them who has labored so long and hard that nature gives way, will in a feeble, timid voice make known his physical condition, but that is about all there is of it, and I now introduce the subject in the expectation that more of us who are cullers of their works may be led to appreciate more the rich spiritual food we obtain from them and through them. But few of us can realize the severe mental strain which they undergo in preparing articles of their own for the press besides cutting down rewriting, and correting the poorly composed, ill written, badiy spelled manuscript of others.

Besides this most of them are ministers, olders do, and are called hore, there and everywhere to fulfilltim duties of their office; yet they are expected to supply us with the best of reading from week to week, and if they have not a plen tiful supply of something good on hand mu nerd their already overtaxed brain to produc something good for their readers, who perhaps clance carelessly over their paper when it come What a contrast between those who labor and

those who receive the benefits of such labors. G od bless our poor Isboring trethren and let ns too nity them so deeply that we will keep up a nunetual subscription for our own benefit and send as extra amount along for some friend whom we hope will be benefit of thereby, this will aubscribers we can for their papers also. They will feel so thankful, we will leel happy, and

These thoughts have arisen in my mind after

PUTTING OFF SALVATION

No. 33

THE steamship Central America, on a voy age from New York to San Francisco sprang a leak in mid ocean. A vestel, seeing her signal of distress, bore down towards her. Perceiving the danger to be imminent, the cap tain of the rescue ship spoke to the Central

What is amissi

"We are in bad repair, and are going down . lie by till morning," was the anso Let me take your passengers on board now.

But as it was night the commander of the Cenaway lest some might he lost, and thinking that they could keep affoat a while longer, replied,-"lis by till morning." Once again the captain of the rescue ship

alled. "You had better let me take them now "Lie by till morning," was sounded back through the trumpet.

About an hour and a half later, her light were missed, and though no sound was beard, the Central America had gone down, and all on board had perished, because it wusthought they could be saved better at another time. How suggestive of the fate that may awar

these who persist in putting off the claims of the gospel. Jesus cries: "Come unto me all ythat labor and are heavy lades and I will give you rest." Also! the folly of those who answer, "Not now, wait, when I have a convenient sea son, I will cell for thee."

SCRAPS

BY B. C. MOOMAW.

Lar all the brethren and sisters read with special attention brother R. H. Miller's serial article on "Church Government" now being published in the P. C. It is brim full of wis-dom and much needed advice. Would it not he well to have him elaborate the subject thoroughly and publish it in tract form for preser-

We admire the brotherly kindness and charty manifested by our editors in refusing to pub-lish articles of a personal nature, but how it hurts us to see them popping away at each other in true belligerant style when we are justly aching to fire our squibs at somehody, but can't. became they wont 'let us in." Brethren, if there is to be war in the camp, let us all have

How unbrotherly it is for brethren and siters to be constantly magnifying the natural imperfections of each other as though perfection was attemable. Such conduct become in the highest degree crimical when officials make those impefections the basis of church prosecution or proscription

LOST! LOST!

66 I WAS called" says a venerable divino, ' 10 I the early part of my ministry, to stand beside the hed of a benutiful young mother whose life was fast chbing away. Auguish, deep, oughter anguise, was raveled on her conditionance.
Her time had come. I asked her if also was willing I should pray with her. Her reply was "I have no objection, but prayers will be of no avail now; it is too late, too late! am local to forever." I prayed strategy with her, but her hard heart was untouched, there was in it no fountain of love to its Maker, it was 'too lute.'

tonating of foretons makes, is was too man.

What was the cause of her cold and careless
indifference? Listen, mothers, and from her
who, being dead, yet speaketh, learn a lesson.
This lovely mother was, at a very early period
of her life, deeply impressed with the imporance of religion, and the arrows of convi-

tames of resignin, and the arrows of conviction were fastened in her heart. "My mother" says she 'sent me to dancing school, and I danced all my convictions away." As she lived, so did the without Christ in the world."—Zive

THE OTHER WORLD.

T lies around us like a cloud-Yet sweet closing of an eye May bring ne there to be

Its gentle breeze fans our cheek, mid our worldly cares, Its gentle voices, whisper, love, And mingle with our prayers

Sweet hearts around us throb and heat, And palpitate the veil between With breathing almost heard.

And in the hush of rest they bring.

'Tis easy now to see low lovely and how sweet a pass The hour of death will be. To close the eye and close the car

Wrapped in a trance of blis And gently laid in loving arms To swoon to that from

Scarce knowing if we wake or sleep, Scarce asking where we are, To feel all avil sink away. All surrow and all care S weet souls around us watch us still,

Press nearer to our side; Into our thoughts into our prayer With gentle helping glide

Let death between us he as naught-A dried vanished stream: Your joy be the reality,

Our suffering life the dr elected by L. M. GRATER.

FIVE GREAT AND USEFUL STRIECTS

BY M. P. LICHTY.

"The earth is the Lord's and the fullne the reof; the world and thay that dwell therein.

HEREIN are contained five very im pertant subjects for thinking minds asider and to expatinte upon. These are, first, the earth; secondly, its fullness thirdly, the world or its populated parts next, the dwellers or populace of the earth; lastly, the divine owner himself and his ownership.

When I consider my mability with my almost insignificant bit of knowledge, it seems almost folly to me to make the bold attempt to handle such vast inexhaustible subjects as these contained in this one verse of Scripture.

I feel now that of myself I can do nothing; that I have to depend on wisdom and knowledge from other and better sources than of my own, in order to produce something that will be editying either to myself or the readers of

Although I know that I cannot do soything near like justice to this subject matter; still I will try and do the best I know how. If I can only incite the analoss the thoughtless and indifferent to cousider, to study and investigate for thomselves, then I shall have gained one desirable object.
"The works of the Lord are great.

sought out of all them that have pleasare therein." Ps. 111: 2.

Breathes there a soul so dead and innsible to the sweetness, beauty, and phenomena in nature, that he cannot dmire nature's God who gave such a tountiful variety for the use of man? It certainly would be advantageous

to all of us to make the earth more our ous study, and then strive to use it more to the glory and honor of God. Christ and the apostles nearly always cited their hearers to objects in nature when they wished to demonstrate an important truth or verify a fact.

The earth, as an individual organia tion with a definite structure, character and purpose, is a vast field for scientific exvestigation. As a whole, the great el- matter, I cannot help to ask why, since gard for his word that they will neither

land, water, atmosphere, and organic life which it supports, each presents peculiar classes of phenomena or wonders in nature, which awaits man's investigation, both in their individual character and their mutual relations.

The earth seems vast to the feeble mind of man; and yet, it is only one of the smaller members of a little family of planets whose all-controlling center is the sup with a multitude of other sun forming but one group of stars in the immensity of the visible heavens while the measureless firmsment itself is filled with myriads of star clusters which "declare the glory of God" and "show forth his handiwork.

The earth being then only one the number of smaller planets revolving around the sun which is estimated to be nearly a hundred millions of miles distant, while others are still farther away from the sun and earth; yet, Goo holds all, as it were in the hollow of his

head How insignificant do we feel when we who are composed of a few grains of dust and water, compare our own magnitude with that of the heavenly bodies Much as man may feel his minutene fearfully and wonderfully has God made him. Endowed as he is, with educa tional susceptibilities, with a mind ca pable of ealightenment with reason and judgment and wisdom and strength enough to exercise dominion over the whole earth, he is a wonder in himself

Oh, then, brethren, let us walk humb ly before the Lord, and thank him from the bottom of our hearts for such a glo rions existence on this grand masterpiece of divine workmanship which is so perfect in all its parts, and which was cre ated for our benefit. Let us also rightfully regard the earth in its true pur pose, as the abode of mortal man, the ceae of his activity and meaus of his development.

Brethren, we should study well the design of the Almighty in order to com prehend the "fullness" of the earth, and to know how to appropriate each kind to its proper usefulness. What a vast amount of resources in all the earth What vast stores of wealth and knowl edge to be gathered when rightly sought! It is ours to knew how all these so as with the fewest number or

smallest amount to accomplish the greatest good. Let us in the language of the Psalmis exclaim, "Blessed be the Lord who dai ly loadeth us with his benefits even the Lord of our salvation." Ps. 69: 19. It is grievous to think that through th devices of Satan, the stronger overpower the weak. The tyrants, the crafty and the oppressors in general have mon opelized the wealth of God's store, and have by violence and intrigue gained ssession of the garden spots, and have driven the majority of their fellow mor tals to the suburbs and more meagre places. Yes, they have driven many into the deserts and swamps of poverty, and many into the sloughs of despondency where they are environed by foul despar, meeting nothing but di agement. But their doleful cries of mis ery and want are reaching the ears of an offeeded Deity who is going to wreak vengeance on the oppressors, and the negligence of affording assistance, and

those who are unwilling to share the

fullness of the earth justly with their

fellow-men. Although these thoughts are somewhat incidental; to the subject

ements which it comprises, namely, the 1 am in this channel of thought, so many of our wealthy brethres invest their large incomes in more acres of land, stocks, or nunecessarily capacious and costly massions which meets only the approbation of aristocracy and delights

e eyes of Satan; when the spostles have positively given us the example of emall possessions, and to have all things common? Brethren, are we doing our duty in helping to lift up the downtrodden, the poverty-stricken and the perishing and helpless in general? O, what pobler acts of kindness could a christian brother do, than to bestew of

his goods to the poor for Christ's sake ! Think of the gladsome smiles that would resume their natural position on careworn faces! Think of the healthy color that might be brought back to the faded cheeks! Think of the blear eyes running in gutters to the chin that would regain their diamond lustre and merry twinkle! Think of the many parched and hungry lips that would cease to murmur, and hearts that would cease to sche! Yes, think of a Savior's love and care for the poor; and of the apostle's and primitive brethren's con cern for them. Why can we not follow the example of those worthy brethren mentioned by Paul in 2 Cor. 9: 2, who were prepared a year beforehand to distribute to the wants of the saiats?

When we think of and behold the fullness of this part of God's moral vineyard, the many fields of golden ripe grain, the oceans of green corn, the glutted gardens, and the ladened orchards grea under their burdens of delicious fruit besides, when we think of and see the thousands of herds and flocks of swine. sheep, horses, horned cattle and the do mestic fowls; besides the butter, eggs, milk and hopey, and a thousand of other products, one cannot help but be astonished at the ungrateful who receive such loads of benefits from the hands of the Lord.

When we think of the richness and fullness of the States of Iowa, Illinoi and many of their border sisters, it seem almost possible for them alone to supply the wants of every naked and starv ing soul on this earth

Brethren, my heart's desire is that we all give in proportion as God prospers us in support of the missionary cause, and the relief of the poor. Let those whose income is thousands be governed by the same rule as those whose income is only hundreds or fractions, think it this should be done, the cries of the poor would be stopped and the cause of

the Master would be advanced much faster. It is not merely the cry, "give, give." "He that hath pity on the poor lendeth to the Lord." Here is a chance for ye money-lenders. The Lord's bank will not break. He pays bountifully with more than double interest. Waterloo, Iowa.

A PECULIAR PEOPLE.

AY J.M. BROOKS

(TOD has a peculiar people, and pe culiar because obedient. The apostle tells us that "we ought to obey God rather than man;" and Sam uel says, "behold to obey is better than ner says, behald to de says, behald to de says and says, behald to de says a sacrifice. Obedience to the gaspel of serving all things whatsoever he has Chart in the best outward evidence of commanded, for in doing so they know Christ is the best outward evidence of being born again.

One of the most striking peculiarities of God's people is their love for the truth, "Thy word is truth," says Christ, and his people have that love and re

add to nor take from it, but believe and obey the whole truth

In being obedient to the truth their seculiarity is manifest in other things,in non-swearing, non-resistan conformity to the world, and observing the ordinances of the Lord's house The people of God are peculiar besuse they will not swear or take oaths

which is strictly forbidden by the gospel. Christ says, "but I say unto you swear not at all." Now this would seem sufficient to deter any one from swearing at all. But many who pro-fess to keep his commands fail to notice these plain declarations. Right here I wish to notice the objection generally raised to feet-washing, which is, had the apostle commanded it also then they would observe it; but is this true? Christ says, "swear not at all," and James ver ifies this, where he says, "but above all things my brethren, swear not, neith er by heaven, neither by earth, neither by any other oath." Do they observe this? The people of God do: and it does not require the com-mand of Christ with the affirmation of all the apostles to make them believe it. They take Christ at his word and swear not at all, only make a simple affirmation unaccompanied by any eath, or appeal to God whatever.

ple is manifest in their resisting not evil. or non-resistance. Christ says in the sermon on the mount, "But I say unto you that ye resist not evil," and gave us an example in the pretorium of patience, longsuffering and non-resistance indeed; for when he was smitten he would not smite again, and although reviled, he reviled not again, and his people are willing to follow him through evil as well as good report. Christ says, "leve your enemies, bless them that curse you, do good to them that hate you, and pray for these who despitefully use you," the promise is, that ye may be the children of your Father which is in heaven. Agaio, we are not left without an exam-ple; for while Christ was suffering all the pain and shame that it is possible for any enemy to inflict—while in the last agonies of death, breathing out his soul ioto the hands of the Almighty Father, he prays for the worst of enemies, "Fath er forgive them, they know not what they do." And this is a peculiar char-acteristic of his people to day.

Again, the peculiarity of God's peo

Again, the people of God adorn themelves not with gold, silver nor costly array; but in a plain and humble manner, wing they have health, comfort, and Christ uppermost in their minds, with a view of living happy here and enjoying the blies of eternity.

Again, the peculiarity of God's peo ple is manifest in the time and manner of observing the ordinances of God's house, i. e., for the Lord's Supper they have a supper and eat it at supper time; connected with the Communion and feet-washing, instituted by Christ who gave us the example, and joined them together, and which no one has a right to not asunder.

While many claim that there are but two ordinances, haptism and the Com-munion, the people of God find more than this, and take great pleasure in obhe will be with them alway, even unto the end of the world; and only fit them to say in that great day, "We are unprfitable servants, not ours, but thy will be done, O, Lord."

Burnett Station, Johnson Co., Mo.

RENT SUBJECTS BY OUR DEPARTED BROTHER GEORGE HORE

[The following was prested in the Gospel Visitor in 1864 and handed to us with the desire that we republish it. Ens.]

(These Notes were lately handed to us by hit vilving widow, a beloved sister in the Lord, and handen to give them a place in our columns, to energe them from being lost, and for the efficien-m of the church, remembering the word, "by it being dead, yet speaketh." Ens.—Gospil Visit

DEACON or minister is one and the same thing or office. Christ is called a deacon or minister of the circumsion, Rom. 15: 8.

The word DEACON can only be found five times in the (English) New Tests ment; once in the Epistle to the Philipians 1: 1, and four times in 1 Tim 3:

The word DEACON cannot be found applied to those seven brethren, or any ne of them in Acts 6, or in any place of the New Testament.

DISTRIBUTION. It is very plain to be seen from Acts 2: 45; 4: 35, 37 and 5: 2, that previous to the dispute which arose in the church, or the murmuring of the Grecians against the Hebrews (about or) in the neglect of their widows in the daily ministrations, when any money was given, it was laid at the apostles' feet, and distribution was made, as every man had need, there must have been those that made them (or it). Tables were served before the dispute (arose) as well as after the seven were chosen and installed into office.

Now upon such an important com plaint, if the apostles had to investigate the matter, it would have drawn their attention from preaching the word.

Therefore the apostle said, "Look y out among you seven men of honest re-port full of the Hely Ghost and wisdom. (of course of the first class) whom we may appoint over this business. in dispute of course in the church

Who can say aught hut what th seven brethren may have been some of the seventy disciples, whom Christ himself had appointed and sent out to preach and to heal the sick,&c. whereas Stephen one of the seven brethren chosen and installed into office in Acts 6: 6, did begin, see verse 8 of the same chapter, to preach and did great wonders and miracles among the people; kept (continued) preaching unto them with power, until he was stoned to death, see Acts 6: from verse 8 to the end of chapter7 .

Philip, another one of those seven brethren chosen in Acts 6: 6 and installed into office, went down to the city of Samaria, and preached unto them Christ; also did miracles, cast out unclean spirits, healed the palsied and lame, and baptized, &c. Acts 8: 5-7, 37, 38, 40. This same Philip is also called an Evangelist, an office next to the apostles, by Paul and his company please see Acts 21: 8

Now from the word it appears with out any contradiction, that those seven chosen by the church at Jerusalem, were at least next to the apostles in office, as can be seen by their acts, deeds, and miracles, done (performed) by them, I ay again, were called Evangelists, but have never been called deacons; no, go even one of the seven by the word.

Paul says 2 Corinth, 12: '12, "The signs of an apostle were wrought among you in all patience, in signs and won-ders, and mighty deeds." These were wrought by Paul, (who was not of the original twelve.)

ome, apostles, and

some, prophets; and some, evangelists; and

ome pastors and teachers for the perfecting of the saints, & ... Paul to the Corinthian brethren enun erating the offices in the church of Christ says: "God has set some in the church:

First, apostles; Secondarily, prophets;

Third, teachers

after that, miracles, then gifts of healing, helps, governments, diversities tongues. 1 Cor. 12: 28.

We can plainly see from the afore said scripture passages of the New Tes tament, that those seven brethren chos en by the church and set before the apostles to be installed into their offices in Acts 6: 6, (or their office) must have been remarkably different from the office of our visiting brethren or overseers of the poor, as they have ever been set spart by the church of the old Brethren

which they have again established upon the word of God in these United Str something near a century and a half ago, and has down to the present time b kept up by all the churches with few exceptions, in the manner laid down by the old brethren aforesaid agreeably to

the Gospel.

Our visiting brethren or over the poor, when put in their office, are not commanded to go and preach the Gospel, but their duty merely is, to vise sick and the poor, to have charge of the church treasury, and serve tables at the communion. It is even not required of them to rise in public meet ing, when they bear a testimony to the word preached or spoken by the speak ers (ministers of the word) in the church

The old brethren have therefore al ways done, and do yet, when a choice is made in a church, and they are set before the elders, either for speakers or visiting brethren, that is, then they are instructed in the order of the house of God, and in their duty in their several offices, and then they are received by the old brethree, and afterward by the

whole church by the band and kiss. Old teachers, when they are to be set apart for a special purpose, or to be or-dained, they are to be placed before two or three ordained elders, one of whom will lay down the duty of his office as an established, ordained minister in the church or house of God, and those that officiate lay their bands on him and pray,

and then he is also received by the whole church then present by hand and kiss, and is thus ordsined "in the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

LAYING ON OF HANDS of baptism, see Acts 8: 17; 19: 5, 6; Heb. 6: 2 Laying on of hands in ordaining or

etting upart ministers, see Acts 6: 6: 13, 3; I Tim. 4: 14 and 5: 22. Laying on of hands on the sick. Acts

28: 8; James 5: 14-16. Mark 16: 18. Luying on of hands by violence. John

8: 20. Acts 4: 3; 5: 18; 21: 27,

Laying on of hauds. A similar cirmstance in the Bible, where Moses was commanded by the Lord, saying, thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. Num. : 9, 10. The number then of the Levites were twenty-two thousand; Num. 3:39, and the number of the Israelites were six hundred and three thousand five hundred and fifty, who were commanded to lay their hands on the 22,000 Levites, which, the word says, they did The apostle Paul says thus to the according to the command of the Lord. or feast of passover. Acts 12: 4. sh Ephesians Ch. 4: 11, 12. "And he, Chapt. 8: 20. Matthew wrote his Gospel about A. It.

ON THE LORD'S SUPPER. John 13: 2, whether supper being (literally end ed) or only ready and prepared, or ed on the table before feet washing Some translators give it, supper being finished; some, supper being ended; some, supper being prepared, and some, supper being done. But I cannot find anywhere in the New Testament, that

feet-washing. Matthew writes, "Go and make ready. or prepare; and they made ready." Matt. 26: 17-19. Mark records words to the same amount. Mark 14: 12; 15: 16. Luke also Ch. 22: 8, 9, I2, 13. John says Ch. 13: 4. "He riseth from supper," (which we understand) from the pre-pared supper. As all the other three say nothing about feet-washing, so I can find nothing that the supper was served on the table before feet-washing.

Since Matthew, Mark and Luke say nothing of feet-washing, but merely mention (Matt. 36: 20) "When the evening was come, he sat down with the twelve." Mark (14: 17.) "In the evening he cometh with the twelve." Luke (22: 14,) "And when the hour was come

he sat down, and the twelve apoetles with him. But after Jesus had washed the die siples' feet he asked them, Know ye what I have done unto you? In this he had shown them by his example, be then began to command them to observe the ordinance of feet-washing. Peter did not know, what use it was for; but in giving the command and other instructions to John 13: 26, when he dipped the sop and gave it to Judes at supper. This took some time; from the time he rose from the table, and washed their feet, then seated himself again, and commanded them how to do it and observe the ordinance; and shortly before his ascension be commanded them again, "Teach them to observe all things, whatsovever I have commanded you. 28: 20. When we are commanded to do a certain thing, reason and Scripture will give us time to do it in, as every thing in the house of God was to be done in order.

Jesns says, "Ye ought to wash one another's feet." In German: ("So solit ihr auch euch untereinander die Fuesze waschen," that is,) ye shall wash feet among yourselves.

It was the custom of the patriarchs of old to wash feet always, before victuals were served on the table, as Abraham, Gen. 18: 4, 5. Lot. Ch. 19: 2 3. Bethuel, Ch. 24: 32,33. Joseph, Ch. 43: 24, 25. Some more testimonies see here after.

ONTASTING. As some think, then is no command to fast, please see Matt. 6: 16, 17. Ch. 17: 21. Acts 13: 2, 3. Ch. 14: 23. 1 Cor. 7: 5. 2 Cor. 6: 5. ON THE FIRST RESURRECTION. See Matt. 24: 31. Rev. 14: 1-5 and ch. 20 4-7. 1 Thess. 4: 15-17. 1 Cor. 15 20, 28-25, 51, 52.

"If I tarry long, that thou mayes know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 8: 15 EASTER. The festival of the godde Easter worshiped by Papans was sudays after the Jewish Pessover, and why so called is from the Saxons. But why translated or called Easter in Acts 12 4, in our English New Testament, is not known certain. Never any where else is the name Easter found in the English Bible, but always called the passover

D. 44, Mark also in 44, Luke wrote his in 55, and the Acts in 63; John his Gos pel in 97, his epistles in 66, and the Revelation in 96. Died about 119, aged 92

Any brother or brethren wishing to have any order changed in the church as a matter of course he or they should find and show by the word, that the orsupper was served on the table before der heretofore (observed) kept up by the churches was not in accordance with the word.

The general council meetings (Angual Meetings, &c.) are not instituted by the spoetles, see Acts 15, for debating (or discussing) meetings, but to bring things in a union of spirit and of soul according to the word of God.

Christ said to Simon the Pharisee. when seated at the served table in the Pharisee's house, "Thou gavest me no water for my feet." Now had it been the custom to set victuals on the table before feet-washing, he would not have faulted Simon as yet; Simon could have told him, it is a coming, or it will soon be here. Luke 7: 44.

Feet-washing was always practiced before the meal was put on the table. See above and examples of the patri-

The Lord Jesus sent out his disciples two by two. See Luke 10: I. James Mark 16: 8. Peter and John Acts
 1. Paul and Barnabas Acts 13: 2. The Brethren's practice in feet-wash

ing was the same. They went two by two, and one to wash and the other to wipe, each salutiog with the kiss of charity. They were sent two by two. Mark

6:7. The twelve apostles were thus sent, and so were the seventy. Mark 6: 7. ELuke 10: 1.

From the handwriting of Elder GEODOE HOKE, dec'd.

ONLY HALF OF THE WIDOW'S MITE

A gentleman called on a rich friend for some chaity. "Yes, I must give you my mite."

said the rich man. "Do you mean the 'widow's mite'?" said the gentleman.

"Certainly," was the answer "I shall be satisfied with half as much as she [gave," said his friend. "How much are you worth?"

"Seventy thousand dollars "Give me, then, your check for thirty

five thousand. That will be half as much as the widow gave; for she, you know gave her all."

People often try to shelter themselves behind the widow's mite, but her example rightly interpreted, would fill to overflowing the channels of true bracev olence.—S. S. Weekly.

Forgive your fellow man ss if you never had anything to forgive. When brethren iojure you, hope that they have made a mistake, or else feel that if they knew you better they would treat you worse. Be of such a mind toward them that you will neither give nor take offences. Be willing to lay down not only your comfort, but even your life for the hrethren. Live in the joy of others, even as saints do in heaven. Love others so as to forget your own sorrows. So shall you become a man greatly beloved.

Nothing can impair perfect friendship, because truth is the only bond of

The Brethren at Work. PUBLISHED WEEKLY

CARDINAL PRINCIPLES

BRETHREN AT WORK, Laberk, Carroll Co., 181.

LANARK, ILL., . . . AUGUST 17, 1880.

ANNUAL MEETING knives have all been sold. Ruo, Landon West has returned to his home.

(Sinking Springs, Outo)

Five persons haptized in Pipe Creek church Maryland the 8th inst. God bless them.

THE last Gospel Prencher announced that Bro. Busher had left Iowa for California.

On last page, No. 31, first column, eleventh line from top, eight years should read three

THE Brethren's papers all seem to have the we manus. We write some of ours with the

BRO. Wm. Ikenberry of Waterloo, Iowa, is appointed General Agent for the Cassel Library in the State of Jown.

READ and use your paper as the bee does the owers. It takes out the honey without destroving the flowers.

TIES to Beaver Dam, Maryland no allowed the Brethren's meeting-house for cour

DR Henry S. Tanner, who successfully tried the experiment of living forty days without eating anything, in New York, is going West,

FASHIONARE religion now takes its regu summer vacation. About fifty clergymen left New York for Europe during a single week in

BE concise. Say what you mean. Don't hide truth under too much verbiage. Use just the words necessary to express the facts you wish

The revised edition of the New Testament is expected to be ready for sale in October or No-vember. Rev. Rufus Wendall of Albany, New York, is publisher.

"BIBLE SCHOOL ECHOES" are meeting with smuch favor wherever heard from. We have the whole edition now in the office and can supcily as fast as ordered.

BRO. ASCHENBRENNER, of Vinton, Iowa, sends us "Der Bruderbete," a nicely printed pager; but as we do not understand German, we can

A MISERLY, rich old man, on being rebuled of his parsimony, replied: "True, I don't give for his parsimony, replied: "True, I don't neach; but, if you only knew how it hurts when I give anything, you would'nt wonder."
That's just what's the matter with all misers.

JOHN Bright, in his argument in the case of Bradlaugh, said that the lower classes of En-gland believe the teachings of Christianity as little as the higher classes practice them.

R. H. Miller, James Quinter, C. G. Lint and M. M. E. are in Eastern Maryland, and on Sat-urday and Sunday the 7th and 8th, did good service in Pips Creek and Monocacy churches

We notice an article in the August No. of the Visidicator clipped from Gospel Truth. Will our brother Vindicator please tell us where the sper Gospel Truth is published? We wish t place it on our exchange list if it can be had.

A Methodist paper says "The temptation to remain away from church because it is hot weather and the pastor is absent, is pretty strong these summer months, but there is prob ably no time of the year when more attends at Sunday service is so awful to the church.

principal Protestant denominations for foreign missions for the present year in Philadelphia is reported as follows: Pro-byterian, \$450,000; Congregational, \$436,000; Baptist, \$239,000; Methodist, 8140.000; Episcopalean, 878.000; otherwests \$127.000.

DRIAY follows delay. It is now understood that the Revised Translation of the New Tessment, upon which the English and Am Committees have been so long engaged, wil not be published till early in February, when it will be presented to Convocation, which holds its next meeting at that tin

Stayen Jolia A. Wood arrived in Ashland or the atternoon of the 3rd inst., and was convey ed to Dr. Roop's. Next morning she visited the Prepcher office and seems well pleased with our surroundings. She has improved very much in health, which is a fice compliment to or northern climate. She will likely remain everal weeks with us.—Goopel Prencher.

phio, Pa., died July 9th in his 94th year. He was a member of the church for more than 70 years, half of which time he served the church years, nail or water a grandson of Alex-auder Mack, Jr. For many years he was hishop of the Philadelphia church, and was held in great estern by those whom he served. Thus one by one they are passing over the riv

The "Salvation Army," a small band of men ad women who come from England within the The Salvatton army, a small hand of men and women who came from England within the past teer, have been holding forth in the open sir on an euclosed lot at the North west corner of Broad and Spring Garden street, Phila. The lenders dress in a somewhat grotesque costume. They attracted the plebeau multitude at first, hat lately the attendance has been slim, and the "salvation" enterprise does not appear to an out well. Reporters want funds to take them hack to England.

A Full report of the rejection of the com-ittee to Beaver Dam, Md., will appear next week. In that will be seen what intelerance and self-will leads to. When men lock th Brethren's meeting-house against Brethren for whom it was built, and then say they are for the "old order." we don't believe it: for our old brethren never acted that way in America Palestine, Germany or anywhere else. The as peacemakers, is not of God-has not a par-

BROTHER R. H. Miller went to the Beaver Dam church on Sunday the 8th, to announce the committee meeting there for the 10th. The efficials of that place refused to permit him so to do, having previously resolved to reject the committee. Brother Miller, however, with his characteristic pluck, made the announcement at the close of the meeting. They refused to let brother Miller preach, and to give the house for council. The committee will meet else-where, and endeavor to assist those who have not inshibed the spirit of rebell

Bno. Stein of 9th inst., says, "Had a v pleasant visit to the Miami Valley, Ohio." mrches visited are responding liberally to the Cassel Library call. Southern Ohio has a h of noble bearts and minds for Christ and hi work. God bless them all. During the last month or so about [82,000 have been raised for the Cassel Library. The work steadily pro-gresses. Considerably over a hundred stodents are curolled. We feel encouraged with these enterprise. Another student united with the

THE Progressive Christian harlesques the idea that people can be periodical Christians by suggesting that they attempt a fi gious food, guarded in a wicked city by a band of rofflans the same as Dr. Tanner was by phy-

THERE is a sermon in this peragraph taker from The Corrected, a Reformed Enisconal re-

"We hear much of the danger of the Church of Christ! Well, if there is danger, it comes not in the line of the assaults of infidelity, but in the failure of its professed members to live a Christian life. One inconsistent Christian works greater barm than a thousand Ingersolls. And yet he only proves the truth of the doe trine which his life denies!
"'The foundation of God standeth sure!""

Ir is to be regretted that aspirit of retaliati metimes manifests itself in writing and speak g. To give publicity to difficulties in ham ag. As give peakerty to dimenthes in ham-lives or in churches, is certainly not the kind of food for humble hearts, nor the power of God muto salvation. Neither does it become any child of fed to administer measurem medicine just because he has the power. If the medicine is poisonous to us, we certainly should love on as possocials to us, we certainly should love our hydrother officiently not by give him the peison. If ne has injured us we should not injure him because we cam. This is not the spirit of Jeust. But still those who give poison should not murmur if they have to drink to the dregs of the cup they have filled.

THE Society of Friends in England has of late abandoned something of its serious acter, and has created a wholesome discu actor, and has created a wholesome discussion among its members by the introduction of sing-ing in some of its general meetings. The mac-tice was both attacked and defended at the recent London yearly meeting, and although to the expressed view that silent meditation and animated preaching were sufficient to se cure the operation of the Holy Spirit, there were still to be found meny who strenuously supported their belief in the power of songs of

THE committee to Wayneshoro church, Pa. after three days hard work, completed its l by noon Saturday the 7th. They were so hurried that they had not time to pertake of re-freshments at noon, but had to leave at once

for Pipe Creek church, Md., hence had to fest a little. Their labors at W. were ardnous; and though some may feel that the decision is not sufficiently favorable to them, we hope that they will learn to be submissive, and labor for the upbuilding of our holy Christianity. Love with all of its manufestations will snow whether we be of Christ or not. The Lord help the brethren of Antietam church to work in love for they are otherwise a highly favored people.

THE Christian at Work discusses the subject It would limit the legal grounds to adultery and desertion; beyond that it would grant a mere legal separation, keeping the doors of marriage closed and barred, while the pros-pret of heing obliged to may alimony would exercise a restraining and conservative inflaonce. If parties knew that neither a new husband or a new wife were to be geined by separation, but only peace of mind, they would in many cases endeavor to attain this peace by the exercise of reason, patience and forbearance without separation, and where separation must take place it would not be followed by some other hasty and unbappy marriage

WE are pained to chronicle the death of sixter Mary A. Long, Aug. 14th, aged 35 years, 2 months and 11 days. She was a member of the Lanark church, a daughter of Appa and Dr S M. Rby, and born in Huntingdon Co. Pn., June 3rd, 1845. When ten years old, the fam-ily moved to Mt. Carroll where she received her education in the Saminary. Was baptized in the Hickory Grove church in midwinter at the age of seventoen, and remained "faithful until death." In 1865 the family moved to Iowa where she faught several terms of school, and in Waterloo, December 5th, 1867, was naited in marriage with brother Geo. Long. After three years in Greene, Iows, and four years ago, the family moved to Lanark Sister Long leaves a loving husband, six small chil-dren,—the oldest eleven, the youngest not quite a year old, a kind father, a stepmother, two brothers, two sisters, and a large circle of other relatives and friends to mourn their loss. The corpse of our sister was interred in the Charry Grove cometery and the funeral nermon preached by Bro. Henry Martin, assisted by Bro. Moore, to a very large and sympathizing audi-ence, from Rev. 14: 12, 13.

RIGHTS OF ECCLESIASTICAL TRI-BUNALS.

MANY of our deliberative assembles are occlesisation bodies, and it is important o know how much respect will be paid to their decisions by the civil courts

A church became divided, and such party mimed to be the church, and therefore entitled to the church property. The case was tal into the civil courte, and finally on appeal, to the U. S. Supreme Court, which held the case under advisement for one year, and then re-versed the decision of the State Court, because it conflicted with the decision of the highest ecclesiastical court that had acted upon the case. The Supreme Court, in rendering its decision, laid down the broad principle that, when a local church is but a part of a larger and more general organization or de-nomination, the court will accept the decision of the highest ecclesisation tribunal to which the case has been carried within that general shurch organization as final, and will not inquire into the justice or injustice of its decree as between the parties before it. The officers, the ministers, the members of the church body, which the highest judiciary of the denomin tion recognizes, the court will racognize. Whom that body expels or cuts off, the court will hold to be no longer members of that church. Robert's Rules of Order, pp. 176, 177.

COMMITTEE WORK.

WHETHER committees sont by A. M. are beneficial, is sometimes questioned. If is easy to raise a question, but to answer it wisely is more deficult. Then, too, to stand at a distance and criticise and question may seem pleasant to the critic, but to come down to practical work-to divest one's self of all superfluity and enter into the labor, giving a better pattern for all, will bring out just what is in the man

We conclude that committees that up stand business methods and the law of God, can do great good in restoring peace to troubled churches. Congregations that have been unhappy for years on account of some descring to buve their own way, may be given prace by aid of committees when all other helps have failed. Properly qualified committees will seek the

licts in a case, and decide according to the evidence. It is not necessary for the prosecution to give reasons and opinions, but to produce the evidence. Statements are not in order, but proof. Charges require proof; statements ere single recitals of facts. It is very wrong to ask n men to make a statement, and then try him on that. If he is to be tried, let a charge b preferred and the proof with it, and then the accused can make his defense. Nor should any one he convicted on hearsay. A witness should not state what he heard others say. Let a strict watch be kept, lest somebody he condemned or "hearing testimony." Then be eure that you

have two or three witnesses on every point. Another point which we wish to notice is, not charges and specifications should be brief Arguments and conclusions are not needed by those who make charges. The committee needsonly the fects; they will draw the proper conclusions. But how anxions some me lest the committee will overlook some facts! Be not alarmed; committees generally have eyer, cars and mouths too, hence can see nd hear and understand as well as other man. It is to be regretted when men's infirmities are made the marks of envy and jealousy. To

hunt up a man's weaknesses—his infirmities, things which Christ can be touched with and look upon us in mercy, should not be made the subjects of complains. We all have infirmities and if those of one person must be brought into judgment, then those of all others must come uo. What a meas we would haze! Let care he taken that all complaints are just, and are presented in order to sare the erring, not to destroy. But when old dead hones are rerected and dragged up and down through the congregation until a committee comes and reinters them, it is a sad state of affairs. God is not pleased with such resurrections

Committees usually have need of great patience and wisdom. God will bless them when they know no man after the flesh. But what a mass of spite and surmisings, and jeslousies, and misgivings they must encounter sometimes.

THE HELM OF OUR LIFE

AMES says if we do not offend in word w are perfect. Paul teaches us to "go ou to action." If we then may attain this by not offending in word, the subject is worthy of our most serious consideration.

The first thought we get from what James that what is in our nature is more easily and readily manifested by the means used to communicate our ideas than in any other way The second thought is that we are made like

ast we communicate. James illustrates this by eaying that as a borse is governed by a bit n great ship by a very small helm, so we are by what we say. Paul teaches this same prin ciple when he says, "Evil communications cor-rupt good manners." Po express it differently: we would say, those who use had words are by that act led to be had characters" "It sotteth on fire the whole course of nature."

But asks one is it worse to speak evil than to think it? It certainly is. Why? Are we not to give an account of our thoughts as well as our deeds? Yes, but when we speak evil we must think evil too. The mind must conceive a thought before the tongue or pen can express use when we speak evil, we commit the double him of first entertaining the thought and record, of communicating it.

Had we better say nothing, then, since we e so likely to say that which we should not? Ob, no; we chould be 'lively stones," not dead ones, in the Lord's house. We must be segressive. Christ says if we are not for him we are ugainst him. Just as little use as a horse or ship that could not be moved, so little are we we will express nothing. Imagine the feelings of a man with a lot of horses or ships that he did not dare allow to move for fear they would go in a wrong direction! Then think of now indigmently we must appear to Christ

James further says, no fountain sends forth sweet mater and hitter at the same time and This illustrates that no true heart can send forth blessings and cursings for the same object. Nevertheless we must be workers in the vineyard. No idlers are wanted there. We must use the talent given, entrusted, to us, and not bury it to guard against making a misuse To those who know to do right and do it not to them it is sin. "The wages of sin is

There are people who get praise for being considerate that do not deserve it. Here and there are pointed out to us young and old as examples of virtue and nisty whose only marit is, they do nothing and are nothing. They do no more for society, for the church or for the world than the gate posts of Jerusalem. Like drones among been, they are nothing but stupid dolts feeding on what the working memb gather. Yet they are looked upon by some as nonuments of picty! but as they are neither cold nor hot Christ will spew them out of his mouth.

As the helm guides the ship, the hit, the horse so the tongue guides the life of man; and as the tielm may direct the ship against rocks and breskers where it will be dashed to pieces, in steed of into the harbor where it will be pro tected from storm and danger; and as the bit of the horse may guide him over the brink of a prec ipice into destruction, so it is with our words they may guide us into heavenly places in Christ Jesus, or they may guide us into the next of the scornful, the way of the ungodly

Our motto should ever be to tell the truth, the whole truth, and nothing but the truth. It this were closely observed it would eliminate from us the sinful and despicable habit of "coloring" the truth to make it sound better. It would cause us to abstain from saving every time we got a little weary, "I am almost tir ions to their children when they have been linear of the expressions to which we refer, we give but one example. Frequently have we

to his Sunday. Prayer Meeting or Parlor words: but what he oses on the wood pile, in the w thop and field, and when in the presence of his wife and children only. We believe it is safe to say that any one who is always gentle, pure and chaste in his conversation is a good man So, old and young whose manners are corrupted permit-us to point you to your evil communi permit-us to point you to your evil communi-cations as the source of your ungodly conduct. Remember words have pierced more bearts and left them bleeding than all the arrows, hayo-nete, swords and bullets in the world.

THE STEIN AND RAY DEBATE.

AST week we published the closing speech of the Stein and Ray Debate, which has been in progress considerable over a year. It has been a long siege for both the dehaters and nationt readers, and we trust-in fact we know that it has not been without its fruits for able delate ever held by our Brethren. Mr. Ray is a man of acknowledged ability among the Bantute of the South-west: has engage in not less than thirty discussions, having met some of the ablest debaters in the United States, and therefore went into this dehate with all the experience that any man could possibly desire. If he has failed it was not for the want of experience; it was not for the want of time to prepare himself for the work, for he has

heen a constant reader all his life, and has spent many years producing books of rare ability. The entire field of research was familian to him, especially the historical. Bro. Stein is yet a young man, and h

the Baptist may call a "royal line of descent," having been ordained to the Baptist minister fields for they are white already to harvest. by the noted Dr. Jecter of the East. He served the Baptist church as a minister of ability for several years, during which time he applied himself to study with much intensity. His rescarches into the autiquities of the church revealed to him the painful fact that the Baptist churches of modern times, had depart ed from the order of worship and practice held secred by the sucient Christians. He took the pains to examine every department of their claims, and the further he extended his research es the more be became convinced that the Bap tist church was not the true church of J He then examined the faith and practice of the Brethree, comparing each item with the Scriptures, and then united with our peo ple. His leaving the Baptists made a cons able stir smong the people in south-west Mis ale finally uniting with the church. Soon after leaving the Baptist church he attempted to give the reasons for his change through some of the Buptist papers, but not one of them would allow him space, nor would they attempt to grapple with the questions he presented to In the course of a few years he was drawn into an oral discussion with Mr. Ray. which was held at Newtonia, Mo., and last several days. During that discussion Mr. Ray challenged Bro. Stein for a written discussion

through representative papers of each church Bro. Stein accepted the challenge, for it wa ust the thing that he wanted, as it would en able him to get his arguments before thousands of the Baptist readers of the South and West Mr. Ray afterwards attempted to back out

but he was held to the challenge with a firm grasp, and finally entered into it. We need not say to our resders th

orties have done their best, for the character of the discussion shows that an impant amount of lahor has been performed, and that party has used the best argument that he could command. It is, however, to be regretted that Mr. Ray did not use that mildess that should characterize Christian debat

many of our readers to become better posted re" (form us at once. Send as many subscribers as ing the defense of our doctrine and practice. and place in their possession a wast amount information which may be used on other simi occasions. No debate over held by the Brethree has been so extensively read. It was publish in three weeklies, each having a large circle of readers. Through the Flag, Mr. Ray's paper. the dehate has been extensively read by the Baptists throughout nearly all parts of the United States, and in the future we may look for some of the feaths of it. The good seed sown by Bro. Stein will have its effects

HARVEST MEETING.

BUT a few weeks ago the fields were war D with the golden grain, awaiting the thrust of the reaper's suckle. Laborers wen rth and toiled faithfuly and enruestly until all the grain was gothered in. The husband man is reasing the reward of his labors, his gas pers are filled and he feels rejeiced. God has blessed the land with a bountiful harvest, thus supplying us with the things necessary for susteining of our carthly hodies. All over the land people meet to engage in thanksgiving and praise to Him who has so kindly provided God in his way of supplying, has in for my reased some a hundred, some uxty and some thirty fold, thus blessing us with a surplus Why thir? God evidently had a purpose in iew, for He never works for naught. The His word we read thus, "The barvest truly is great hat the laborers are few, pray we therefore the Lord of the harvest that he may send forth la-borers into his vineyard." He here speaks of a spiritual harrest, which is always ripening, for He says, "Lift up your eyes and behold the

He commands "Go and teach all nations." Who are to go forth? The command is to who are not ministers can aid those who are. God in blessing us so bountifully, has therefore Supplied the means Himself. Here is a grand thought, that God in commanding the good takinghi, that die die noomseling bles accomplishment of earth severit, were being a complishing of earth and the spreading of the "girld Hingsfelf good light head that the severity is caused in Section 1. The severity is caused in Section 1. The severity is caused in Section 1. The severity is caused in Section 2. The section 1. The severity is caused in Section 2. The sec accomplishment of a certain work, salways supplies the means. We are to apply these means

lims on grid a 10th were," "I can ultrast tord of the charge of the char

possible, giving usme, post office, county and State of each, fully and distinctly. The money will not be wanted until the hooks are about ready to be shipped. Address J. W. Stein, P. O. Bos, No. 241, Mt. Morris, Ogle Co., Ill.

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Ww did think Bro. R. H. Miller had converte ed Bro. H. B. Brumhsugh on the "covering" question, but now Bro. H. B. B. says that Bro M. and he have had a talk and Bro. M. agrees that he was and is right. Wa thought all the ime that Bro. M. was right, but we never on suspected that he was tracking what Bro. H. B. B. had expressed on the subject. If words get so flexible in the hands of men who study Greek, we think the less we have of it the bet-

FROM OUR EXCHANGES. SHALL WE VENTURE

BY S N. HASKELL

THE work of the Lord is progressive. It ex-plores new fields, plants the cross of Christ in regions of darkness, and scatters the rays of truth and light in those places where before truth and light in those process they were unacquainted with the truth. The cause of God is a lattle and a march, .It gains new victories and carrier the bannes of truth into the ranks of the enemy. Formality takes and examing. "We will go up into the ranks of the ensury. Formality teles, tike vie in the old reasoning. "We will go up faithet than we can see us will do nothing but what we can do without any great startifies or effect." Like the tou spins who brought lanks are vil report, while it may be they will be knowledge the land is good, and Bowing with units and honey, unbelied will have in it a consideration for a doubt. "Novertheless, the price substration for a doubt." Novertheless, the price. cities are walled and very great." It looks upon the difficulties by the way; and as a result of these expressions of difficulties, reasonings, and these expressions of difficulties, reaconings, and questionings, doubts in the minds of others haved like the swarms of files in Pharcat's house. A murmuring is gotten up, and Israel falls because of their unbelief. "We be not mus necause of their unbelof. "We be not able to go up against the people," ories unbe-lief." "for they are stronger than we." The voice of faith, and what many call venture, like Calch says, "Let us go up and at once and pes-

Hushands, love your wives. Wives, submit you salves unto your own husbands. Children, obe your parame. Fathers, provide not your children wrath but bring them up in the nerture and a sensition of the Lord. Sevenats, be obedient than that are your masters.—PAUL.

THE WORLD AS I FIND IT They say the world's a weary place,

Where pleasures pass like breath on glass
And only wose abide.

And only wose abide.
It may be so—I can not know—
Yet this I dare to say,
My lot has had more gird than sad,
And so it has to-day.

They say that love's a croel jest. They tell of woman's wiles hat posson dips in posting lips And death in dimples smiles.

and penson caps in positing lips,
And death in dimplea smiles,
may be so—Less not know—
Yet sure of this Lam,
ne heart is found above the ground,
Whose love is not a sham.

They say that life's a bitter curse— That hearts are made to ache, That just and song are gravely wrong,

And bealth a vast mistake. It may be so—I can not know—

ut let them talk their fill like my life and love my wife, And mean to do so still.

LEFT NOTHING TO HIS FAMILY

HOW often is this said of a man who di n owning no property! How often in their ignorance are good men saddened by the thought that, having no money to bestow, they can be queath nothing to their children. But every child is an heir, and his inheritance is indefeasible. First of all are his memories of indefeasible. First of all are his memories of his parents and home. Ah! if men and women could dictate to their lawyers on paper or parebreset what memories they shall leave be-hied them, how differently would the record d, in so many cases! But memory is a record not open to amendment, nor subject to chiter-ation by another's will. We shell be remem-bered chiefly for what we are—happy if there en one who will think of what w or tried to be. Every day therefore, adds to the one of our children and friends, in their memories of us. How inadequately does money represent one, when compared with one's self!

The trite truth that it is not what a man has. but what he is, that measures him, never seem less trita than when one thinks what he will be to his friends when he has been ten years

And so a man who has no property to devise. should not be unhappy. "I give and bequeat to my dearly-beloved wife a good name." Isn' that a good start to a last will? If a man car that a good start to e last will? If a man can bouestly and proudly write that, and then dis-second to possessions that are expressed in fig-ures, so much the better. But there is the best authority for giving the preference to the in-tangible bequest. And if in his immost soul the father feels that among the uncommerated legacies each dear one left behind will have a memory of him as kind, loving, bender and true how do see to this better the solution. true, how dare he think that he shall die noor? ne are treasures that no heirs quarrel over, and that require no probate outside of the heart. They are veritably "laid up in beaven." Why do the errors of the old spiritual materialists still keep men looking beyond the stars as the place where "their possessions he?"—Sel.

HOME TALK.

GOOD many men and women covet, and A perhaps have, the reputation of heing "charming convereationelists," who mayor ap-pear in that role in their own homes. There their talk is confined to humdrom topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellects, or settle their nerves to fit them for amiability in public Yet aside from the pleasure which cheerful and worthy conversation diffuses over a home oir-cle, its educative force can hardly be over-anti-The bright and interesting cirls, who surprise and delight you with their ready fund of information quite outside of the conventional topics, and the "well posted" hoys, who know much more than books could have tought them will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their hest mental and social gifts for outside friends.

Show us a father who saves his new stories or jokes to delight the family circle after appor justs to disright the leasily carrie after app. [0]000000, is stimulated and established. It is per—who has an ope out for more fines of worth while, if the four was rethinking of has travel, discovery, sedmen, literature, and or reli- introded into our interpret and begin his work given with which to stimulate conversation and of policy our teater grapes of glood-will, of home—who talks with the little charge about greathness, and of delity there, to blink how their studies and plays, and the other ones just the sainch his. There are three sage [7] and their studies and plays, and the other ones just the sainch his. There are three sage [7] and their studies and plays, and the other ones just the sainch his. There are three sage [7] and their studies and sainch has the sainch has the sainch his three are three sage [7] and the sainch has the sainch ha

about their duties, ambitions and labors,-wh esps before his daughter an ideal of a gentle man who treate ladies with sincerity, reverence in a separate package from the rest of his knowledge, strictly for their use, and we'll show you a rare man, we are afraid. It a home is to be something more than a hearding house, a more convenience or social necessity, it ought to draw out the best 'gills of each immate into the fund of common sojoyment and mutual ministrations.—Golden Rule.

NIGHT LIFE OF YOUNG MEN.

ONE night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More d crime are committed in one night than in all the days of the week. This is more am phatically true of the city than of the country. The street lamps, like o file of soldiers, with a torch in hand, stretch away in long lines on either sidewalk; the gay-colored transparent are shlare with attractions; the saloon and billiard balls are brilliantly illuminated; the gay company begin to gather to the haunt and houses of pleasure; the gambling dens are sfiame with palatial spleador; the theatres are anime with paintain appeared; the instances are open; the mills of destruction are grinding health, honor, happiness, hope out of thous-ands of lives. The city under the gaulight is not the same as under God's aunlight. The allurements and perils end footfalls of night are a hundred fold deeper and darker and more etroctive. Night life in our cities is a dark problem, whose depth and abysees and whirlmake us start back with horror. All

night long tears are falling, blood is streaming. Young men, tell me h ow and where y spend your evenings, and I will write out the art of your character and final destiny, with obart of your character and final distiny, with blanks to insert your names. It seems to me an appropriate text would be, "Watchman, what of the night?" Policeman pacing thy hest, shat of the night? What are the young men [of [the city doing at night? Where do they spend their remaings? Who are their as-seciates? What are their habits? Where do they go in, and what time do you see them come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it he to their credit? Make a record of the nights of one Put in the norming paper the names of all the young men, their habits, and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not

dare to go to their places of husiness; some would return home at night; some would leave the city; some would commit suicide. Reme ong men, that in the retina of the all ing Eye there is nothing bid but shall be revealed on the last day -Er

THE LITTLE FAMILY FOXES.

ONE of the most malignant of the family foxes is discourtesy, and he creeps int useholds where one would not suppose it ible for him to find even momentary hospi tality. People who are ordinarily polite, well bred and genial, are sometimes guilty of rudeness in manner and speech and action at home of which they would be ashamed in society Parents are heaty or fretful in their way of idressing or reproving children, and children forcet the respect and honor due to parents. A great deal of unhappiness overcloads hom which might be as bright as the morning, but for this wretched habit of brusqueness and incivility, which fastens on some poor unfortu-nate victims like a second nature. It has different phases, to be sure. When paps indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable, and previet, it is intimated that she is nervous. When aunt Kitty or sister Sonby are short and enganish, if is excused because they were up last night at a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering importinently and frowning blackly. A little aven leaveneth the whole lump, and it is rious to observe how rapidly and certainly this oril infection spreads. "Quiet people have quiet children," said a plain woman to me the other dwy; and she was right. Persons who are in-variably polite to each other in the presence of s and daughters, do not often have t

check the latter in a thoughtless or improper

manner of speaking; for courtesy, as well as its opposite, is atmospheric and education. It is worth while, if the fox we are thinking of has

which have never failed, when properly used, to utterly rout and destroy the subtle foe. names are patience, perseverance and prayer. If you feel that your family has fallen into the ustom of being cross and unmanuerly, pray Sest to have your heart, and temper sweetened. then meet angularity and crooke duesa with it vincible patience, and be not discouraged in setting a good example.—Christian at Work

ANNOUNCEMENTS.

LOVE-FEASTS-

Avo .- 27, at Blue Ridge Church. Piatt county, 29, at Red Bank, Armstrong Co., Pa. at 2 P.M.

SEFT.—S, and 4. Platte Valley church, Butle county, Neb., at the house of J. Klarer. 4th, Silver Creek church, Kan. 10th, Limestone church, Jeweil Co., Kan.

11, and 12, at Mill Creek church, Adams 14, and 15, Araeld's Grove, Ill., at 1 P. M

16th and 17th at the residence of J. P. Hays, 5 miles north-west of Greencaste, Jasper county, lows. 17, and 18, Deep Hiver church, Iows, 86

6 A. M. 18, Silver Creek church, Cowley Co., Kan 21, Tippecance church, Ind., at 4 P. 22, and 23, Iowa River church, Is. at 1 P. M

4. Libertyvillo church, Jefferson Co., Ios 26, in the Beatrice Church, Gage count Neb. at the house of Noah Brubaker, miles south-east of Beatrice at 2 P. M.

Ocr.-s, Log Creek, Caldwell county, Mo. at the house of J. E. Besserman. 9, Newton Grove church, Mich., at 5 P. M. 15, Monticello church, Ind., at 4 P. M.

The brethren of the Nishua Valley church Fremont Co., Iows, will hold their commun meeting on the 18th and 19th of September Place of meeting at Farragut Station, on the Nebraska branch of the C. B. & Q. R. R. B. F. FLORY

The Neosha church, Kansas, six miles north The Nossha church, Kansss, six miles north-nast of Parsons, will hold ils Love-feast on the 9th and 10th of October, commencing at 2 P. M., at the home of brother O. P. Travice. W. P. Thomasson.

The brethren of the Root River congregation, Fillmore Co., Minnesots, will hold their Love-feast on the 9th of October, commencing at 10 JOSEPH OOG

The Pine Creek church, Ogle Co., Ill., will hold their Love-feast on the 25th and 26th of Sentember. C. P. SPIGLES. The members of the Bear Creek church, Ad-

ame Co., Ind., will hold their Love feast on the 25th of August, at hrother Ezra Neber's 31-niles south-east of Bern. D. Waltz. The Wades Branch church, Mismi Co., Kan as, will hold its Love-feast Sept. 16th, com-

mencing at 5 p. m. This meeting will be in a tent near brother S. Hollinger's, and will contique probably over Sunday. G. Myeas The Fairview church, Appauoose Co., Iowa rill hold its Love-feast October 16th, and 17th

Јозден Zoon commencing at 2 p. m. A communion meeting at the Frankli shareh four and one-half miles north-cost of Leon, Decatur county, Iows, Sept. 17th L. M. Kon

The hrethren of the Potato Creek church Montgomery Co., Ind., will hold their com-munion meeting Sept. 16th and 17th. MARTIN BOWER

The Bethal church, Holt Co, Mo., will hold its Love-feast September 18th, beginning at 4 o'clock, at the house of Wm. G. Andes. The Wichits church, Butler Co., Kur

will hold its Love-feast on the 16th and 17th of October, at brother Jacob Barringers, four miles south-west of Eldorado, or

The Canachurch, Elk Co., Kansas, will hold its Love-feast Octoher 9th. Meeting to com-mence on Thursday before. Brethren coming from the north will stop off at Howard; from the asst at Grenola, where they will be met addressing the undersigned at Howard, Elle Co. Kansas. J. A. Stungsaken. The Brethren of the Donald's Creek Church, Clark Co., Ohio, will hold their Love-feast on the 14th and 15th of October, to commence at 10 A. M.

The District Meeting of the North Missouri district will be held at the meeting-house in the Wakenda congregation, Ray county on the 14th of October, 1880.

The District Meeting of Sonthern Missouri, will be held Oct. 14th, with the hrethren in Jasper Co., Mo., somewhere in the vicinity of

FALLEN ASLEEP.

Round are the dead which die in the Lord. -- Ser. 14 : 15.

MARTIN-Lydia Martin was horn April 22nd ARTIN-Lydia Mattin was horn April 22nd, 1922, Died July 19th, 18cs, aped G years, mon-and 28 days. Lefe a hasband and 12 children— 10 seens and 3 days. Lefe a hasband and 12 children— 10 seens and 3 days. Here a hard to the family. Resi-dence, Frankin county, Green Township, Fu. Fusersi services by John Hunsteker, Pallip Fas-et and Peter Wolds. She was a member of the Mannocillo church, of mee's and lovely descenter, Strong in her flattle of a blessed future. Land arrowg in her tinto or a negsed riture. Passed away subdeniy—a little oror an hour between health anddeath. Text: Matt. 24: 42. By order of brother John Skope. C. H. B. AASHAW.—In the Milledgeville church, Carroll

Co., Ill., on Sist day of July, 1886. Bro. Moses Gashaw, aged, 46 years, 5 months, and 4 days, af-ter a long and tedious filmess from Consumption. ter a long and tellous illness from Consumption. Funeral services in the Milledgeville church by Bro. H. Martin and J. Hauger, to a large said up-preciative congregation of bereaved and sympa-thizing friends and neighbors. He texten a wife and two children to mourn his departure. Thus and two children to moourn his departure. Thus while death has gotten another victim, and the church on earth hereft of one of his members, we trust that the family of the referenced in heaven has been enlarged. To God and the Lord Jasus Christ be everiseting probes. Michael Mi

OUR BUDGET.

-Friends are won by those who believe in -People's intentions can only be decided by

their conduct. -- The flame of sorrow burns up some hearts, while others it purifies.

-Falsehood always endeavors to copy the mien and attitude of trath.

-Every man is hound to tolerate the act of which he himself sets the example -Truth is the foundation of all knowledge.

and the cement of all societies. -Never lend an article you have horrowed nless you have had permission to do so

-There is nothing more to be estermed than a manly firmness and decision of character. -He who has an opinion of his own, but de pends upon the opinions and tastes of others, is

-It is easy to pick holes in other people's work, but far more profitable to do better work

-We mount to heaven mostly on the roins of our cherished achemes, finding our failures

-- Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience

is genius -God will always support his own just cause

by means unknown to the wisest of his creatures-then why fret? -Success comes to those who work. Work any place will succed, in missionary fields or in

me church. -The inconsistent lives of professed Christians, are the great stumbling block over which the unbelieving world falls.

-It is estimated that over six thousand different kinds of postage stamps have been issued in the various countries of the world.

-Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it but a man's exhibiting it himself.

"By their fruits ye shall know them." This is the only sure test of detecting Christians. No other is known under the heavens. Professions will not do

-We show our faith in a bank by depos iting in it our gathered treasure. So our faith in Christ is manifested in depositing with him our heart's best affection.

-Two little boys at Whitewater, Wis., were incited to fight for the amnoument of a street crowd. The show delighted the spectators, until one of the pugilists fell dead from heart

 --William Eliwood was actually too prond
t beg and too honest to steel. He was traveling afoot in Ontario, trying in vain to get
orders for agricultural implements. Finding himself without a cent, and having enten noth-ing for two days, he laid himself in a harn and resolved toletarve to death. He was discovered, when almost dead, by a farmer who would willingly have fed him for the seking.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!

This department is designed for asking and an avering questions drawn from the Bible. In relative to the Treat, all questions about the product of the produ

Will some one please explain Revelations 2: Will some brother or sister pirase explain the RILEY STUMP

Please explain Genesis 0th Chapter and 0th wree
"And it reproted the Lord that he had made made
on the earth, and it grieved him at his heart."
WILLIAM R. GOODRICK.

Is there a beptism of the Hely Ghest?
What is the testimony of Jesus Carist, and who
has that testimony as deflaced in Rev. 19:10. Will you please explain how? "And thou (the sergent) shall bruise his (the Messiah's) heel." Gen 8:15.

Will some brother or sister please give a definit answer on Matt. 3:12 especially on the word "floor" Many Perstr. Will some one please give light on Matt 5:23-24 D, W, C. Row.

Will some brother please give an explanation of Matt. 34: 16, which reads as follows: "When ye therefore shall see the about nation of desolution, spackes of by Daulei, the prophet, atoms in the holy place. When ye credelt let him understand?" Has such taken pikes in the time that is paston? If the thin the force of the property of the thin the state of the property of the thin the state of the property of the

Will you please explain how long Noah was in uilding the ark—at what age he was when he commenced building. Also where it can be found. A. E. KINGELEY. "Let no man seek his own, but every man

s wealth."- 1 Cor. 10:24. Bro. Strin please WM. T. SMITH. Some one please explain Prov. 9: 1. "Wisdom ath builded her house, she hath hown out her of seven pillars." FRANKLIN ROYES.

PUBLIC FEMALE SPEAKING.

Please explain 1st Corinthnam, 14: 51, which reads thus: "Lat your women keep attence in the churches: for it is not permitted unto them to speak but they are commanded to be under observed ence as also saith the law."

In the days of the apostles the women were not educated as the men were; they were considered as subordinate to mea in all respects and not competent to serve in churches. They may have been more pathetic or excitable then the men, and more so than now, and consquently disorder may have arisen amongst them, perhaps so our Methodist friends and others have in their camp-meeting revivals And this was not right, "For God is not the author of confusion, but of peace, as in all thurches of the saints." But in these days the women being co-ordinate with men in edu-cation and very often far their superiore in the talent, we believe in the woman's right to take part in worship, but let her be covered. part in worship, but let her be covered. "But every woman that prayeth or prophesicth with her head uncovered dishonoreth her head."—1 Cor. 11: 5. "Let your women keep silence in the churches," now the idea is here: when in church council, where church business is being done, let the women keep silence and the mer do the work and the women submit to the men's wishes. This will be submitting to the hushands. "Wives, submit yoursolves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands." We doubt the correctness of the idea of domestic submissiveness and sarvi-

If I am wrong will some kind brother or sis A. Mow. ter please correct me?

IT PROVED TOO LITTLE.

THANKS for your "suggestions" in No. 29 of B. 47 W. 4-1 B. A. W. to my request, but it proved too little. I wrote through the paper to reach just such kind bruthers as you, who are willing to help use. I would have preferred to have our individual correspondence private, lest some thinks with the became conscious but.

individual correspondence private, lest some may think we wish to become conspicuous, but as your suggestion came through the paper, tourtesy and propriety seem to say 1 should reply through the same medium.

note be the cutward asforming of plating the position of it. Ren. 1: 20.
Double mode, when supplies to feet-weaking, hard and of average flepth, or of parting or fleet, and or To millions is the quagarier of position, by the Betherm, means that one varkes and approach to the bent, reres but to Jesus it was deficiency or of the bent and the parties of the parties o

whether he washes and wipes the feet of only Each brother who washes at al may wash and wipe the feet of two, three and even more, and still it is called single mode, and thus my assertion that, "The single mode may be practiced and not half the members chey the

mmand, "to work."

But we are not discussing mode—the ques tion is, Can we obey by simply baving our feet washed, and we ourselves neither wash nor wipe the feet of another?

As to your second spreat more pleasant for me not to criticise, but you say the Master gave to the first one "the example which be afterward repeated eleven time to give the same example practically to each. s is virtually saying he gave twelve exam . Your own words "repeated eleven times and "imagining that each one might have been in a separate room." drives me to this conclu-

In Lake 22: 31, 32, we read, "And the Lore said, Simon, Simon, behold Satan hatb desired to have you, (plural—all of you) that he may saft you (all) as wheat; hut I have prayed for

thee (singular) (Simon alone) that thy faith fail not; and when thou (Simon) art converted, strengthen thy brothren (all). In John 13:15, the Master says, "I have given you (plural—all) an (one) example" (not twelve). But, brother V., I hope that neither you, I, nor any other brother would contend for the ex-

ample alone without the command. I believe that you and I both agree to the position I took in my former article, viz: that every time before we commune "exch member should wash —each should wipe,—each should be washed." But if any brother can show how I can do my duty by simply having my feet washed and wiped and I myself neither wash nor wipe the feet of another, as many brethren do, and as I have often done, that is the brother I want to hear from J. D. HAUGHTELIN. Panora, Iowa

A RESPONSE

OUR bearts were made to burn within When we cast our eyes upon page 4, No. 24, and page 5, No. 27 of the B. ar W., that some of our editorial brethren had, as well as others expressed the opinion that too much is being blished on dress and that to make the als white cap worn by our sisters a special religious covering, is abusing it. What do you mean, heloved brethren, when you argue thus? Do you believe in the principles of plainness of dress and of uniformity which, when observed in the spirit of our Master, will make better men and women? If you do why do you take exceptions to those that feel it their duty to urge the doctrine of modest apparel and the plain white cap for a covering. If you believe in plainness of dress and think that the cap in plainness of dress and think that the cap will do for a covering, why do you raise your voices againstit? It makes me feel sad when we hear our dear brethren speak and write about the established principles of the Church on dress as not being consistent with God's holy Word, and also object to the can because it is set forth as a religious covering. Paul has very reasonably and plainly said that men should be uncovered white they pray and man covered, and he has also given us the rea son why this covering and uncovering should be observed, and the reason why the cap is chosen for a covering is because it is in harmo ny with the divine Word. "Be not conformed to this world." Again, because it fills all the that the woman has renounced all the fashions of the world, and it beautifully represents the power of God over the woman. Dear brethren, do you know on what side you are casting your influence when you miss your voices against those divine principles; the practical things of God for man? Do not throw your sympathy on the side of the vain fushions where there is no tability, no spirit of abasement and holi We shall ever be found on the side of true prin parture from any principle of divine revelation The church is the only place on the side of th parture from any principle of divine revelation.
The church is the only place on this side of the
grave designed for the rich and poor to meet
together in equal prostration before God, therefore it certainty should always be kept plain and humble. May we as brethren and sisters be all of one mind and bave all things commou, and may the richest dress he that worm on the soul, the adornments that will not per ish and that all men most admire. The in spired writer tells us that our adorning should not be the outward adorning of plaining the hair and of wearing of gold, or of putting on o

trns follower of Christ. Let us be strong in the Lord and in the power of his might. Pos on the whole armor of God that ye may be able to stand against the wiles of the devil. Let us pray for those that are indifferent that we may be all of one mind, live in peace, and the God of love and peace shall be with you. MARY C. NORMAN.

JESUS ONLY

To Sister Emily R. Stiffer, of Hollidays burg A DELIGHTFUL letter is yours of June A 17th., but my sufferings are too severe to reply save in painful enotches. You seem to be balancing as a matter of me

ment whether or no you shall contribute to a certain periodical. Give it a trial, You will You will scon learn whether the Cross will take. That symbol will not fit all religious enterprises, even in the Brotherhood. If your contribu-tions are saturated with the Life which made Jesus such an anomaly, and which is contrasted with the world as midday with midnight, you with the world as middly with mannings, you will soon have it settled where you can do most for your Redeemer. Withholding pearls from the hoofs and teeth of swine and dogs is an in-junction as imperitive to-day as eighteen conturies ago. Let Propress be your watchword but accept no lower standard than "God man ifest in the flesh." Conservation and Progresion, if rightly understood, are synomyms. human organization attains its highest capacity and hearty in the conservation of all its vita orcus. So with the Body mystical. Cousen vation that excludes any principle, or element, or fact embodied in Emmanuel, dwarfs the out-come of the inner life. Colleges and Sabbath-schools are two mighty auxileries of evangelism, and to oppose them on the ground of their cesential contrariety to the principles of the New Testament, is practically to quench the Spirit in His corporate working, and fetter the hands and feet of Jesus. Because grain is distilled into the beverage of hell, is no reason for tilled into the beverage of near, is no reason for discording husbandry. That mind has been educated into enmity to God, and into more skillful agency for the devil, counts nothing against its highest and widest culture for noagainst its highest and widest culture for no-bler ends. Give us Colleges from Dan to Besr-sheba, and let all their officers he baptized with the Holy Ghost, and Christ be President-in-chief. Under the superintendence of men like brother Stein, Religion will lose nothing, but gain incalculably, by collegiate training. Igno rance and piety are not synonymus, seither are classical learning and reprobation. Science and philosophy can unfold no truth, soar to me height, reach no depth, not garnered up in Deity Incornate. Col. 2:3. The trouble of the church is not too much education, but too little godliness. Jesus Christ sanctifies the Alphabet and the Multiplication Table, and these two are the substrata of all wisdom. Jesus is Alpha and Omega, the One and the Cipher, including all between the extremes. All the marvels and mysteries and wisdoms in mind and matter are mysteries and wisdoms in mind and matter are but expressions of Divine thought. To find it and feel it, and live it, is eminently Christian. Here colleges have their province, and it is one worthy of God. The Universe is God's Seminary, and I challenge the production of a sin-gle truth found in the Bible without a scientific gie trans normal in the control of t sciences, and the germ of all principles and laws and phenomena that lie in all words and ms. What a commentary on the Bible is ened in the laws of light. Jesus is "the true atoms. openes in the laws of light. Jesus is "the true Light." God is light and in Him is no dark uses at all." We are to be "children of light," having "on the armor of light," walking in the light as He is in the light." Here is work for literary institutions and freeide ecaniuaries. Christ enjoins, "learn of Me." He carries the key to the mysteries of nature no less than of grace. The church has yet to learn that a knowledge is sin but the knowledge of sin. T open the volume of nature at the feat of th Godman, is to be instructed in the sciences on to salvation. Five years I pored over the Bible of science before I discovered those character istics of a "root out of dry ground" which makes it a parable of Jesus and His elect.—Is.

53: 2. The knowledge is a life-study. Nature
is God's preface to Revelation, and a grand ex
positor of it. Rom. 1: 20.

To millions it is the quagmire of p.rdition.

live in the bonds of peace, and above sell things, Unsanctified education is a curse; so is unsanc let us have that love that will characterize a tified ignorance. But "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Conservatism is one-sided and self-destructive if it includes not in its ideal and effort what is treasured and offered in Jesus. Progress also may be no more than a name—a mark of rottenness and stench. Not all is conservative that bears the title. Not all is upward and God-configthe title. Not all is upward and too-coung-uring that wears the new appellation. But in Christ Jesus the terms are interchangeable. This is the only solid platform of union. This conservation that would multilate Emmanuel needs emendation and supplement. The prog-tiful application into presenting outbooks. ress that developes into excrescences, out-crop ress that developes into excrescences, out-rep-pings of morbid vital setion, requires amouta-tion and extermination. Jesus is the Fountsian of life, and the type of all christian externel-ization. Heresy in this fundamental principle is the demolition of the cornerstone of the christian system and individual sanctification. "Looking unto Jesus the author and finisher of faith" has a tremendous signification. Our printfaith has a tremendous signification. Our print-ing presses have no explicit large enough to hold or express the meaning. Anything that runs counter to the Incarnation and the Cross be-gins and ends in the Sleah, no matter by what name it is sought to be hallowed. My reasons for not contributing to the Pro-

ressive are several. I am often urged to write ut am restrained by necessity. I do not get it regularly-only a stray No. now and then. But a sample generally s. ows the quality of the whole piece. The paper is not roomy enough for me. My conservation is not theirs, nor je my progress theirs. So the door is shut by a mean progress, and I write conservation and conservation, and in both I mean Jesus only, and this is too galling for my liberty that comms not out of crucifixion. And so I am misappre-hended by many on both sides, and subjected to a cross bre which so far as principle goss, is no more than powder and smoke and smell.

Many are unly, threatening slug comes tearing and crashing along, but coming from devilpointed howitzers they rattle against my shield without scouring my skin. To bacco-tota mammon-worshippers, belly-defers, missionary-haters, and lust-indulgers make me their target. But I have such unswervering confidence I bave hit the true idea of life by taking Emmanuel as the source and sun of it all, that I ork on hopefully though psinfully and sadly believing that a higher day awaits the Broth od in the conceptions and exemplications of a higher Ideal. It is simply impossible for of a higher ideal. It is simply impossible for me to keep the cross ont of my articles. It is my "hoast" as much as a "free restrain" is the boast of brother H. R. Holsinger. I need it every moment, see no other way of progress or salvation and am constrained to present it to others in all the heighte and deaths of its qificance. This offends many, but to this I am onecase. This one old many, but to this I am wedded, and this must be my theme so long as I can hold my peo. To have the mind of Christ to enshrine the Holy Ghost as the regulator of all the mirative of life, enterior and expressed, is the hasis and fact of all progress owned of God. Cannot Holsinger ambrace me on a troth-God. Ceanort Holstager ambrace me os a broth-er in this? Will it not require modification in some of his views? Am I his somen because I tall him the truth? Gal. 4:16. It seems the time has not yet arrived for his appreciation of love that comes out in the form of carms and cardy. He finds it band to master the lesson of 2nd Cor. 12: 15 and Rev. 3: 19. His is a lofty, powerful intellect-the church has no greater powerful intellect—the church has no greater— —but be is restive under authority, not yet hroken to the stiff, change hit of discipline, and discouns his best friends. He has struck me from the roll, but I am on notwithstanding. and will stay on. I am sangnine enough to anticipate that he will restore my name, and scord me my true place in his regard before he is a year older. Thus you get a glimpse of the hattle I am

fighting, the motives that animate me, and the fighting, the motives that sammate me, and the hope that sastnine me. Added to this is migh-banded, high hearted fight with disease and death for many years. I am a wonder to myself; but God is good, and this is the secret

Some people talk about heaven as though it Some people talk about heaven as though it were located on some high bluff, on many ried wide and long, walled in with a bigb, strong fence, and its mansions built with brown stens fronts. But it is rather a blessed atte of bining; its security is its hollness, and its location is with Christ, wherever that is, and no one will be kept out who is like Christ in spirit and life.

The longer a man continues a mere hearer of the Gospel, the less likelihood there is that he

VIRGINIA.

Lynch's Stati Since last I had this pleasure we have been some of the most interesting meetings I ever attended. On Saturday before the fourth Sun attended. On Saturday before the fourth Sun-day in last month, met with the brethren and statere in Bedford Co., at our new church,— Bethel, in church council. All passed of pleas-antly. Went from there to a Baptist church antily. Went from there to a Baptist church called Stone Road, and tried to preach to a very estentive congregation. Last Saturday and Sunday we met with brother John H. Lennon and David B. Peters of Franklin Co., in Pittsylvania Co., and am happy to say was deeply interested with the beloved brethren. In Pittsylvania we have about forty members; have been preaching in this county a year with en-couragement, and we believe the good One is blessing their labors. Brethren, should we not ouraged when we see the Lord is moving he encouraged when we see the Lord is moving on in his work? Brethren Lemon and Peters traveled about sixty miles on horse-back to the place we met with them. Brethren and sisters, will you remember old Virginia with your remember. T. C. Whon.

Cloverdele

I went up to Pleasant Dale and found there generous hearted people. Their church is in union as far so I know. The home ministers are Jacob Beery and Msrcellus Berkalew and Newton Flory. They seem to be alive unto every good work. J. C. Moomaw.

PENNSYLVANIA.

Duncansville To-day a precious soul came out on the Lord's side and was haptized in the blue Juni-sta. She was a dear young friend,—one who seemed near to me. She was one of my Sun day-school scholars last summer, and joxed I was to see her forsake sin and Satan, while in her youth and follow the meek and lowly Savior. Press onward, and trust wholly in Josses. May the precious lambs still continue to enter the fold of Jesus. We have a very prosperous Sunday-school at the Duncensville church. We have very fair prespects of a suc-cessful school. I attended the Sunday-school in Altoma, Aug 2nd, and found it flourishing under the superintendency of brother G. W. Kephart. Our singing class still continues and are part henefit to those who attend and manifest an interest therein. Trust God will abundantly bless the efforts held forth by the

band of believers at Duncansville. EMILY R. STIFLER.

NERPASKA

Pawnee City. Crops look well. Corn is better tuan is has been for several years. Brethren coming West mill do well to stop off and look at our country. We have plenty of timeer, cost in-water, building rock and good and cheap lands. WM. PULLEN.

MISSOURI

Alexander.

O, how my soul rejoices this morning when
I think of the many blessings that I receivs
from day to day from a kind and heavenly
Father, and who is so willing to forgive all of
my anisgivings! If it was the Lord's will, I
would like to be where I could meet with the brethren and sisters. When I hear of the good meetings and Sabbath-schools they are having, I see that I must go where I can attend them too, but the Lord's will be done. I will do the best I can with the Lord's help. He has prom-ised to be with us at all times. I know he will not foreake me although I am cast out on life's rough waves to battle with Satan and the

The Lord has visited this little town with great terror; eight have been snatched into ever nity with little worning. I went to see a sick woman on the verge of the grave and talked to

I am now here visiting my parents. Assis am now here vasting my parents. Assist-ed by Brethren Rarich, Flory and Moorhead, we held a series of mestings. No additions but the church was encouraged. While here the church held a council and chose brother Rarick of the Peahody church as their eider. Brother M. Moorbead was advanced to the second de gree of the ministry. E. A. One.

OREGON

This day's work is finished as follows: Sun-day-echool at 10 a. m., preaching at 11 and one baptized. Next followed the election and ordiston of brother Michael Bashor to the elderskip at 2 p. m., and preaching again at carre place at 3 p. m., thence to J. Miller's house present us o p. ms., thence to J. miller's house serven miles north in company with Eider D. Brower and preached at 6 p. m. Thus closed the labors of a warm, dusty Oregon day. I am well. Thank God. JOHN FORNEY.

MARYLAND

New Windson. New Wildster.

The members of Pipe Greek church were recently favored by brother R. H. Miller, C. G. Lett and M. M. Ebbelman. On Stourtey cremBridge, On Sunday formson C. G. Lint preside.

Bridge, On Sunday formson C. G. Lint preside.

Mesdow Branch. At 3 p. m. R. H. Miller

presided in New Wilmfort, and M. M. Ebbelman at

Mesdow Branch. At 30 p. m. P. H. Miller

man and C. G. Lint at the same place at 8 p.,

while R. H. Miller held fort the word in Westminster at the same hour. On the aftertermoon of the same day, five precious soul with Christ in baptism; so members of Pine Creek church were not only built up by the visiting ministers, but rejoiced in steing loved ones coming to Jesus.

Double Pipe Creek. The members of Monocacy church held r Harvest Meeting on the 7th inst. Bro. M. M. Eshelman was present, and by the grace of God encouraged the members to further love

and labor in God's vineyard. Bro. D. P. Say-lor was not present, having been called to Adams county, Pa., to preach the funeral of an TRANSIENT.

OHIO

We still feel like working on for the Lord We had a pleasant summer so far. Here in the north-western Ohio we had a good wheat crop and prospect for a large corn crop and

God has blessed us withplenty. Let us feel like dividing with those dear brethren and sisters in Kansas who are suffering and thereby let our light shine that the world may see that we are trying to do the will of God.
D. W. C. RAN.

INDIANA

Mi)ford. At two council meetings held in Elkhart Co., Indiana, brother John Metsker of Cerro Gordo, Illinois, was present and gave us some

of his good sermons. Brother John is seventy-three years old and has been preaching fortyre. Surely he remember ers the old adage, Better wear out than rust out." J. H. MILLES. HARVEST MEETING

The members of the Grundy church, Grundy wa, have appointed a barvest meeting on Saturday, Aug. 21st, at half post 2 o'clock in their meeting-house to which we give an invitation to members of adjoining churches, and others, and especially to ministering brethren. H. P. STRICKLES.

LITERARY NOTICES

The September number of the North Amer an Review will contain an article on the ruins of Central America, by M. Charuay; the lender of the expedition now exploring Central Amer ics under the suspices of the American and Freuch Governments; also a paper on the trial of Mrs. Sarratt, containing many new facts written by the only surviving member of he

We are indebted to Geo. P. Rowell & Co. spikini spikin bound her family and firmids. If we has been been been supported by the spiking of the spiking spiking

NEWS ITEMS.

THE excursion of the Manayank and Inductry Lodges I. O. O. to Atlantic City on the 7th inst, numbered 4,000 men, women and chil

A histop of the Methodist Episcopal church receives \$3,000 as salary, and \$1,000 or \$1,500 to pay the rental of a house, according to whether rents are moderate or high in the place where he is located.

George Ripley, the well-known author and journalist, died in New York, July 4, at the age of 78. He was the proprietor and principal editor of the American Cyclopodia, and since 1849 has been literary editor of the New York Tribune.

It is estimated that more than 10,000 people went on steambout excursions, and as many to Cape May and Atlantic City on Sunday 8th inst. No accident reported. A one hundred inst. No accident reported. A one hundred and thirty mile steamhoat ride on the Delaware river and hay costs only 50 cents.

John Francis, an old resident of Stor Coun., died a few days ago at the alleged age of 108 years. He was a native of the Island of St. Helena, and was at one time in Napoleon's ica. He emigrated to Stonington abou forty years ago, being then to all appearance of ed age.

The new census will show our republic to b the strongest Caucasian power on the globe, and second in population emong the recognized great powers, only to Russia, which counts in her uncivilized hordes of Tarters. We will num-ber about 50,000,000, and take our place as the most important empire on the globe---the first that has attained unquestioned pre-eminence since the empire of Charlemagne.

Dr. Guillasse, a learned surgeon of the French navy, reports that in the early stages sesse coffee is almost a specific ago typhoid fever. He gives to adults two or three typhoid fever. He gives to satults two or three table spoonfulls of strong black coffee every bro-hours, alternating with one or two tea-spoon-fels of claret or Burgundy wine. The benefi-cial effect is immediate. A little lemonnde or citate of magnesia should be given daily, and after a while quining.

The German Government has acriously The terman tovernment has scrously turned its attention to the practice of smoking as indulged in by hops, which is carried to such excess by the youth of that nation that it is considered to have damaged their constitutions and incapacitated them for the defence of their country. In certain towns of Germany there all lads under sixteen years of see to smoke in the streets, and to punish the offence by fine and imprisonment.

Bishop McNamara, of the Indepenent Cati Chrob, has married, as he had a perfect right to do; but the Catholic press are treating the mutter as if it were criminal. Mr. McNamara is no longer a bishop of the Catholic Church, and is, therefore, no longer governed by the rules of a celibate priesthood; and he marries under the authority of the New Testament (Timothy iii, 2.) -Six thousand mullion dollars is the official statement of the cost, to the National Government, of the late war. But that amount, stupendous as it is beyond any man's power to form any distinct conception of it, does only begin to measure the cost of the war to the coun-Vice-President Alexander Stephens of the Confederacy, and its historian, declares that the war cost the South alone over eleven thousand millions. That makes the cost of the Rebellion

Careful crop-reports from all parts of the West and Northwest show that the prospects of the wheat harvest are excellent, both in respect to quantity and quality. The acreage is much larger than last year, and the yield, particolarly in the Northwest, is better than last The total yield in Minnesota is expected to be over forty million bushels. growth in Iowa is simply magnificent. The new farms of Dakota promise immense yields of wheat and oats. Western Kausas has suffered severely from lack of rain; Eastern Kansas recoices in harvest- measures beaned and running West never have been better, in the aggregation there is about where, according to Eastern esti-mate, the "West" begins) from the Alloghanie: to the evening shadows of the Rocky mount ains, the shrill clanger of a million "respers fills valley and prairie with exultant music of its great harvest-bymn.

BIBLE SCHOOL ECHOES

BIBLE School Echoes? in designed for the service of songs i u the several depart-ments of church service. It is designed to ele-vate the music of the Sunday-ethool above the frivilous character of many of the Sunday-school songs in vogne, and while interesting the young, to cultivate their tasts in the direction of that which is higher and purer in poetry and music. The tone of the book is praiseful and devotional,—has none of the military element in it. The melodies are graceful and easily learned, while the harmonics are well arranged without any stranging after odd "orig-

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Vol. V.

Lanark, Ill., Tuesday, August 24, 1880.

No. 34

GENERAL AGENTS

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LOVE

HERE was a certain lawyer at one time asked Jesus which was the great ment in the law; and Jesus answered him and said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; this is the first and great com-And the second is like unto it. "Thou shalt love thy neighbor as thyself." On there two commandments hang all the law and the prophets." (Matt. 22: 37, 38, 39, 40).

Some will ask the question now as they did in the days of Christ, Who is my neighbori Is it only such as show a neighborly spirit? Some would say, yes. This is inferred, because the Samaritan is called the neighbor: therefore love those that are like the Samaritan as thyself; but those that are unlike him, love less than thyself. Did Jesus reason thus? Love them that love you, and hate your enemy? Nay, verily. This is not the reasoning of our hlessed Redremer? "But I say unto you, love your enemies, bless them that curse you, do good to them that bate you, and pray for them which despitefully use you and parsecute you that yo may be the children of your Father which is in heaven; for he maketh his sum to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is no ereat evidence of piety to see any on do good to those who are friendly. It would not have taken a great amount of grace to have caused that man who fell among thieves to have him willing to do a favor to the Samar-Under like circumstances what is the principle the world adopts as right? Is it the principle the Savier adopted? Nov. What is it then? It is to do good to those that do good te us, and svil to those who do us svil. Sh we as professed Christians follow this principle of the world, God forbid. The love of God through Jesus Christ our Lord is too high and broad and deep to be embraced in any such narrow bounds as this. I thank God that there is love set forth in the gospel which is broad enough to ambrece every creature. To do good onto all as ye have opportunity is the great command. It is true there are those we love as

hors. Let us have more Scripture concerning this matter, for this is the only way whereby we can come to the knowledge of the truth as it is in Jesus. If ye fulfill the royal law accord ing to the Scriptures, "Thou shalt love thy neighbor as thuself," we do well. We should show mercy to the suffering, whether friends or foes, and so obey the divine injunction, "love thy peigher as thyself;" but if we have respect to persons ye commitsin, and are convinced of the law as transgressors. James 2: 9. When we attempt to say that we love any one less than ourselves we are showing that spirit of selfishness which certainly is not the spirit of Christ, for while we were yet sinners he co mended his love toward us in that he died for If we have the lare of God shed abroad in our hearts we will love our neighor as ourselve and it will not stop there, but we will love o enemies, not only in word but in truth and in deed, and we will also love one enother- love as brethren. Jesus loved us in that he gave his life for us. "This is my commandment that

ve love one another as I have loved you; great-

er love bath no man than this, that a man lay

down his life for his friends. Dear brethren and sisters, let us examine our selves and see if we have that love that chara terized the true followers of Christ. Our Broth er Paul could say, "though I have the gift of prophecy and understand all mysteries and all nowledge, and though I have all faith that I could remove mountains and have not charity I am nothing, and though I bestow all my goods to feed the poor, and though I give. my body to be burned and have not charity if profitcth me nothing, 1 Cor. 13: 2, 3, "Dearly beloved, let us not be overcome with evil, but vercome evil with good; therefore if thine encury hunger, feed him, if he thirst give him drink, for m so doing thou shalt keap coals of fire on his head." Ross, 12: 20 There is no fear in love, but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love, 1 John 4: 18. Let us efore dearly beloved eachew evil and do good, for the eyes of the Lord are over the righteous and his cars are open unto their pray-ers, but the face of the Lord is against them

that do evil If there are any of you, dear ones, who have

not the love of God in your hearts earnestly admonish you to see to it without delay, and forever har Satan from your dwelling and ever ledge the Lord of glory. Be faithful in every duty and God will comfort you in all your surrows. He is a halm for every wound and above all has shown his infinite regard for men's salvation in sending his only begotter Son to die. This love manifested by our Fath er in beaven aboutd induce us to walk in his andments and bow to his will. May God help us to get on the whole Christian armor.

CHURCH WORK BYS. T. SOSSTEWIN

"Bearye one another's burden and so fulfill the

THE commands of Christ are various and while one is as important as the other, James 2: 10, pet some go by default. When we are commanded by the great Law-giver to observe all and esteem all secred and appropriate them to our salvation, it is strange that in many points we full. There is nerhand no command in the sacred Volume that is, by many, so much unheeded as the one prefecing this article Americanism is full of hophyism, both in the church and body politic. But in this article we do not wish to Americanize but christianize. To be a Christian is to be Christ like

Christ was obedient to his Father's will, and we, to have any assimilation to him must obey brethren, but all with whom we come in con-hies in all things. To make specials of a few mind to be forever turned away from education tact I think are embraced in the list of neigh-things and discard others, is no safe guard, and run into all the evils of the world, simply

church extension, while another in his dress. And in his special work feels he is all right, the rest wrong, and refuses to assist in anything else, thus violating the command of Christ, "bear ye one another's burden.". In some instances the church has an unfaithful minister and to sustain herself must hear all the burden. In others a faithful minister but a careless, congregagion. While in another a few active, zealous arnest workers, and the rest inactive and faultfinding. Let the minister be ever so faithful if laity does not assist in bearing the hurden the cause will sink. All therefore should labor together in unity in obedience to the commands of Christ in all gospel movements in the church without which our labors cauged he attended with success. The hest means for successful church work is for each one, who has named the name of Christ, to live up to his profession according to the principles of the gospel, let that he what it may. If we profess to be Bible men let us lead Bible lives. If we profess implicit chedience to all the commands of Christ let us he consistent and shun none. If we are non-conbattants let us cease in the vain glory of political strife. If non-awearing let us never profune the name of God. If non-conformed to the world let us be a plain and unassuming

people. Make a hobby of mune, but take th-Bible as a whole, obey it all and live our religion according to our holy profession, and by this we can be a host within ourselves and he s more efficient means in converting the world than all the preaching by the ministry can offeet. In doing this the burden of church work would be easy, each being a part. The minister could help the laity, and the laity the minister and a perfect stronghold could we be against sin. Let us labor for more earnestness and real in the work. More boliness and purity in our daily life and show to the world of a truth that we are actuated from a principle of godli-

ness to this boly obedience, and not, as to them from a principle of formalism. Dunkirk, Ohio

TAKE TIME

N our haste to be men and women, we often over look what constitutes noble men and women. The first few years of our lives seem rery long. But alas, how many spend those "long years" in preparing to be a blessing to his or her country. We should remember that age will not make us men save in stature. As our body grows so should our intellect, as we daily take food for our physical nature, even so we should daily feed our minds on such things as are necessary for our growth. We should prepare for anything we undertake, if it he a physician we must study the nature of disease and of medicine. If a teacher, we must first learn what to teach and how to teach it. If it be a preacher we must first study how and what to preach, and so on in any calling we at-But how many who desire to be a physician

d a few chapters in some medical work then "fop" themselves up as a doctor. Some are sure to place confidence in them and send for them to relieve a sufferer. The doctor will come with saddle pockets full of quack medicine and apply it to the afflicted and instead of curing it will cherish the disease and the result will be a soul hunched into sternity, all because the physician did not take time and prepare for his work. Another will attempt to train young minds, when he should he having his own trained, and by some of his or her misapplications may cause a young and tender

One makes broad his phylactery by hidurg bin- | because his instructor had not prepared for his self behind his benevolence. Another by his long prayers. One in his great pretensions for

Again, one will want to preach, and h he has learned what the Lord would have him preach he is setting up his own doctrine nes so impregnated with it that he will not bear what God would have him preach Yet be thinks he is right; "but there is a way that seemeth right unto man and the end there of is death." Then it is necessary for us to study what to preach, for fear we may in our unp pared condition cause some to be lost. Oh, the worth of one soul no man can describe! This world was not spoken into existence in one day Our great men did not become such in one day Let us learn a lesson from the oak of the torest It was once a small acorn, drops from its shell upon the cold ground; the foliage then falls and covers it until the cold winter blasts are over then it springs up very small and tender and grows on day after day, and year after year, always gaining a little; it never thinks of raising its head up to the height of the magnificent trees that are wreathing their lefty heads over it but grows on and on. Now where is that acorn? It is called the greautic onk of the for-

Therefore, young man, I persuade you to take time and do all things well; do not idle away your time, but improve every moment and gair little by little.

SIX SHORT HINTS FOR THE YOUNG

NEVER neglect daily private prayer, and, when you pray, remember that God is ent, and that he hears your prayers, 1 John

Never neglect daily private Bible reading and, when you read, remember that God in spraking to you, and that you are to believe and act upon what he rays. All backsliding begins with the neglect of these two rules John 5: 39.

3 Never let a day pass without doing some thing for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" Matt. 5: 13-16

4 If you are ever in doubt as to a thing being right or wrong, go to your room and or sider whether you can do it in the name of Jesue, and ask God's blessing upon it. Rous. 14

Never take your Christianity from Christians, or argue because such and such people do so and so, that, therefore, you may. 2 Cor. 10: 12 You are to ask yourself, "How would the Lord have me act?" Follow him. John 10:

fi. Never trust your feelings, or the opiions of men, if they contradict God's word. If authorities are pleaded, still "let God be true, but every msn. a liar." Rum. 3: 4 -Sel.

SCPAPS

SYD, C MOOMAW

Whenever I hear of a preacher who will not go into a poor community to preach the Gospel because they cannot pay or feed liberally and makes the hargain before hand, I cannot help thinking of Balsam.

When I bear of a brother or sister who holdly declares his or her purpose never to contrib-nte a cent to the spread of the Gospel, I can not help thinking of poor Lucdicen.

An old clergyman said: When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so hat for my Lord Jesus and my greatest joy that the Lord Jesus has done so much for me

Always speak the truth.-Bible

THE CHURCH WALKING WITH | So he filled her house with gay divines Gifted and great and learned:

DE MINE MATERIA C TOWARDS THE church and the world walked far apart, On the changing shore of tim

The world was singing a giddy song.

And the church a hymn sublime.

"Come, give me your hand," cried the merry "And walk with me this way."

But the good church hid her snowy hands,
And solemnly answered, "Nay,

will not give you my hand at all.

And I will not walk with you: Your way is the way to endle Your words are all untrue.

"Nov walk with me but a little snare Said the world with a kindly air: The road I walk is a pleasant road, And the sun shines always there; Your nath is thorny and rough and rude

nd mine is broad and plain; My road is paved with flowers and dews, And yours with tears and pain; The sky above is always blue; want, no toil, I know;

The sky above you is always dark; Your lot is a lot of wee; My nath, you see, is a broad, fair one And my gate is high and wide; There is room enough for you and for me To travel side by side."

Halfshyly the church approached the world, And gave him her hand of snow; The old world grosped it and walked along, Saving, in accents low. "Your dress is too simple to suit my taste;

I will give you pearls to wear, Rich velvets and silks for your graceful form. And diamonds to deck your bair urch looked down at her plain white rob And then at the descring world, And blushed as she saw his handsome lip

With a smile contemptuous carled. "I will change my dress for a cos Said the church with a smile of grace Then her pure white garments dritted away, And the world gave in their place

autiful satins and shining silks And roses and sems and nearly And over her forehead her bright hair fell Crisped in a thousand curls.

"Your house is too plain," said the proud old

"I'll build you one like mine ts of Brussels and curtains of lace.

And furniture ever so fine Splendid it was to be hold: sons and her beautiful daughters dwelt there

Gleaming in purple and gold; And fairs and shows in the halls were held And the world and his children were then And laughter and music and feasts were heard In the place that was meant for pro-She bad cushioned pews for the rich and great

To sit in their pomp and pride; While the poor folks, elid in their shabby suits Sat mackly down outside. The angel of Mercy flew over the church,

And whispered, "I know thy sin. Then the church looked back with a sigh, and longed

To gather her children i But some were off at the midnight ball, And some were off at play, And some were drinking in gay saloons: So she quietly went her way.

Then the sly world gallantly said to her,

"Your children mean no harm, Merely indulging in innocent sports So she leaned on his proffered arm. And smiled, and chatted, and gathered flow And she walked along with the world, While millions and millions of precious souls To the horrible galf were har

"Your preachers are all too old and plain," Said the gay world with a sorer. They frighten my children with dreadful tale Which I like them not to bear; They talk of hrimstone and fire and pain.
And the horrors of endless night; They talk of a place which should not be utioned to ears polite I will send you some of the better stamp,

Brilliant and gay and fast, Who will tell them that people may live as they list, And go to heaven at last.

her is merciful, great and good, Tender and true and kinds

Do you think he would take one child to heaven Ard leave the rest behind?"

Gifted and great and learned; And the plain old men that preached the c Were out of her pulpits turned.

You give too much to the poor," said the world Far more than you ought to d If the poor need shelter and food and clothes, Go take your money and huy rich robes And horses and carriages fine, And rearle and issues and dainty fond

And the rarest and costlest wine; My children dote on all such things, You must do as they do and walk in the ways

That they are walking in." Then the church held tightly the strings of h

And gracefully lowered her head.

And simpered, "I've given too much away: I'll do, sir, as you have said."

So the noor was turned from her door in scarn And she heard not the orphan's cry,

And she drew her benetiful robes aside. And the sums of the world and the sons of the

Walked closely hand and heart, And only the Master who knoweth all, Could tell the two apart.

Then the church sat down at her ease and said I have need of nothing and naught to do But to laugh and dance and feast; And the sly world heard her, and language is

And mockingly said aside,
The church has fallen, the beautiful church
And her shame is her boast and pride." The angel drew near to the mercy-seat,

And the saints their authoms of rapture hushed And covered their heads with shome And a voice came down through the hush of heaven.

"I know thy work and how thou hast said. I am rich; and hast not han That thou art naked, poor and blind. And wretched before thy face: Therefore from my presence I cast thee out. And blot thy usme from its place. Baltimore Christian Adno

THY WILL BE DONE.

BY E. A. OBR.

"And the Spirit of God moved upon the face of the waters." Gen. 1; 2, THIS is the first account we have i

the Bible of the workings of the Spirit. This Spirit was universal; for the Spirit covered the face of the waters the waters covered the earth, (verse 9) hence the Spirit was over all and uni versal; and is still so. But since the devil was cast out of heaven upon the earth there is another spirit, and this is the spirit that now works in the children of disobedience.

From the time that Adam fell these two spirits have been working in the hearts of the children of men, and the effects they have thus produced constitutes the history of the human race and also of God's dealings with men.

Let it be remembered while these two spirits are as wide in their influence as the human : ace they are not equal in power. The Spirit of God is subject to o power other than its own will, and whether that will is expressed in the creative formula, "Let there be" it is, and no power in heaven, earth, and hell can say, "it shall not be." But not that holy service. so with Satan. While he has a wili, it is not absolute. It is finite, and hence limited, and if limited, it must be limited by and held in subjection to some other power greater than itself; and this is the case. He cannot say, "I will it to be and it is;" but he must say, "If God permit, I will and it is." This is wall illustrated in the case of Job. tan then and there acknowledged God's superiority and his own inferiority. Satan said, "Doth Job fear God for

usught." (Job. 1:9). "Put forth thine or as Paul says, "to the powers that be; hand now and touch all that he hath but he is never subject to his will. Sa and he will carse thee to thy face." (vs. tan may through human instrument 11). God replied, "All that he hath is ty subject the Christian, as he did Joh in thy power; only upon himself put not to privations and screet afflictions; and forth thine hand." (verse 12). The Devil then took all that he had only he ly submit to it; not because it is the touched not his persoo, and yet Job did not curse his Maker, but blessed him. (verse 20: 21). Now the Lord gave Satan a little more power. He said "Behold he is in thins hand; but save his life." (Ch. 2: 6.) There he was afflicted to the utmost only his life was spared; yet in all this, and not withstanding the entreaties of his wife that he should "curse God and die," (verse 9,) "did not Job sin with his lips." (verse

10). From this we see that however powerful Satau's will may seem to be it is limited by and in subjection to the will of God. It was in the wrong exercise of his will power that made him a devil. He got too proud. He wanted more power than he then had. He did uot want his own will subject to another will outside of himself. He was, and all the holy angels now are subject to the divine will; and right here is the test of his and our loyalty to the Divine submit to God's will, though he had to suffer the utmost power of Satau's will to do it; and by willing that God's will should be his own will, his will be came a greater power to himself than the combined wills of his wife, friends

and Satan "You say," saysone "that to be subject to the divine will is the test of our loyalty and that Satan is limited by and subject to that will. Why then is he not holy?" Certainly that is what I say and it is what I mean. He was and now is subject to the will of God. But there is this difference, so long as he was holy he was willingly subject to it; but now he is subject by force-he would not be so if he could be otherwise. He does got will to do the will of God: but he wills to do his own will and God will not let him. For any service to be holy it must be a willing service. "It ye be willing and obedient, ye shall eat the good of the land," Isa. 1: 19' is the testimony of holy Writ as well as of sound "You must obey philosophy. is not enough to make any set holy: but you must willingly obey if you would perform service acceptable to God. And this is the very thing Satan does not do. He is subject not willingly but by force. "But" says another, "if Satan is sub-

ject to God all who are subject to him must also be subject to God." Very fine logic, ladeed! Your premise contains a false assumption, and that is that every act done to obedience to God is a holy act. This I have proved not to be so; you make obedience wholly a physical or an intellectual act. God appeals

to us through the intellect; the intellect affects the heart; the heart the will; the will the act. Righteonsness is the obe dience of the heart. We first have God's will, then believe, then feel, then will, then act. It takes all of this to consti-

A man may be in some sense as Joh was, subject to the devil and at the same time to God; but no man can at the same time willingly be subject to the will of God and to the will of Satan. It is the will of God that all men should live as he does in holiness; but it is the will of Satan that all should live as he does in wickedness. A Christian is not

will of Satan but because it is the will of God. Now it is the will of both God and Satan that he should thus suffer, and thus far and no farther he is in aubjection to two wills. Here the two wills run parallel and to obey the one he must obey the other. He obeys the will of Satan not willingly but because he must; he obeys the will of God not because he must but because he wills to

But here the parallel ceases. While hoth God and Satan wills that man should thus suffer, they will it for quite different reasons. Satan wills it that he might make man curse his Maker; God wills it to develop and discipline man's own soul so that he may avoid the curse that now rests upon Satan. In the case that I have supposed there is not only a parallel of two but of three wills-the will of God, of man and of Satau. But here one of the parallels is Law-giver. Job's will was willingly to lost and the others the will of God and man, must ever run on parallel or otherwise man is lost. Man has the power to keep his will in harmony with or Satao. His will is the motive torce of his conduct-it is his governor. Indeed his will governs his will. It wills will. This, the power to will itself, is the bighest function of the human will.

I will that I will will, and when I will that I will will, I do will; and that will may be right or it may be wrong. If right any act resulting there from will be right; if wrong the act will be wrong. Hence we see that the responsibility of man originates in his will. But while the will governs itself and us, has it no higher govenor than itself? If not, then we are not responsible beings; then and there ceases to be any virtue or vice in the will-power, and hence also in action. But not so. Your will and my will as subject to one of two other wills. One is infallibly right; the other is certainly wrong. One is the will of God; the other the will of Satan. Jesus says I came not to do my own will but the will of him that sent me. John 6: 38, As much as to say, I will not my owe will, but the will of my Father, and as I will what I do and do what I will, I do my Father's will.

Remember 1 have said we are govern ed by our will, and now if our will is in subjection to the will of God, then the prayer, "Thy will be done in earth as in heaven" will have our answer in us-in living epistles known and read of all men. God's will is revealed in his book—the Bible.

If your will and my will is to do will of God as set forth in the Bible then we will will the same things. We will be brethren in deed and in truth and can all call Christ our elder brother and wi'l have the mind that was in him for it was this same will that governed him. There will then be no Calvinists.no Armenians, no Lutherans, for all these wills, however great they may be will be absorbed in that greatest of all wills -the will of God. There will be no isms, no schisms, no sects; but one sect and that will be that old sect to which Paul belonged and which was every where spoken against. Acts 28: 22.

What a consummation this will be! only subject to God, but his will is subject to God's will. He is also subject to god's will. He is also subject more or less to Satan or his emissaries, and the North and the South shall have

their own wills in subjection to and ab sorbed in one will and that the will of God. Then will be peace on earth, in heaven and between earth and heaven. Then will Christ deliver up the king dom to the Father that he might be all in all. There "Thy will be done" will be fully and forever answered.

"O the depth of the riches both of the sdom and knowledge of God!" Rom.

Plattsburg, Mo.

THE EMPTY BOTTLE

BY C. D. BALSBAUGH

To Brother John A. Shope, of Paxton in the Big Swartara Church, Dauph

in Co., Penn Dear old Father in Christ.

WE were made by God and for God Never were two things more ex actly dovetailed than God and the soul. They fit like two halves. The soul can no more rest without God, than the lungs can breathe without air, or the heart beat without blood. We constantly carry with us a sense of our or igin and destiny. We feel that we are not our own, and that death is not the extinction of heing. The soul is ever crying out in the language of Philip "shew us the Father, and it suffice us." John 14: 8. And Emmanuel is ever responding, "he that hath seen me hath seen the Father." When man fell he lost the sense of himself. He sinned not only objectively, but first subjectively. He had to place the rudder of his being into the hands of the devil, before he put forth his own hands to grasp what his lust craved. The sense of sin excluded the sense of God. could no longer see the Father in himself because the spiritual photograph had been erased, and "the image and superscription" of Beelzebuh imprinted in its stead. One sin destroys the integrity of the moral nature as truly as a million. Had Eve killed Adam, or each committed suicide, the breach could not have been more absolute. When Cain killed Abel he did nothing new, except in form. The same principle that took fruit from the forbidden tree, also took life from a brother. Adam and Eve committed soul-murder, in a most appalling sense, while Cain added physical fratricide. Cain's sin was involved in the sig of his parents, although sin was as independently possible to him as to them The power to sin is innate in moral intelligence. Many angels sinued without an organic Head. The rebellious principalities of Heaven were not linked by propagative ties as is the human race. And yet they sinned, showing the intrinsic character of sin, and why redemption is possible to us, and not to them Christ took not upon Himself the nature of angels, but the seed of Abraham, the seed of Adam. We are lost but may be found. We have chosen death and made a covenant with hell, but God be came man and tasted death for all, and prepared a charter of eternal wealth and glory and bliss for those who share his a bottle of faith nectar, which is apt to cross and humiliation. Between Hell get low, as Ishmael masters Isaac. and Heaven there is an impassable gulf fixed. But between earth and Heaven tains faith. A loose walk kills faith stands the Cross. Whose will be cru- and empties the bottle. We may al cified with Christ, shall have fellowship ways drink, always drain, and yet al-To know Jesus in spirit and in troth, is but the cause is in us. God never shuts to know what God knows, that we are down the slaices of the Infinite Reser-io the principle that secores eternal voir arbitrarily. When faith sinks, the con-

is promised and quaranteed. Jehovah laid help on One who is Mighty. Ps. Without me ye can do nothing." John 15: 5. "I can do all things brough Christ which strengtheneth me Philipp 4: 13 When the word become flesh, bears our curse, atones for our sin removes the sword of the cherubim from the Tree of Life, rises from the dead. "leads captivity captive," sits on the Throne of Grace, and calls day and night with ten thousand voices, "come, come, come, all ye that labor and are heavy laden and I will give you rest,'
we may well "thank God and take cour Matt. 11: 28. Acts 28: 15. God is in earnest and has taxed His resources to the utmost for our rescue and if after all this heavy cost we fail of salvation our dampation will be deep and direful and hopeless indeed. To spurn or disregard such an infinite outlay of Divin ty, is to draw upon ourselves all the fullness of God in unmitigated wrath and endless terment and horror. What about the empty hottle?

the foregoing is meant to fill it. When Hagar went out from the great custo-dian of the promise. He gave her a hottle of water for her atrange journey through the wilderness of Beersheha Sen. 21: 14-19. That bottle was filled hy faith, emptied by want, and could be refilled only from the primal fount, and by the hand of faith. Hegar answers to Mount Sinni, and the Father of the faith-child fills her bottle and sends her where God will fill it afresh. She and her Ishmael get all their significance from their connection with Abraham and he is a kind of Christ beforehand giving the world a Son by a power which means salvation to all who embody it. Gal. 4: 92-31. "Faith is the sub-stance of things hoped for." It is not all anticipation. Faith re-incarnates God, offers a shrine to the Holy Ghost and keeps the soul full of the water of life The Christian does not exult and revel in the imagination simply that God is in him, but he knows it, even as the fact of his existence. The grace consciousness is as pronounced, or may be as the sin-consciousness. Faith is a c plete commitment to the Cross, and this makes Mary's of us all, infleshing Deity at the very centre of our being, keeping us ever pregnant with the indwelling Christ, and at the same time ever visibly clothed upon with the righteousness and heauty of the Godman. God became flesh in the virgin, that through Em manuel He may become flesh in us. This is the saving confession of the Incarna tion. 1 John 4: 2. This practically restores our kinship with the Father of spirits. This seminates us with the very life that was born in Bethlehem. toiled and sweated in Nazareth, wander ed about Palestine as the Divine human Evangel, sacrificed itself for us on the cross, and now reigns and pleads for us on the Throne. Hagar's bottle, and thirst, and filling, and refilling, are re

Faith fills the bottle, and holiness suseined with curse, small save renovanty ways circle, aways circle, and expense in his throse and crown and glory. To ways be full. Doubt and despair nevesee the Father in the Son is to "read or filled an empty bottle from the Crysour title clear to massions in the skies." tal River. We get empty sometimes, Tapture and peace to eternal being.

Help we need, must have, and help
when the carnal mind asserts its sway.

When the bondwoman and her son are cast out, I-auc is master of the premises, and beir to the whole estate To keep our bottle fall we must keep closely the well of Beer sheha. When Hagai's bottle was empty, and she was dying of thirst, and her child, God opened her eyes, and she saw the sparkling fountain. It was close at hand, but her eves needed anniating. The Divine eyesalve is still in the market. The invitation is, "I counsel thee to huy of Me." Rev. 3 18. "If any man thirst, let him come unto Me and drink." "The water that I shall give him shall be in him a well of water springing up into everlast-ing life." John 7: 37, and 4: 14. Empty yet full, and in a sense always empty and always full: this is the experien of all who insphere God in the flesh "born of water and of the Spirit." Those who own the Jerusalem above as their mother, want the water that flows ther Gal. 4: 26. Rev. 21: 10, and 22: 1. To drink of Jacob's well is to thrist again; but he that drinks of the true Beersheba never thirsts, and yet always thirsts, always drinks, is always satisfied and longs for more. "O friends, drink; yes, drink abundantly, O beloved." Song 5: 1. The fountain is the heart of Jesus, and will gush forever.

THE CITY MISSION SERVICE

BY D. C. MOOMAW. I T is gratifying to every lover of the Lord to see the church give its official sanction to an organized effort to fulfill the last great commandment. Many thousands of prayers have been recorded on high in behalf of universal missions. and thousands have longed for the day when the only church on earth whose doctrine and practice was identical with the primitive churches, should likewise illustrate the apostollic idea of missions We rejoice to day in the fulfillment of their service. The last A. M., gave so uncertain sound on that subject. planted her feet firmly and squarely on advanced ground and called to the helm veterans true and tried on many a hard fought field.

Very properly the Brethren's Work of Evangelism was merged into it. It is not good to have our work too much disconnected, it disconnects our sims and thwarts our purposes.

I wish now to submit the proposition to merge the City Mission Service into that Foreign and Domestic Mission of the General Brotherhood and transfer the fund into the treasury to the treasury of the General Work. What says the secretary, Bro. S. T. Bosserman and his associates on the Board? and what say the donors? Let us have an expression of your views. I do not think there is need for argument to set forth the advautages of such a movement

There is no mistaking of the signs of the times as to the attitude the church means to assume on the question of mis sion. Aggressive and not defensive shall be the character of the conflict plete with spiritual instruction for us. We too carry a vessel of Divine treasure, hereafter. The church has determined seemingly to regard the last great com mandment in its active and not its pas sive sease as heretofore. One of the most encouraging features of this for ward movement is that it receives its chief impulse and inspiration from the old brethren and not from thoughtless and enthusiastic youths, and with the veterans at the front supported by vig orous and zealous youth we may rease ably expect encouraging results.

A good word for a had one is worth much and costs little

IT MAY NOT BE.

I'may not be no of to wield. The sizelem to re-ned field: Nor ours to hear, no on omer eves, The respects song among the beaves,

Yet where our duty's task is wrought In unison with God's great thought, The near and future klend in one. And whatso'er is willed is done.

And ours the grateful service whence Comes, day by day, the recompense: The hope, the trust, the purpose stayed, The fountain, and the nounday shade And were this life the utmost snon-

The only end and aim of man, Better the toil of fields like the Than waking dreams and slothful case. But life, though folling like our grain, Like that, revives and springs again; And early called, how blest are they Who wait in beaven their harvest day!

SILENCE

BY LIEUR St. DELP.

HOW impressive is sileuce, on a warm day in the forest, in a cool shady recess of the wood, how grand and sol emn is the silence when the very leaves cease wrestling, the hirds cease twittering, and you gaze in dreamy abstraction at the beautiful scenery spread out be-fore your view, while silence holds absolute sway. As in the garden of Geth gemane at the hour of even, when the One above all others was pleading with the Father that the hour might pass from him, when in the bitterness of his agony, his sweat was as it were, great drops of blood. Oh, how wonderfully impressive was the silence, broken only by the sweet submissive prayer of Jesus, Not my will but thine he done.

Angels must have listened with droopog pinions around the throce of glory. And there appeared an angel unto him from heaven strengthening him. The disciples overcome with sorrow, fell asleep. Jesus said unto them, could re not watch with me one hour. One short hour fraught with temptation, trials and sorrow, was more than the willing spirit of the disciples could hear.

In the silence of the closet which the weary Christian enters after the temptation; to pour out his soul to God in pray er, when the adversary has nearly umphed, when he is faint and yielding to temptation, and almost in despair, aft er the fierce conflict between good and evil, how welcome is the silence, where he can calmly meditate upou the past with a soul felt prayer to God. Angels waft the echo back to heaven, and we go forth with renewed faith and zeal, for God is our refuge and strength, a very present help in trouble. The way is long, my Father, and my soul longs for the rest and silence of the goal.

While yet I journey through this weary land Keep me from mandering, Father, take my hand,

And in the way to endless day, Lead safely on thy child.

William R. Williams: Christianity is the true citizenship of the world: and universal peace, and the free exchange of all the lands and tributes of their sev eral peculiar goods and gifts, are possihle only as all are grouped around, and united hy, the cross of a common Redeemer, and the hope of a common heaven.

Admirable Farsgut and; As to being prepar ed for defeat, I am certainly not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for suctrust God for the rest.

The Brethren at Work

PUBLISHED WEEKLY

CARDINAL PRINCIPLES

REFTHREN AT WORK, anark, Carroll Co., III.

NOTHING will give tone and siness to enfe bled party like a thorough study of God's w

A Special district meeting has been called to meet in Wooster church, Obio, Sept. 10th, at 10 a. m., to consider the preject of holding n A. M. n N. E district of Ohio.

We are out of Manuscript paper. Have or-dered a fresh supply. Expect to have it on hand in two or three weeks.

1 Tab (100 sheets), post paid, 25 cents 10 Tabs (1,000 ") by express 1 50.

SETT. 1st, is the time for sending out our guisr Bi-monthly statements. Please is prepared to respond promptly, and correct cheerfully any errors which you may find in our record of your business with us. PROPLE who set traps and snares and nets for

ners very frequently get caught in these and deep for their unfortunately enried fellow mas, God so rules that they fall into them We unto we pit diggers!

WHEN a hymn has been announced, there should not be the delay in one waiting for an other to "start it' that there sometimes is on only a few who can lead in singing and they should be prompt to lead off as see as the hymu is ready to he sung.

STAMPING the feet on the floor in church, to

The Cassel library will be removed to this lace about Sept. Ist. It will prove to be one of the greatest attractions that our town could possibly have secured. So much for the zea nd energy of the present management of the College. The town has not yet responded with the liberality it should in the procurement of the internity it should in the procurement of this valuable collection. A building will be necessary for to reception, and we hope our citizens will be disposed to respond liberally. -Democrat, (Mt. Morris, Ill.)

A Good brother wanted to know the other day why some men get along so well tempo rally and so noor spiritually. Nothing simple the world. They go about their tempora affairs in a business way and study each depart ment with care, and above all are very reg and precise in everything. In spiritual me they are careless, irregular and shiftless. It they get up late they forget to pray, only read their Bible during odd spells—and those spells are very odd indeed. In short they display ability in the management of worldly matters, but mediocrity in the management of their spiritual affairs .- Gospel Preacher,

Three has been a generous response to Bro. M. M. E's appeal in behalf of the lone editor during the absence of the former. We heg pardon of those whose "private" letters are ye unan-world. If God spares our life they sha all be answered as soon as we can have a little respite from office work. Your kind words o sympathy and appreciation have encouraged and huoyed us up when despondent, and cheere and strengthened as when week. They are stored away in the heart's chamber, and shall never he forgotten.

"Kind words can never die. Cherished and blest; God knows dew deep they lie, Stored in the breast."

__ August 9th, 1880.

DUAN BROTHER:- I am glad that you have concluded to inser as it may be the means of drawnwing us into discussions, was the least of my oughts, and here is my land with my whole bear it to stand by you to keep the Bar W. clear as saidlied discussion. May the Lord give you es ental grace to assist and direct you in your addi-tional responsibility during the absence of Hro. M

I shall occasionally sent you shore manuscript old willing, but don't be afraid to reject any or all but you may have objection to; you can tell much etter than your contributors what is proper to in-set and what to reject. God help you.

This is what one of our most active agent ut thing it would be if we could all appreciate May God bless him and may many others atch up his anselfish self-sacrificing spirit. H THE following from a dear, realous sister

She lives where there arge church. It shows what things walk toother. We take it as a high compliment to the religious churacter of our papers to know that covetous, sensual, worldly minded people find in

them poor company and give them no invita-tion to come to their homes. The letter is private and hence we withhold the name. Esteemed Brethren:

Starters the first on the foot in thurst between the first of the foot in the foot in the foot in the first between the first first between the first first between the first between the first first between the first first between the first between the first between the first between the first first between the first first between the first betwee

BROTHER Bashor and wife landed in Sacra nento, California, Aug. 4, at S a. m., and ex-pected to land at their destination—Oukland by 1:30, p. m. To be brief, the dusty, smoky, tanced and glad. To be brist, they were tired them every week.—Gospel Preacher.

Propers often tell and listen to the nar eds that have just come to light with apparent astonishment, when they, at same time, are guilty of these very things them selves. But when another's sins were rehuke: have we not felt secretly condemned ourselves? How many of us feel that if the world knew us as God knows us and as we know ourselves that it would hold us in as high estimation as it

IN MARYLAND

BY the kind providences of God we were permitted to reach the home of Bro. D P. Saylor at Double Pipe Crock, on the 6th. Waynesboro to Marsh Creek church to from preach the funeral of Bro. John Pfouts. We enjoyed the fellowship of the Brethren of the Monocacy church in their harvest meeting in the forenoon of the 7th. In the evening went to Union Bridge while Bro. R. H. Miller held forth the word of life in the evening. The Brethren of Pipe Creek church have a good couse in the town. On Sunday morning we went to Westminster on the train, and Bro. C. G. Lint to New Windsor. Bro. L. preached at Sam's Creek, and we went to Masdow Branch; both houses belong to Pape Creek church. Bro. Miller went to Beaver Dam, but was not per mitted to preach. He, however, announced council at that place the 10th. The Elder notified him that the house would be locked. This certainly looks serious and argued not a gospirit. The report of the committee will be given soon, hence we defer saying anything concerning the difficulties at this time. On Sanday 3 p. m., we met in Brethren's house in New Windsor. Bro. R. H. Miller preached the word. Met at same place in evening for public worship. While these things were transpiring Bro. Quinter was dealing out the word of life at Double Pine Creek

On Monday morning the 9th, went to Pipe Creek Meeting-house to council. Part of the difficulty of Eastern Md. had to be settled here for it should be remembered that the whole District has been in more or less trouble the past few years, the principal difficulty being song the Elders. The Elder of Pipe Creek hurch still refused to receive or hear the committee, hence it became the painful duty of the hurch to withdraw fellowship from him. fore leaving the house be said he thanked God that he could leave such people. We think he said this in his baste, and that after reflection and serious prayer he will see and feel other wise. Meeting in the evening in Union Bridge. The next morning many brethren and ers could be seen driving towards Beaver Dam We arrived about 9 a m., and as a child was to he buried at 10, the committee concluded to wait until after the juneral. The services were oncluded at 12: 30 and then Bro. Miller annonuced that after dinner they would meet in ouncil and hear what the members of Beaver Dam church had to say, and that the committee would give their side of the question so that all would know it so the officials last year refused to let them come to investigate and explain No sooner had Bro. M. so announced than one of the deacons said that he was authorized to close the house and would, and hefore the half of the congregation had time to get out of the house, neveral persons began to clove the blinds. The room thus being deprived of light, the committee and brethmen went out, and the oors were locked. The brethren then retired to the grove near by, and after a season of prayer for their enemies and for sustaining grace amidst those trials, they gave an account of their work and the reasons for their decisions. The great majority of the members of Beaver Dam were not present, having been warned by the Elders and ministers not to attend. Some were there, however, and heard the committee. and will remain with the general Brotherhord. All the officers but two were expelled, and a wish cont to all the members to secontain how many will remain with the church. It was an impressive sc-me to behold. A large body of brethren and sisters shut oot of their own

oled that we were counted worthy to be with them. Our old fathers had not the spirit that thrusts people out of their own house. God have mercy upon the erring ones. May the prayers of the Brotherhood go up to God for the solvation of those who have been led by a wrong spirit! We attended meeting the same ing at Double Pips Creek; also the two following evenings. We would like to tell you how Bro. Saylor and we went a fishing and the result, but we fear it would not be profitable now. He says fish in Maryland do not hite for an Illinoisan. We thought they acted about the same towards a Marylander. We enjoyed ourselves among the Brethren and hope we may meet them again in the future.

IS IT ORIGINAL?

WHAT difference does it make to us when we went a machine whether we get it om the inventor or not? What do we care when we are starving whether the persons wh gives us bread baked it or whether he got it from some one cle? The houst of orig wility (1) is a weakness characteristic of the ignorant and conceited. As a man's knowledge is increased he sees more and more the great things of which he forme no part; and as he compares himself with these he becomes less and less in his own eyes, until he would, if he could, h himself hebind what other men do. He is the last man to jump upon the stump and shout, "origingl" (?). When articles are general and equally good,

we give the preference to those fresh from the pen, because the best ideas become stale by be ing too often repeated in the same form. It would require less work for us to fill the naner with "original" matter; but the main object of the paper is not to give writers a place to have their articles obtain publicity but to print what will edity, comfort and encourage the reader. This should be the one distinct purpose of

It would not be laborious to clip from ex changes enough to supply a paper, but to select from seventy-five to a hundred exchanges the very best that is in all of them is no small tusk

THE DESIGN AND FORM OF CHRISTIAN BAPTISM

diam into the many of each nerson of the S our single immercion friends insist that

sentences analogous to the baptismal formula, sometimes require only one action, we will ow examine the strongest outside examples which they have produced. The first I extract from the writing of Bro. R. H. Miller: "A man is aturalized by taking an oath of allegiance to the United States, and to the State of Indiana. and to the municipality of Indianapolis. They say it requires but one oath to make the allegi ice to these three political powers; so it in the same war requires but one action in bantism. But they are mistaken in the example they offer. " " What is it that makes the allegiance to the United States? It is simply writing the name of the United States in the oath. If that name he wanting there is allegiance so far as it is concerned. Then it is writing the name in the cath that makes be allegiance, and the three names must be written or there is no allegiance, for if one of the names is left out and not written, the alle gionce does not reach that name. takes the oath. You must write the name of

the United States; that makes the allegiance to

it. You must also write the name of the State of Indiana, and that makes the allegiance to it

You must in like manner write the name of the municipality of Indianapolis, and that makes the allegiance to it. So you can see to save out one name their is no allegiance so far as that name is concerned. Here, then, we have one oath of allegiance to three powers by writ ing three names; the action of writing per ed for each name, still but one outh. So it is in the ordinance. We have one baptism by performing a similar action for each name, still but one baptism. In the oath we must have the action of writing each name, one after the other. In the ordinance we must have the achouse, and compelled to worship as did our old tion of dipping in the three names one after fathers in the times of persecution. We were

ed," pp. 163, 164. In addition, I remark that the foregoing example lacks the analogy of relation. "To" is a preposition indicating mo-tion toward. "Into" denotes the action of en-Three associated objects may be easily approached by one action whereas they could not be entered by less than three. This sentence has been offered, "Write your name into the book of the Father, and of the Son, and of the Holy Spirit." The anglosy of construction of the parts of speech and their relations here we accept as analogous to the baptismal formula. But unfortunately for our opponents it is a missioner. There is no book of that title, The language employed requires the name to be written into three distinct books. It is the same by inversion or transposition Write your name into the Father's book, and the Son's, and the Holy Spirit's." When the preposition of, joined to a substantive con be transpored into the regular form of the posses sire case and make sense, it is equivalent to the essessive case. See Fewemith's Eng. Gram p. 134, 4, Smiths Eng. Gram. p. 148. ion is denoted by of, which shows the relati of the possessor, to the object possessed; as 'the estate of my father -'my father's estate. Greene's Analysis, p. 95, 295. Thus the meaing of sentences with nonus in the qualities can not only be determined by the antwodent terms of their governing prepositions, but may all ways be easily and fully ascertained by trans posing the genetive form into its corresponding possessive case, from which we can accu rately determine whether one or more objects are possessed. flound says, "When two or e nouns in the possessive case "are connect ed by and the possessive termination "should he added to each of them." Art. of Prose composition, p 305, Sec 554. Fewsmith mays "When turo or more nouns in the possessive are con nected, and denotes separate owners of differen things the sign of possession is suffixed to each noun; as Taylor's and Santa Anna's force were unequal in number. Gram. p. 138, 9, Green says, "If different objects, having the same name, are possessed, the riga of posses ion ('s) should belong to them separately; as Greenless's and Emerson's Arithmetic." Anallysis of Eng. Lau. p. 78. Corel says, "noundenoting a possessive relation to different objects have the sign ('s) somexed to coch; as 'Adon's and Inchange administration " i a Adam's administration and Jackson's administration. Digest of Eng. Gram. Since therefore "of not here be transposed without its corn conding agostrophe () in the passessive, it therefore remains, that "Father's, "Son's and Holy Spirit's," (which are equivalent express ions to "of the Father," and "of the Son," "of the Holy Spirit") denote a possessive relation to different objects" or books. From this there is no escape. If there is, language don't mean anything and the medium employed by Christ for expressing his will would be altogether unreliable, and revelation may be pros tituted to the disparaging whims and caprices of skenticism and infidelity whenever they wish to make language mean just the oppositof what it does. When the governing words for "Son's and Holy Spirit's," are supplied, the "Write your name intsentence reads thus: the Father's hook, and the Son's hook, and the Holy Spirit's book," which is equivalent to "Write your name into the book of the Father, and (the book) of the Son, and (the book) of the Holy Spirit," which specifies three books and hence requires three actions. If our opponeuts wish to describe the Bible as the three persons of the Godhead, they could have done so by saying "Write your name in the book of the Father, Son, and Holy Spirit," which is equivalent to "Write your u Pather (not Pather's) Son (not Son's) and Ho-As "of" occurs but once in ly Spirit's book." the former, so its corresponding sign of posses sion occurs but once in the latter. The signs of possession should not exceed in number the objects possessed. Fewsmith says, "When two ore nouns in the possessive are connected and denote joint owners of the same thing, the sign of the possessive is suffixed to the last noan only; as William, John and James' teacher." Eng. Gram. p. 138, 9. Greene says, 'If the object possessed belongs to the two confly, the sign of possession should be applied to the last only; as Little and Brown's store. Aualysis, p. 78. Covel says "nouns denoting a of the Lord." I Kings 18: 24; 2 Kings 5; 2; Ps- other, the salvation we now preach, would not

possessive relation to the sums object, have the igo () annexed to the last only; as, Mason and Dizon's line' Digast of Eng. Gram. It therefore follows that "Father's, Son and Holy Spirit's" (which is equivalent to "of the Father, Son and Holy Spirit") "denote a possessive relation to the same object" or book. But such a sentence you perceive, is not analogous to the hapthe last noticed.

tismal formula in its construction or relations We will notice one more similar example to "Potting them (the sheep) into the fold of Peter, and of James and of John." This longuage requires that they he put into three folds. When the ellipses are suplied it reads thus: "Putting them into the fold of Peter, and into the fold of James and into the fold of John," which by hyperbaton is equivalent to "Putting them into Peter's fold, and into James' told, and into John's fold." substituting proper for common noung which will not alter the construction or relation of words in any sense, all can see at a glance the point. Thus "Putting them into Mr. John-son's fold, and into Mr. William's fold, and into Mr. Gwen's fold," which, transposed and shridged by ellipses is the same as "Putting them into the fold of Mr. Jahnson and of Mr. Williams and of Mr. Owen." But as this example is like the foregoing and may, with all similar ones, he demonstrated by the same prin ples and rules of language it is needless to dwell upon it. "R. H. S" illustrates it thus, persons enter into and form a copartnership to carry on a business enterprise. The nam the members of the firm are Peter. James and

John. They are three distinct persone, so far as the enterprise in which they are engaged is concerned. Peter furnishes the means and lays the plans, James goes out to solicit orders and curries them out, while John remains at the post to transact the business Whatever is done in the name of the firm binds all the members of it. In transacting business a man is indebted to the firm a bundred dollar: In settling the bill he does not pay Peter s hundred dollars, and James a hundred, and John a hundred, as that would be paying the debt three times, but he presents his check for one hundred dollars, and takes a receipt in the name of Peter, James and John, and the deht is paid and the firm satisfied." American Christian Review, vol. 21, p. 218. His illustration tails in the analogy. There is nothing in it requiring any one to do enything like helievers are required to in Matt. 28: 19. Christ commanded his apostles to haptize into (ein the name of each of the three Persons of the Godhead. That "whatever is done in the name of the firm, binds all the members of it' is correct. but "in the name of the form " have means "by the authority of the firm" simply It does not mean (ris) into the name of Peter and of James, and of John. Again, when th debtor pays his hundred dollars, he don't take a receipt (cis) into the name of Peter, and of James, and of John, but in (cs) the name, i. c. by the authority) of the firm and if the firms nam is made up of the three names viz. "Peter James and John," there is no way for his receipt to contain a complete legal assurance even of the liquidation of his indebtedness to the firm (no less the firm's name can be altogether dispens ed with) without each of the three names, viz "Peter," "James "and "Johu" being signed to Can that he done by one action? I have uly one more case urged as a parallel to the formula to notice, and I will be done with th

examples. A friend once opposing my views on this sect supposed a firm consisting of John, and Henry and William Brown, to have a bus agent to sell a house for them, and all threwishing to be responsible for the deed, asy to them, "Go sell that house in the name of John Brown, and of Henry Brown, and of William Brown." "Now" he asked "does he sell it three times, or once?" This was his gibraltar. I anwered once. But in the first place the sentence is not like the haptismal formula because i lacks the important analogy of relation. It is in (en) the name" and not "into (eis) the name." "In" and "into" are not synonymous or equiv alent, and "ne grammar nor dictionary in the civilized world" as Mr. Campbell puts it, can make them so. The one refers to authority, the other expresses entrance. The one indicates

118: 4, 13, 16; Isn. 11: 4; Acts 22: 18, is the same as "calling upon the Lord." 1 Kings 18 36, 37. To be beptized into the name of th Father, and of the Son, and of the Holy Spirit is in a certain sense to be baptized into Father and the Son and the Holy Spirit, that is into certain relations to them not sustained before. Now if the agent could sell the house is to the Mesars. Browns or into each one of their nomes, the case would be analogous. But this he cannot do. He is authorized by them to sell it to another party. Such are the facts in the case. Yet for the sake of argument; sup pose the construction to be parallel. Let it be remembered that no legal sale is complete with out the payment of the purchase money on one hand and the giving of a deed of conveyance on the other. A man may burgain a sale und you may force him by law to complete it. Again the law may fail to discern an act or design o fraud in every case, but God will not. (The tness of this position I am willing to submit to the best legal judiciaries in the notwithstanding there is a tribunat of moral rectitude higher than they.) Now then let us try the case. Here is an agent who, by of a power of attorney from the three Mesers Browns proposes to sell me a house for so much I hold the parchase money in my hand. He has the one deed of conveyance to sign and the liver before it is consummated. Now it will not do for him simply to tell me "I make you a deed in the name of John Brown." But he must actually sign John Brown's name as a le gal substitute for it. Then he has performed ore action, but is the deed complete and the rate perfected? By no means. If he stops there the whole is a failure. But he says, "and of Henry Brown." Well, he must not just tell me so, but he must do it. Hence he signs Henry Brown's name as a legal substitute. Here then are for actions. Is the one deed complete, or the one sale perfected yet? Certainly not. If he stops there I will not have it, the law will not rec-ognize it. It is no sale. But he continues "and of William Brown." But he must not merely say so. He must actually sign William Brown name or a legal substitute. Here then we have three distinct actions in completing that one

deed and perfecting that one sale even in (en) the three names. This then only favore our cause though the argument is uncalled for and and there read by an intelligent public hence a work of supererogation before it respects a relation of language which is not analogous to the relation it proposes to illustrate in the commission. If it he invisted that the deed could be executed "in the name of Mesers. Brown & Co.," I reply, to make the analogs good it would have to be made to appear that baptism could be administered "in the name of from falling apart. the Father & Co." But such are not the in Under existing circumstances I am inclined structions of the Master. I here submit to our to the opinion, that it would take one half as opposents a proposition similar to one made by much (if not altogether as much) money to make strangers and foreigners believe that with Bro. R. H. Miller in debate once on this point If they will find one practiced example in the our contentions among us we are one, as it would to preach Christ. And until we become English language like the haptismal form more fully naited upon the great principles is having the same construction, with the same

parts of speech, connected in the same manner volved in this great and noble work that God and expressing like relations, that don't require has intrusted into our hands, and unless we can three actions, I will give it up. As long as we become united in sentiment among ourselves have authority to baptize into the name of each we had better stay the work. If not, we may of the three, viz. "Father," "Son," and "Holy he found sowing discord or babelizing world in place of Christianizing it. God ke Spirit," contained in the very source wh the apostles and church derived their authority and we know that of the latter there is too to preach and haptise, i. s., the great imperative much done; let us therefore not assist great an evil. Are we ready? If we wish to ge of our Sovereign Legislator and Judge though given but once, we have sufficient reason to obey, though ten thousand times ten thousand objections were urged against it. before an intelligent public with our chaotic matter. If the principles of our church as held by our fathers shall be carried forth a reformation, a purging, a cleansing would be proper among us. C. G. LINT.

ARE WE READY FOR MIS-

THIS may seem to be a strange question to some to some. Please hear me on the subject. There is a leading point in this work that should not be lost sight of, namely; the salvation of souls. We do not expect our mission aring to lay down their lives to effect this, as did Christ. We expect of them to direct all that want to be saved unto Corist, and point Him ont as the only Savior, and His Gospel obeyed as the only means of Salvation; and in order to make this a success, UNION of sentiment in preaching and writing is absolutely necessary

The Father sent the Son to save sinners and to preach. It is said they were one. In their bring in a relation, the other transition. Again, anion was their strength mode prefect. If the "name" is idiomatic; as "calling on the name . Father had said one thing and the Son done an-

have been established. So with the Savior and the Apostles in their union was their strongth In that lies the strength of our mission work, Then as our success depends on our UNION of

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entiment; the quartion, are we ready to go on with the work?, is a proper one.

So far as purpose in this matter is concerned our late Annual Meeting has put us on a fair basis for operation. I think I am justifiable in saying, that, we as a body of believers have felt the necessity of a greater effort being made on our part in baving the Gospel, as we accept of it, owached every where. One of the things con nected with missionary work will be, that they define our position as a body of believers, in faith and practice. Differing as we do from all other evangelical denominations in that respect. The utmost care should be taken in making a proper expose of what we believe and practice, and what we do not believe, though others believe and practice it. Here is where union of sent-

It would not do for one missionary to tea me thing and another something different, though they be stationed in different localities. Herein is where we must have union in ords to have the enterprise because a success. Here I fear we are wanting. Are there not some among us who publicly and privately labor against A. M. sad some of the old established principles of our beloved fraternity, while others are upholding them? Let these things be essential or not, it will nevertheless cause discord and dissensions will arise among the converts. If converted under old-orderiteism, the converts will like them; if by progressionists, they will be like there in faith and practice So when under conservatism. These three are not yet one, hence no perfect union. We may say we are one while these things are amone us, yet the world will laugh, while angels weep at such pretended fenious

And how is the following: we are having half a dezen or so periodicals printed among us, all of them owned, edited, and published by members of our beloved fraternity, said to be ublished in the interest of our Grotherhood. I shall not dispute this. Yet at the same time I entertain the idea, that if all of these papers were sent into localities where the peculiar characteristics of the brethren are not known, year, and then followed by a missionary (I suppose of the conservative order,) it would take him, to say at least, quite a long time to get those people to believe that the papers they were reading are the representative organs of one and the same body of believers, and that he is standing between them to keep them

Our brother has struck an important trothand brought it out into the sunlight where we can all see it. As a worker in new fields, we had to be exceedingly captions what kind of reading-matter we distribute among the people To give them papers that contained teach in opposition to the principles of the church would have been the signal for pulling up the tent and going home. We must, as editors agree to talk more alike on practical life. If we do not we will fail to carry out the mission of

SINCE Bro. Eshelman's announcement to v'e it churches in Bedford, Adams, Junista and Lancaster counties, other arrangements have been made which will prevent him from doing edires anto your own husbands. Children, o your parents. Fathers, provide not your children wrath but bring them up in the nurture and monition of the Lord. Servants, be obedien been that are your matters.—FAUL.

A SERMON IN RHYME

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.

Thy should good words ue'er he said Of a friend—till he is dead?

If you hear a song that thrills you,

If you hear a song that turns you, Sung by any child of seems. Praise it. Do not let the singer Wait deserved praises long. Why should one who thrills your heart Lock the joy you may Impart?

If you hear a prayer that moves you.

By its humble, plending tone,

Join it. Do not let the singer

oin it. Do not set the ninger Bow before his God alone. Fly should not your brother share The strength of "two or three" in prayer?

If you see the hot tears falling you see the not cours taking From a brother's weeping eyes, are them. And, by kindly sharl Own your kinship with the skies, by abould any one be glad. When a brother's heart is sad?

If a silvery hugh goes rippling
Through the sunshine on his fact,
Share it. 'Tis the wise man's saying
For both grief and joy's place.

here's health and goodness in the mi In which an honest lough has birth. In which an nonest seagh has bive
If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness well the land.
Should a brother workman dear
Falter for a word of chose?

Scatter thus your seeds of kindues

catter thus your seems of knouless.
All rariching as you go—
save them. Trust the Hurvest Giver,
He will make such seed to grow,
o, until the happy end,
Your life shall never lack a friend. -Signs of the Times.

THE MANLY BOY.

MANLY boy is one who shows good, ma ly qualities. We do not expect him to be 2.1 If qualities. We do not expect him to be as large as a man, nor nas wise as a man. But be will be truthful, honest and well-behaved. He will never speak of his father as "governor" or the "old man," nor will be speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will be be afraid of all the ridicule which silly will be be afraid of all the relicule which sally hoys may heap upon him because of bits They may call him n "haby," and say what they please about being led by his mother's "apron strings;" he does not mind that, for he

He will never engage in low, mean sp loves real sport, but will do nothing for fun that he will be afraid to talk about at the dinner table. He does not torment small boys, but is ready to help them when he can. His eisters are not careful to hide their work, their books or their toys from him, lest be should destroy them; he would never think of that. He is careful not to be greedy at the table, or

bers that other mpany, but remem have righte as well as himself. Does anybody say this is all very well to talk

Does anybody say then is all very well to this about, but that no one ever yet saw such hops, as are here described. We answer, "There are such those, plenty of them, and we bare seen them." They are as full of fun as other boyet they equal anybody at the different sports in which boys elight; they swin, and skete, and play ball, and roll hoop, and ron just like other ys; but their behavior is gentle and kind.
The menly boys, when they grow up, will ake real men; they will be in the best sense

of the word, gentlemen.

INTEREST THE CHILDREN

LADY gave us a rule, not long since, by which she had succeeded in interest her lively fun-loving boys, so they preferred to remain at home evenings instead of seeking amusement elsewhere. Other mothers who are troubled by the frequent requests of their chi' dren to go on the street or to the store, as soon as it is dark, may like to hear it repeated.

She said, "I remember that children are

children, and must have amusements. I fear that the abhorrence with which some good paats regard any play for children is th reats regard any pay or o clusters is too reacod why children go sawy for pleasant. Husband it themen, possessed of slight musical or elecution. When pained and I used to read history, and at the end of each children to the great electric words. When pained of each chapter and tense questions, requiring I slight contribute to the general entertain; sind forgiveness.

the answer to be looked up if not given cor

"We follow a similar plan with the children sometimes we play one game, and sometimes another, always planning with books, stories plays or treats of some kind, to make the even ings at home more attractive than they can be made abroad. I should dislike to think the any one could make my children happier than I can, so I always try to be at leisure in the evening, and to errange something entertain

When there is a good concert, lecture o entertainment, we all go together and enjoy it for whatever is worth the price of admisus older people, is equally valuable to the chil-dren, and we let them see that we spars no ex-pense where it is to their advantage to be out

ning. "But the greater number of our evenings a spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and play

ing with them when my work hasket is filled with unfinished work, and hooks and papers lee nread on the table; but as the years go by and I see my boys and girls growing into home ng, modest young men and maidens, I am gled that I made it my rule to give the best of myself to my family."—Sel.

MURMURERS AND COMPLAINERS.

S there are no ricons who never seem happy un-A less they are miserable, so there are some who on seem contented unless they have some thing to grumble about They are 'conta nd no matter what subject is up the bare fault to find. Some servants and emp ees are jealous, suspicious and uncomfortable and always ready to find some fault. They can and always ready to find some fault. Tayly can-not wait until plans are mature or arrange-ments complete; they do their groundling first, and find their folly afterwards. A little patient waiting would carry them entirely through roany of their troubles; but inetsed of this they make themselves and all around them minerable, and at the end find that they might have saved their breath, as their criticisms and murma ere entirely uncalled for.

The Lord bas servants who manifest th

The Lord bas servants who mannest tuess wame characteristics. They cannot allow him to work out his own plans in his own way. They complain of his unfinished work. They do not go to him, and inquire of the Lord concerning is will, but they

With the and tale of all their cares.

After having enjoyed their customary gramble they find with surprise that the things
which they feared, were not going to happen,
and that the things of which they complained were really working for their good; that indeed all things are working together for good to them that love God; that no temptation has and that God will not suffer them to be tempted above that which they are able, but will with the temptation also make a way of escape, that they may be able to bear it-

They learn all these things at ! much better it would be for them if they could arn them at the beginning, and save the murmuring and complaining, and be like little children, obedient to the Master's word, and patient to await his will .- The Safeguard.

THE GENUINE LADY

SURELY amid the swaying crowds surging Outsilv ame the sweying crows surging of along our crowded streets, congregating at opera or felt, one needs not the lanters of a Diogenes to discover the beautiful woman, the well-dressed woman, or the intellectual woman. hut sometimes are we not obliged to look twice for the genuine ledy—the lady whose manners are the ieterpreters of a true, unselfish souli We refer to the lady who ever remembers that "wherever there is room for a human being there is a place for a benefit," and who also endeavors to make life easier for every one-who remembers that the waiting-maid who takes her wrappings is a human being with a buman heart. The lady who would quietly buman heart. The lady who would quietly take n blossom from her own abundance to adorn some dissatisfied girl friend who takes a furtive glance in the mirror and suddenly he comes painfully conscions of plain features and

plainer costume.

The genuine lody accepting an is a fele, expects and desires to contribute some thing for the general entertainment, hence when asked by the hostess to sing or recite, she sequiesces promptly and willingly. We have frequently notlond downright radeness and discourtesy on the part of young ladies and gen-tlemen, possessed of slight musical or elocution-

ment; and on the other hand we have know ess to make undue demands u guests, at the same time neglecting the or ouity of emphasizing thanks by favors of flow

ers, or some slight, special attention.

The genuine lady will prefer to dress more simply, rather than take a heavy combersome trunk when visiting friends who live in small

homes and keep but little belp. homes and keep but little help.

We glance through the directory of friends
who have belonged to this royal order of true
gentle-women, and recall a benefitiel young
friend, the only child of wealthy parents. Always noted in our little circle for the county and siegance of her toilet, one season a notice able simplicity arrested our thought. We then remembered that a friend, who had passed through a great sorrow, and was still wearing mourning robes, had come to pass the winter with her. A slight thing to chronicle, do you say? These little thoughtful attentions speak volumes. And so long as people who are recognized as social lenders are guilty of selfish crowding, and of eager haste in feasting, and

careless criticism of the appointments of a home into whose boly of holies they have been received, so long will it be necessary to utter a protest, and hold in reserve our hon for the genuine lady .- Sel.

LIFE TOUCHES LIFE.

ONE year ago, a brave, tender soul was laid to rest. A young man almost unknown in our busy city, after months of pain, crased to walk our crowded streets.

Although I never clasped his hand, or called him friend, yet I felt his loss. I never passed the losely window out of which his sad eyes looked in those last days of his sickness, without a feeling of loneliness. I never go by the office where he did his life work so bravely and well without a deep sadpost. much poorer than when he lived, for it has lost a pure, good man. Loving all that was true and honorable in

the world, be hated all that was false and dishonomble. He was toyal to his friends, and loved them with all the tenderness of his great

With a mind richly and ionaliip was a privileged boon, his talks long remembered, and now missed so sadly. From treasures from whose store he was always lavish to hestow upon those who knew and loved bim Among strangers he was shy and sileut. And so to his friends, his loss has been irreparable so to his friends, his loss has neen irreparatile, and to those who were never numbered with those chosen ones, his loss will sadden our hearts even as it did on that June day, when it seemed as if so much of light and brightness had gone from the earth. And so will all true

same ever as at till on that Jone day, when it were several or it is not believe the several or it is not believe to the several or it is not be the several or it is not better or it is not or it is not better or it is not or it is not better or it is not or it is not or it is not better or it is not or it is no

SHORT RULES FOR HOME USE.

Put self last. When others are suffering, drop a word of mpathy. Tell of your own faults rather than those of

ners. A place for everything and everything in its Hide your own little troubles, but watch to up others in theirs.

OHR BUDGET

-You will not be sorry

-For being courteous to all -For doing good to all men; -For speaking evil of no one

earing before judging; -For thinking before speaking;

For holding an angry tongue For being kind to the distressed:

-For asking pardon for all wrongs. -Por being patient towards everybody; -For stopping the ears to a tale-bearer

For dishelieving most of the ill-reports. To be a servant of the living God is an arcoment of safety -Lies are hiltless swords, which cut the

hands that wield them -Fault finders are in abandance, and they ply their vocation industriously.

God knows the secrets of our hearts. Do

well if you want to get to heaven -The workers of iniquity rest not day gor night. The pure and innocent are their

-It is estimated that the aggregate circula tion of Catholic papers in this country is 228,700.

-Official reports show that France sustains an annual less of \$10,000,000 from the rayage. -If we have been made to feel the evil of

in no one can persuade us that it is not an eril

-The grand essentials to human happi are something to do, something to hope for, and something to love

-The darkest hour in the history of oung man is when he sits down to study how to get money without honestly earning it.

-Why should scientiste undervalue and strive to put out the light of Christianity, while it has built the Universities and schools where they received their sducation; built them by the labor of their pious fathers?

-If we daily seek those things which are true, lovely and of good report, the life bayond will be the fulfillment of our grandest plane, the realization of our highest ambitions, the completion of all we desired and lived for here.

The children of God should never look upon efflictions as sent to anger, but as merciful visitations, for whom the Lord loveth he chanteneth; "every twig of rod grows in the para dire of his love; let your afflictions have the tendency to prompt you to prayer. A child of God, in an imprisoned state of affliction is fer hetter off than sinners at liberty.

-A minister was questioning his Sundayschool concerning the story of Eutychus, the young man who, listening to the presching of the Apostle Paul, fell silver and, falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" When the replay from a little girl came, pat and prompt: "Please sir, ministers should bears not to preach too long sermons."

-The supere redical is a man of prayer, The sincere reducal is a main of prayer. He touches both beaven and earth as an agent for good; the one by his faith and the other hy his works. The power of the Infinite is in him, his song, has strength, his all. God gives every Christian the privilege of guaging things by the gospel standard, and then expects him to reason, to conclude, to undertake and to execute as an accountable being.

-Lady Burdett-Coutts, whose liberality has given her a world-wide name, now a ma sixty-six summers, is soon to be married to ber secretary, Mr. Ashmead Bartlett, aged twenty nine years. In order to do this she has to give up property which brings her an income \$500,000 a year, which was willed to her until she should marry a foreigner. Mr. Bartlett is a native American. Friends have remonstra-ted very much, but all in vain. -A few days after the immersion of several

—A few days after the numerison of several persons, a wicked young man took a sheep to the same place in the stream, and with Sarful oatbs, swore he could haptize as well as a min-ister. The shore of the stream was a very grad-High year one initial treads, but watch to gaths, severe he could implie as well spice are in the properties of the control of the stream was being day on without stamming it. We will be shall be suffered in the control of the stream was being in the stream was been as the control of the stream was been as the control of the stream was been as the control of the stream was to stream the control of the stream was to stream the control of the stream was the stream of the stre pai slope, so that there was no apprehens stood on the shore to witness his blasphemon performance. Taking the sheep in, and bolding it by its fore feet, he pronounced the formula of baptism and as he leaned over to immerse the sheep, the animal struck bim with its bind feet, knocking hi.s into the water, and he was drowned while his comrades stood looking on When saked wby they did not help, and try to save him, they said they were perfectly par-alyzed, and could not stir.—Chris. Globe.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell! This department is designed for asking and a swering questions, drawn from the Bible. In dec to promote the Truth, sal questions should brief, and clothed in simple Isograge. We should be a supple Isograge with the continuous to our contributors to answer, questions to our contributors to answer, this does not exclude any others writing up

Will some one please explain R: Will some brother or sister please explain the 20th verse of the 14th chapter of St. Loke RILET STUMP.

Please explain Generis 6th Chapter and 6th verse "And it repeated the Lord that he had made mar on the earth, and B grieved bim at his heart." William B. Geomick.

Is there a hoptism of the Holy Ghost?
What is the testimony of Jesus Christ, and wise
has that testimony as defined in Rev. 10:10. Will you please explain how? "And thou (the orpent) shall bruise his (the Messiah's) heel." Gen. 16. C. A. ALLEN. Will some brother or sister please give a definite answer on Matt. 2:12,csprcially on the word "floor?" Many Peffly.

MARTY PEFFLY.
Will some one please give light on Matt. 5:21-24.
D. W. C. Row.
Will some brother please give an explanation of
Matt. 21: 15. which reads as follows: "When ye
therefore shall see the aboundation of desolution,
spoken of by Dantle, the prophet, stated in the sloy
place. Whose reeded let by an understand?" He

taken place in the time that is part, a is it yet time to come?

S. W. Your-Will you pieuse explain how long Needs was in bullding the ark—at what age he was when he commenced building. Also where it can be found A. E. Kingsley.

"Lot no man sack his own, but every man seek mothers wealth."—1 Cor. 10: 24. Bro. Stein please mower. Wo. T. Shittill. ADSWET. Some one please explain Prov. 9: 1. "Wisdom bath builded her house, she bath howe out her seven pallars." FRANKLIN ROYES.

SIN AND EVIL. Is evil an independent, stif-excitent, eter

NSTEAD of the term coil, we will substitute the term sin; as that term, in our judg at adapts itself more readily to the question. God, in our creation, endowed us with facbetween right and wrong. So closely are those faculties ingrained in our organism that we cannot do urong knowingly without also de

ly feeling the guilt of the wrong we have done. The guilt pertaining to wrong we have done Sim us an abstract evil does not exist; but it is invariably dependent on certain conditious as follows: First, we are endowed with faculties by which we are enabled to discern between good and evil. Second. The word of (iod is given unto us to point out what is right and wrong; and by our faculties we lay hold of comprehend and fully understand, our duties as the light contained in the word of God our faculties by which we discern light from darkness would its dormant. Third. We are also en-dowed with the power of choice. We can choose the right and reject the wrong; or we can choose the wrong and reject the right. He either of the foregoing conditions are wanting. in cannot exist in the very nature of things This was precisely the condition of our fore-parents in Eden. They were blessed with the faculty of understanding God's will. His will was made known to them through his word, and they had the power to choose obedience or disobedience to that will. If they had had the disonernment to that will. It they had had the faculty of perceiving the right, and God had not told them what was right, they could not have sinned. If they had had the faculty of perceiv-ing, and the knowledge of God's will, and had of the power of choice, they could not have mucd. If they had the power of choice but had not the faculty of perceiving God's will, they could not have sinued. If they had had the faculty of perceiving and the power of choice but had no knowledge of God's will, they could not have sinned. Hence, sin neces-

The faculty of perceiving.
 A knowledge of God's will declaring right

3. The power of choice; and voluntarily choosing the wrong

Because of this Christ told the Jews, "If I had not come and spoken unto them, they had not had sin, but now they have no clock for their sin."—John 15: 22. Those Jews had the their im. "John 15:22. Those leves not toe jot all crimes committed permission; an evus faculty of previous gand the power of choice; consected with those various crimes differs but want (Christ came they had not a full) the crimes differ, but they are nevertheless knowledge of Godd with, here had Christ also with. Suppose all evil consequences were to be consequent syntham undo then the words of this laminted from wrong doing (if this could have) they would not have been summer, because they would not be in the word of Godd.

persons to be corrupt yet not sinners. This was the case with the Ninevites, of whom there were one hundred and twenty thousand souls that did not know their right band from their left, that is they did not know right from wrong. Doubtless they were very corrupt, yet not sinners, from the fact that one of the conditions to constitute them such, was wanting, that is, a knowledge of their duty towards G This was applied in the preaching of Jonah. The Ninerites chose the right and were saved. Had they chosen the wrong, after being in-formed by Jonah as to their duty, they would have become actual sinuers, and God, doubtless would have destroyed them. God cannot con sistently punish wrong doing where either of the above are wanting. Because of this idare not regarded as being responsible, from the

fact that the faculty of perceiving is wanting, though they may be corrupt. Infants are not regarded as being responsible from the fact that in their case about all the conditions of respon-sibility ere wanting. The heathen world is not recarded as being responsible to God as Christnations are; for while they have the faculty of perceiving and the power of choice, yet the knowledge of God's will is not afforded

It may be said that the power of choice, of itself, implies two things, --eril and good; that if this were not so there could be nothing out of which to choose, hence "wil is an independent, self-existent, eternal principle," and is provon by the tree of knowledge of good and ovil in the very beginning in Eden. To this, how-ever, it may be answered that, while good and evil were under that similitude represented to our parents in Eden, potevil only becomes such by actual sinning, and good only becomes such by obeying God. It seems necessary at times to represent things to come under certain figures or similitudes to make the greater impression on the minds of those to whom the similitude applies; at the same time such figures or similatedes may have no actual exist-once in themselves. The Revelator represents the church at one time, by a "woman with the sun, and the moon under her feet, and on her head a crown of twelve stars." Such a woman never existed, but the similitude was woman never existed, but the similities was used to show the brgetting of many sons and daughters unto glory, and the purity of the church of Jesus Christ. It is clear then that sin only exists in

equeues of wrong doing in the face of light and knowledge and liberty of choice. The term "evil" is rather the result of sin than sin itself. For example, dronkenness is a great evil, but the source of this svil lies in the sin of indulging the appetite for strong drink too freely. Fashion is another great evil, but the source of this evil lies in the sin of gratifying the lust of the eye Profamity is also a great evil, but its origin lies in the sin of an unbrid tongue. Thus we might go on ad infinitum. The position we have taken respecting evil might be objected to on account of a declaration by the Prophet Isaiah where he says,
writing of the works of God, "I formed
the light and created darkotes; I make
peace and create wil; I the Lord do all
these things."—Isaiah 45: 7. We must under-We must under find as creating evil in the following stand used as creating civil in the following light: Being able to perceive the right, and op-ing blessed with the word of God, which clear-ty defines right and wrong, we not only sin in willfully doing wrong or disobyring God, but there is an evil connected with the wrong we

bave done that will manifest itself sooner or later. For example, it is written, "Thou shalt not commit adultery." If a man commits adultery in a single instance he sins. If he continues in this manner of sinning he finally contracts one of the most loathsome disease: flesh is heir to. This is the evil, or one of the evils God has planted in our nature in case we violate his word. Sappose there was no such evil to follow from a licentrous life, what spectacle would the world present! The world would be filled with debauchery and licention ness of the most degrading character. Because ness of the most degrating character. Because of this evil resulting from a violation of flod's word persons are prompted to lead pure and virtuous liyes to avoid evil, and this in turn prompts them to do right,—obey God from principle. It was absolutely necessary for God to create evil and locate it in our very organ-

ism, to prevent the hamas family from ran-ning leading to destruction. What is true of the adulterer is also true of the drunkard, the miser, the lise, the thief, the morderer, in fact of all crimes committed persistently. The svils

might have been corrupt, for it is possible for None at all. When God forbids anything it is not only wrong to do that thing because fied has forbidden it, but it is wrong within its-li and had consequences are sure to follow. Hence God did not create evil as an independent prin ciple to effect us in some accidental way, but he created evil and located it deep in our organ-ium, only to be developed in persistently disce-

carding the just principles based apon his word It is true, God creates evil in the ma world to accomplish great purposes, as in the case of the Egyptians in the days of Moses, and hundreds of other instances that might be rerred to; but such evils are always intended to effect a reformation somewhere sooner or later and to punish vessels of earth already fitted for J. S. MOHLES.

SILENT INFLUENCE

CONSIDER, if you please, the very begin ning of the little brook that flows so g tly on its way to the river where its waters are rried on to a greater body of water. Deep down in the earth, among the rocks, where we can see only with the eye of imagination, are little streams of water which collect and form a larger stream which finally reaches the surface and flows over a hed of publics, wandering on and on until it reaches a larger stream; and this larger stream, fed by still other small streams, finds its way to the grand and awful

So it is with the acts of our lives. It is not by the great deeds, like those of the martyrs, that much good is done; it is by the daily vir-tues of life—the Christian temper, the mrek forhearance, the spirit of forgiveness in the father, the mother, the eister, the brother, the friend, the neighbor, that we can do cur fo mortals good and lead them to enjoy the bliss of heaven. This influence receives its source at home. But many homes are founded upon cold and dry rocks where these little streams never enter. How many homes are a wilder-ness for the soul instead of an Eden. Hence fathers and mothers, sisters and brothers, friends and neighbors, if you would do much good, make home happy. It is the viciting place for angels. It is the place of that peace which procures a continual happiness, ri en to words to express the beauty and loveli-ness of a home where the fire of purity is continually hurning. You may possess all of the world's goods that men can possess, yet with out these little virtues you cannot be happy.
There is, mid the mighty ocean, a great future
to be reached, and we can reach it by putting our little virtues together, and count all of this orld but dinse

FROM MAPLE GROVE COLONY.

N March 1879, the first family of the col landed in this vicinity, and in April and May many more of the brethren and friends came, and during the Summer a large addition to the colony was made from different State All went to work with a will during the Summer, built a substantial and comfortable house of worship where regular preaching has been held ever since and up to June 1880 large congregations assembled and they seemed to take great interest in the word preached and sear forty embraced the truth and chose that good part that will not be taken away from them. During the Summer of 1879 all was them. During the Summer of 1879 all was done that could be done in preparing for a crop. In '80 much breaking was done and a large number of acres was sown to fall wheat and rye, and more was sown in the Spring, but all a total failure. Still not discouraged, the hreth ren and friends went to planting corn, potators squash and all kinds of regetable seeds, &c. but long hefore this the little means that we had was gone. Having exerviting to hav many were out of means early last Falt, but managed to get through until Spring and get out a crop. Many suffered more or less during hoping to get through some way till they could raise a crop without asking for belp, but the raise a crop without asking for help, but the blresed Lord withheld the rain from last Octo-ber until the 30th of June. Cora and other seeds lay as dry in the ground until June 30th, as they were the day they were planted. Since they were the day they were planted. Since thee swarthbing is growing nicely, but too late for anything but fised for stock. When our dear people saw all their labor and seed gone and the season for many crops past and the drouth continuing, means gone and their little scanly stock of provisions almost gone, parents seeing all this and their children gazing wist-fully into their faces as they talked of what to do and what could be done for bread, the mothers,

and sometimes the fathers, were unable to hide their tears. Their courage began to fail. Almost their team. Their courage bigan to fail. Almost a simultaneous cry cans from every quarter for bread. Immediately a meeting was called by the Bristhread to larar the facts in the case. A large representation was present and it was heart-sickening to bear some of those reported anofering and destitution among the people. The Brethren immediately organized an Aid Society and sent teams to Jewell county for provisions, 140 miles, as all the settlements be een us and there were comparatively new. The brothesn and sisters there with beasts fall we and charity, land everything saids and beaded by that noble brother, Allen lres, went into the work with a zeal that none but Christians know and feel, and in a few hours teams were loaded, sent home and told to come hack again for more provisions. Many loads were brought from there and present wants supplied. In the meantime an appeal was made to the general Brotherhood for help and we have re-General Districtions of the court partiy relieved yet.
We again renew our call for belp. We here about one hundred and thirty-five brethrep and The Lord has blessed our labors: sisters here. The north as become our tomorn; the prospect for a great spiritual harrest is good, calls for preaching come from every quarter; many more than the brethren can fill The Brethren's doctrine is well received. W want to hold our organization together; we do not want to lose the alvantges we have gained We wish to hold our land for we have a good country. This is the first failure of crops for a long time in this part of the State, but all depends upon our brethren and sisters East. Out of your abundance we only ask a few crumbs. Will you give us the needed help and save us? We wish to now some grain this Fall Will you give us the needed help and ut can't get seed without means to buy with. and nearly all need clothing as well as food. ithin our reach at reasonable prices if we had the means to buy with. Every penny received by us or our Society will be receipted for as demanded by the donors. Send by Draft or Registered letter. Address, H. M. Blue, Treas,

Bell, Norton Co., Kansas. N. C. Workman, Preacher and Progressive please copy.

J. C. YOUNG TO GREEN SPRING CONGREGATION, OHIO

HAVE now been absent from you eleven weeks. I am glad to hear your Sunday-chool is prospering. It is east to be the nur-ary of the church, and when properly conted, so it is.

Here we meet with God's children Sabbath in church and S. S. capacity, and have a weekly Prayer-meeting on Wednesday evening. At home we can not gather around the rayer-meeting there the same.

I regret to learn that of the large nur

I regret to team that of one agree nations or open grether and sisters with you, that some are growing cold. The church needs you all, None of you should step out into the world again. Joseph said to his brethren, "See that ye full not out by the way." It seems be thought they would get to quarrelling about their treasures, so he cautions them against felling out. We are in a "way" too, and I trust in the narrow one, where we must be very careful or we will fall out. Ah! nonder well efore you again take the broad wa

It is true, we are not all equally favorably ituated so that we can associate with our bretbren and sisters, but our lot may yet be cast in a more favorable place. We all feel at times as though we are foreaken, but then is when the though we are torsever, but teen is when the clouds are over us, and after the clouds the sun will shine. But even if we should have all clouds in this life, if we are faithful unto death, when we are ransouned from our graves we will have all sunshine. Then, too, if we have tasted of the good word of the Lord and the power of the world to come, and fall away, it is hard to he renewed to repentance again

Should you leave the church, true you will Should you leave the church, true you will meet brethren and eisters sometimes, but you cannot enjoy their society as you could if you were one of them. If on account of your relig-jon your husband is unkind to you, perhaps

you can win him with

"Little deeds of kindness,

Little words of love,

Which makes this world an Eden,

Like the beaven above."

Like the beaven above."

Each Christian is a ray of the great light
which the church represents in the world. Let
us be careful that that light be not darkness.

My love to all of God's children. Lanark, Ill. Aug. 14th

The fear of the Lord is the beginning of

Any they that be wise shall shine as brightness of the Brunament; and they that many to righteousness, as the stars forever ever.—Dat. 12: 8.

INDIANA

re was added to the On the 1st inst. one more was added to the Antioch church. May God bless all such and enable them to hold out faithful to the end. Church council on the 7th, and everything passed off pleasantly. Our harvest meeting passed off pleasantly. Our harvest meeting was held at Autioch on the 12th. The attendance was not as large as it would have been pleasant to have seen, yet we trust that much good was done and the souls of those present were made to rejoice in Him who is the houn-J. W. SOUTHWOOD. tiful giver.

OREGON.

Eld. John Forney is still with us laboring

for the good cause. One more added to the church hy baptism last Sunday, and two more lately by letter, making in all for this season seven by haptism and ten by letter. People are years have cutting and threshing grain. Weathvery husy cutting and threshing grain, Weath-er fair and pleasant, Crops good. By special request, I made a short visit to the very members in Klickstat Co., W. T. Found all well except one sister. She was anoisted and desires to be remembered at a throne of grace by the heathren. Returned last evening. Traveled about three hundred and fifty mil DAVID BROWER

PENNSYLVANIA. Doneansville.

Your invitation to "send all the good new

I can," encourages me to write for you. According to previous arrangement, Bro. J. W Smouse of Indiana Co., came to us on the 15th of March to hold a series of meetings. In all we had twelve sermons. The weather was we and tweeve sentines. The roads quite muddy, yet a general interest was manifested. The congregations were rather small part of the time. Although there were no additions to the church yet both saint and sinner received a due portion. May peace and prosperity attend the dear brother wherever he may be called, and in death may be find a peaceful home.

EMILY R. STIFLER

MINNESOTA.

Lewiston.

I am still in Minnesota. I had quite a pleasant heat ride last evening across a beautiful loke. We started about sunset. Then the moon rose in grandeur, and looking in the Lawiston. water in the direction of the moon, it resembled water in the direction of a blaze of fire; and with green groves on either side it was indeed a grand sight. We had to think of Omnipotent God. How wonderful

are thy works, O, God! LATER I am now in Union Co. Cause or LATES I am now in O'hold Co. Camb of Saturday. Preached twice on Sunday. Expect to go from here to St. Louis, then to Illinois Will reseive mail at Auburn, Illinois until the 19th of September. Has been very dry here but last night had a good rain. Health is good Weather changeable; some days quite cool

then very warm again. God bless the mission-ary work. It is much needed in this State. O you young stout preachers, strike out for these new countries. There is no use for six or eight behind one table in one another's way. SAMUEL MURRAY

LITERARY NOTICES.

In the September Atlantic Richard Gran White describes a visit to Oxford and Can White describes a visit to Oxford and Cambridge, which will have great interest for samp readers. J. T. Trowbridge writes a charming pown on "Tawosce and tea," and other powns which will attract all lovers of poetry, are 'Tike Prepetativ of Soun," by James T. Fields, "Will aware," by Maurice Thompson, "Each Side the Bridge," by A. B. Street, and "West Wind," by Chin Thanter. The Machington Remisister of the Company of the by Celin Thanter. The Washington Reminis-caces this time relate to the short lived Harri-son Asianistration. There are two political articles,—one on the "Progress of the Presi-dential Carvass," the 'other on the important subject of the "Political Responsibility of the Individual," by R. R. Bowker. Mark Twini within and the Lightning." T. S. Perry writes instructively of Sir. Walter Scott. Ellen writes instructively of Sr. Walter Scott. Lives W. Olney, who has 'written some admirable short stories, has this mouth one entitled "Au Serieux." Mrs. Kate Gannett Wells discusses "Woman in Organizations." Other essays,

criticisms of new books, and a bright "Con-tributor's Club" complete a thoroughly enjoy-able number of this magazine.

LIFE IN A GERMAN SCHLOSS

The rontine of life was quiet, even monot onous, but to an American woman, fresh from the "fitful fever" of American housekeeping sweet and restful. The servants were numer ons and well trained, and performed their du-ties with little noise, and at the right time and in the right manner. It must be said in passing that it took ten men and won work which half that number would be required to perform in an American household. Then on the other hand, it must be stated that they have not half our conveniences. Their utensile are primitive and cumbrons, and they have much to "fetch and carry;" but looking at re much to "seen and earry;" but looking at re-sults, one can only indulge in an envious and inteless sigh. The absence of those pests of American housekeeping, the weekly washing and ironing days, is one reason why the German servants are able to about their work with so much more regularity and thoroughness. In Germany the family wash is done no oftener termany the lamity wash is done no ottoner than once a month,—in many places not often-er than once in three or six months,—and then in done by extra hired help for the occasion. On Monday of the week devoted to this work, ording to my observations, the women cam and began preparations. The clothes, etc. were sorted under the supervision of the lady maid or housekesper; the wood laid ready for lighting under the great holier in the washhouse, and every tub, hogshead, etc., filled with water. The water was pumped laborically, and brought from some distance in cambrons

The carriers were upon their show buckets. buckets. The carriers were upon their shoul-ders for this purpose heavy wooden yeled, like ox-yokes, with a chain and hook at each end, to which the full buckets were attached. The next morning at three o'clock they were at nork, huny as bees, and out-chattering the swallows in the ivy which grew about the wash house eaves. Wash-hoards, those instruments of destruction, were unknown, all rubbing being done between their horny knuckles. To arouing is done in Germany by means of a mangle, where possible, and the clothes are beautifully smooth and clean.—Atlantic Month-

FALLEN ASLEEP.

Elemed are the fred which die in the Lord, -- Rav. 14: 15.

EIKENBEBRY.—In the Cold Water congrets tion, Butler Co., Iowa, Aug. 4th, of Mahari Faver, Martic, daughter of brother Levi and of ter Summ Elicenberry, aged 5 years, 5 month and 30 days. Functal occasion improved by the prebaren from John 8: Co. N. TRAFP.

Green New York, Albert Co., Ind. August 10th, 1886, six ter Adalice, daughter of brother Jereminhan sixter Sarah Gump, aged 32 years, 4 mouths and 14 days. Disease consumption. Funeral services by brother Samuel Phields from 2 Cor. 5: 4.

JARES BANTON.
STUTSMAN—In the Eithart concregation, Ind.
Aux 10th, after a long and painful illness, shier
Lydia, wife of brother Benjamin Statanna, age
of years and months. She leaves a kind and
faithful hadnod, two children and many kind
friends and relative to morn their long. Paneral discourse by the Brethreo from a Con. 15: 6.
D. H. Jokes-

THOMAS—In the Turkey Creek church, Neb., Clara Etts, infant daughter of Nathan and Mary Thomas, aged 3 weeks and 2 days. Funeral ser-vices by the writer. Wil. Pullers. vices by 40 writer.

FRANTZ.—In the Wabash church, Wabash Co
Ind., July 27th, 1880, sister Leab, wife of Jacol
Frantz, appd 40 years, 4 months and 11 days. She
de a learly supper and week to be das used
and about 1 o'clock she woke upand said she was

and about 1 o'clock she woke up and said she wax smothering and started for the door. Her hus band helped her on to the porch and in one home she breathed her last. She showes a kind come pusion and eight children to moura their gree loss. Services by brother David Neff and the home brethren.

J. R. CRUMEINE.

BARNH RART.—In the Appeances thereit, Kanasis, Jaly 216, 1806, exter Mary, write of Jasish Barnt, All 1806, exter Mary, write of Jasish Barnt, and the Company of the Compa

(Primitive Christian please copy.)

EISENBISE.—In the Arnolds Grove congression, Carroll Co., Ill., Aug. 10, 1804. Bro. Georg. Eisenbise, aged 63 years, 2 months and 10 days.
On his way from the field in the evening durin a light theory has ground under a small life. On his way from the shell is the evening dut in light shower be stopped under a small! where he was struck by lightning, and, it is pead instantly killed. His bereaved wife two daughters are members of the church, would to God that this load call may bely dent soo and daughter that are yet outside, the fold of Christ, and may all low needs to nessed this and scene resolve to live for his L or that let death come as it will, they may be pr pared to go. Funeral services to a large cor course of aympathining friends and neighbor from Rev. 21: 7. J. J. EMMENT.

ANNOUNCEMENTS.

-3, and 4. Platte Valley church. Butle county, Neb., at the house of J. Kinzer. 4th, Silver Greek church, Kan. 1th, Limestone church, Jewell Co., Kan 11, and 12. at MH Greek. SEPT .- 3, and 4. Platte Valley chu

16CA, Limestone cauren, Journe C.S., Kan.
15, and 12, at Mill Greek church, Adams
county, IR.
14, and 15, Arnoid's Grove, Ill., st t F. M.
18th and 17th at the residence of J. P.
Hays, 5 miles north-west of Greencastle,

Japper county, town. 17, and 18, Deep River church, Iowa, at 10 A. M. 16, Wades Branch, Minmi county Kan.

16, w ness Branca, amani county Kalo.
16, Petato Cresk church, Ind.
17, Franklin church, Decatur county, Ia.
18, Silver Creek church, Gowley Co., Kan.
18, Nishas Valley, Frenont Co., Lowa,
18, Bethel church, Mo.
10, Tunesquae church, Ind. at a P. M.

21, Toppecames church, Ind., at 4 P. M. 22, and 28, Iowa River church, I.a. at 1 P. M.

24, Labertyvine cource, Jeneral C 25, in the Beatrice Church, Gage (Neb. at the house of Noah Bruke miles south-east of Beatrice at 2 P.

8. Log Creck, Caldwell county, Mo., at the house of J. E. Bosserman 9. Root River congregation Miss. 9. Pine Creck, Ogle III.

Fine Creek, Ogle III.
 Cana church, Elk, Kassas.
 Newton Grove church, Mich., at 5 P. M.
 Neosba church, Kansas, at the home of brother O. P. Travico.
 Monticette church, Ind., at 4 P. M.

birother O. P. Travice,

15. Monticetto church, Ind., at 4 P. M.

10. Pairview church, Apiniosis county. In

10. Wichita church, Butler Kansas, at bro
John Waringer's.

The Brethren at Hudson, Illinois, will hold

their Love-feast on the 13th and 14th of Nov. T. D. Lyon.

The brethren and sisters of the North Solomou church, Osborne Co., Kansar, intend, to hold their Love-feast at the house of D. O. rumbaugh, one mile east of Portis, on the 25th of September. We intend holding a Love-feast on the 9th and 10th of October, at the residence of Bro Jesse Shick, nine miles north-east of Abilene

Dickinson county, Kansas. S. A. SUTTER The Silver Creek church in Cowley Co., Kan as, will hold their Love feast on the 4th of Sent instead of the 18th. B. HARADER. Sept. instead of the 18th.

We expect to hold our communion meeting on the 14th of October, two and three-fourth iles from Corruuna, Indiana, on the Lake Shore road. Rock Creek church, Whiteside county, Ill. Sept. 18th and 19th, commencing at 1 o'clock

The brethren of the Oakaw church, Piatt Co Illimois, will hold their Love-feast on the 20th of October, commencing at 10 a, m E HENRICKS

The Marion congregation, Indiana, will hold their Lovefeast Sept. 30th, at the brick meetng-house, eight miles north-east of Marion, commencing at 3 p. m. The bretiren of the Clast Creek church, Huntington Co., Ind., have appointed a com-munion meeting Oct. 14th, commencing at 10 Dossey Honoren. The Urbana church, Champaign Co., Illinois will hold their Love-feast the 11th of Sept.

rommencing at 3 p. m. Meeting to continue over Sunday. Lexues Hiller. The Donells Creek church, Clark Co., Ohio will hold its Love-feast on the 14th of October The members of Antioch church, Ind., will

hold their communion Sept. 23rd, commencing
D. Lesdy. at 2½ p. m. at 2; p. m.

The Silver Creek congregation, Ogle Co., Ill.,
will hold its Lore-feast on the 14th and 15th of
October, commencing at 10 a. m.

D E Pater. Coon River church, near Panora, Iowa, Oct 15th, at 1 p. m. Our communion will be held at the home of

or estremed brother Josiah Barnhart, on the our esteemed brother Josian Barman, on the 25th of Sept., to commence at 10 a.m., and continue over Sunday. We invite ministers and others to be with ns. If any wish to come by rail they will be met at Ottawa if notified-My address is Centropolis, Franklin Co., Kan. JOHN SHEBFY.

We expect to hold one communion in the Pine Greek shurch, Indiana, on the 13th of Oc-tober, communion at 4 o'clock, p. m. DAVID CLEM.

We have appointed a Love feast on the 16th of October near the Southern Pacific Rail-road from St. Louis to Springfield. We are seventyfive miles from any organized church and stand in need of help— If ministers think of traveling West we would be glad if they would give us a West we would be glad if they would give us a call. If any want to come and can't just at that time, we can change the time to suit them if they lat us know soon. I will meet them any time they let use know. My address is Dixon, Pulseki Co., Mo. Daxier. Stuur. The Brothren of the Bear Creek church, will hold their Love-feast on the 1st and 2nd of Octoher, at the house of Bro. John Stutsman, 34 miles south-east of Morrisonville, Christian Co.

> JOHN S. STUTSHAN. TRICT MEETI

The District Meeting of the North Missouri district will be held at the meeting-bouse in the Wakenda congregation, Ray county on the 14th of October, 1880.

The District Meeting of Southern Missouri, will be held Oct. 14th, with the brethren in Jasper Co., Mo., somewhere in the vicinity of

BIBLE SCHOOL ECHOES.

"PIBLE School Echoes" is designed for the service of songs in the several depart, ments of church service. It is designed to ele-vate the music of the Sunday-school above the vate one many of the Sunday-school soore the frivilous character of many of the Sunday-school songs in vogue, and while interesting the young, to cultivate their taste in the direc-tion of that which is higher and purer in postry and music. The tone of the book is praiseful and devotional -has none of the military element in it. The meledies are graceful and easily learned, while the harmonies are wall arranged without any straining after old "originalities."

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W. U. R. R. TIME TABLE.

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Vol. V.

Lanark, Ill., Tuesday, August 31, 1880.

No. 35

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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More Thoughts. Two Ways of Reading the le. From Sharow, Minn. Whistling-One Etonyn Pace.—Hylton, Virginia. White Oak Church, Pa. Dayton, Ohlo. Auburn, Hilmeds, River Falls, Wiscossin. A Frand. To the Breth-res and Sisters of Northern Muscouri.

EVANGELIZING OR MISSIONARY WORK-ITS SUCCESS AND FAILURE

BY LEMUSE HILLERY. But mone of these things move me, neither

count I my life dear mate myself; so that I mght fluish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the geospi of the grace of God." Acts 20:24. SHALL briefly consider this heading under the influence of a transmitted tendency. other the tendency be towards vice or virtu

I do not condemn the forming of plans in order to systematize our work; probably we would all do more and better work did we set from wise and well matured plans.

Many seem well pleased with the plan form ed for missionary work by the late A. M. I bave nothing to say against it. But should any plan be just right, often zeal makes people blind and then for the want of right and proper appropriation of the very best plans we may have, ilure is the result. Meu for the work now re ferred to were set spart by the brethren (the church) with fasting and ministering (praying) unto the Lord, and with the laying on of hand inder the influence of the Holy Ghost. Acts 13-1 9 3 These must have been very good men; now as well as then, fasting, prayer, and siluence of the Holy Spirit will send out into the field the very best men there are in the church. Yet the Lord must work through his church measurably; so at least since then we have in the church those who are teachers themselves, ministering unto the Lord in fastiug and prayer, set apart by the great Brotherhood for this work; to look out and ordain of set apart men for the solemn work of evangelizing the children of men. Then I remark the church must have acted in this way, for if it was and is necessary for these dear brethren to fast and pray in order to be enided by the influence of the Holy Ghost in setting apart the proper persons, it follows that it was necessary for the church to fast and pray that she might set apart a proper body of men to look after this work

sich is well begun we need a continuation fasting, prayer, and the influence of the Holy Then if this, or these things are co tinned men with humble boldness, full of the Holy Chost, daring to preach the cross of Christ amid derision, men who are willing to hazar their lives, their earthly possession wilf "take joyfully the spoiling of their goods"men will be sent who have hitherto been faithful while other's have been sitting at home aueccassionally visiting wealthy congregations and getting their peckets well lined and then writing out what wonders in missionary lit they have wrought and ever and anon crying and pleading for system, saying, "give us a plan that will make provision for our temporal interest or we cannot go." During all this cla or for plans, some have been toiling in the field. a very few rich ones, but many poor ones have sacrified home comforts, have left their fami lies with meager supplies, have given all their time for many long weeks, months and ever years, besides have given part of their own mon Some of them are broken down in their prime, but they still thank God that they have done as little or as much as they have. They have planted churches in gostiel order, have in fused into the hearts and lives of the members of love for the Brotherhood and a respect for her counsels, under the preaching of the "cross their proud hearts and lives have been changed and they have labored for general uniformity in plainness, and for holiness of life, in separat ing from the vain course of the world, and final-pleasing progressive worldling preacher comes along and cries "old fogy" and priest craft," you need not dress that way, the sters need not wear the religious covering set apart by the church; the sisters need not we: plain bonnets, they can look like other folks wear fashionable bats, but trim them plaunly at first, and you can go to shows, too. Where did you yet this right? Why from Chicago and Chicago, from Philadelphia, and Philadel

But if that right, faithful, humble course is sued the right kind of men will be sent out and the right tendency will be transmitted in the church for congrations to come, and the holy life of the Redeemer will be reflected by the shurch throughout all ages until he o call the church and her faithful servants home I wonder how many preachers there are among is to-day when it comes to living out the principles of the doctrine and cross of Christ, if Paul was been he could say of them as he did of Demas: "They have forsaken me, having loved this present world." &c. Tsm. 4: 10.

phia from New York, and New York from Par

is and Paris from the father of that kind of pro

gression, the Devil himself. I have known just

about the entire above to be recommended

but they don't like to own their father.

If we become prayerless and surfeit in esting and drinking, smoking and cheming; ribbons and ruffles, bats and feathers, flounces and ruffies for sisters; dandy lints and Irid cloves, ho som and rishaud stods broad eloth and all man ner of fine and costly array whether fashiona bly or plainly made for brethren and their preachers, shows and fairs, croquette and other games, music and dancing and general descera ion of our bodies, houses and lands, instead of fasting, then we shall have plenty of preachers who will not only mimic a few merchants had will act out old Satan himself or ape anything in order to persecute preachers, editors and all the faithful who are not ashamed to show the line of separation between the church and the world in dress as well as in other things. When ever such men are sent out there a want of earnest prayer, fasting with a true regard and the want of the influence of the Holy Ghost, and when such men are sent out. an evil tendency transmitted, the result of of mind or the style of life. She consults the But perfection is positive which will be both failure and ruin. Where fashion plate oftener than her Bible, she visits the among spatial excellence.

misery, famine, pestilence, nakodness, sy height and depth, things present and things to come, seem to be against as. These men who have been waiting for a plan to suit them that they might have an easy time, will abandon the field and then beast of what they have done The term missionary means hardship in it ractice as much as it means anything ela-The cause demands such men to be sent t portions of the west who will sleep in their wagin tents, on the ground, in sheds and whereve they can, sooner than go out of their course t find better accommodations, at the expense o others; men who will economize, who will for more like weening over every dollar they spend that angels have given them to aid in builds up the Master's cause, than laughing. On broth ren and sisters I hail with joy the united inter est our Brotherhood has taken in the spread of the Gospel, and I pray God that a wise and safe application of the plan adopted, may be made The application of my heading is this; send

ch men as have proven themselves faithful in the doctrine in the tellowship of the saints the order of God's house, (the church), wh have not been depending on plans; send out such men and the tendency transmitted in, and to the church, will not be essily broken down but change this and begin to send out men wh have not proven themselves faithful in the doctrine, the followship of the saints, and the or der of God's house (the church), and it is not likely that this tendency with its accursed in fluence will ever be worked out of the church until Christ comes to consign these self-pleas glous of darkness.

FASHION

BY MARY C. NORMAN T seems to me there can not be too much and against the goddoss fashion No beaths against the goddess, fashion. No beather ces than fashion, or a more absurd and h iating ritual, or more mortifying and cruel pen-Her laws like those of the Medes and Persians, must be implicitly obeyed; but unlike them, change as certain as the moon. They are early founded in reason, usually in violation of common sense, sometimes common decency and uniformly common comport. Fashion the great goddess. Fashion rules the world and a most tyrangical mistress she is. She compel people to submit to the most inconvenient things imaginable for her sake. She pir our feet with tight shoes, or chokes us with tight meektie, or squeezes the breath out of o body by tight lucing, she compets people to dress gally, whether upon their own property or that of others, whether agreeable to the divine rord or the dictates of pride. Fashion taxe without reason and collects without mercy. she requires oblations from the four quarters of he earth they must be had if wealth, health and happiness are the price. If she fancies thin gauge or five thicknesses of woolen for dozdays, she speaks and it is done. Ah, do her worshipers eveer think that disease laughs and death grins at the folly of the goddess and zeal of the worshipers? Fashion is the foster-mother of vanity, the offal of pride, and has nursed her pet until it is fat as a sea turtle, is quite as wick ed to bite and harder to kill. But unlike that in habit out of the herring-pend, instead of keep ing in a shell it is mounted on a shell, adorned with every plummary intrading into all the avenues of life, scattering misery far and wide, faithless, fearless, uno ising, and tyrannical. Then the example of a fashionable woman, how low, how degrading! The depth of a flounce, the style of a ribbon is of more importance that the strength of virtue, the form

Theu in order to carry on this work right money becomes scarce, times are bard and want, dry goods shops and the millmer otherer than church. She speaks of fushion oftener than the Savior. Her example, what is it but a breath of poison for the young? shocking to be friendly with an unfashionable lady, it will never do in this world. How soon one would lose caste, no matter if her mind is a treasury of gems, and her heart a flower garden of love, and her life a hymn of grace and praise, it would not do to walk on the streets with her, or intimate to any body that you know her.

Ah, abused women generally outlive fashionthe numbered daughters of fashion wither and die around them, and wonder why death does not come and take them away instead. The reason is that fashion kills more women than toil and sorrow. It is a said fruth that fachion pampered women are abnost worthless for all the great ends of buscan life. They have but little force of character; they have still less power of moral will and quite as little physic al energy; they live for no great purpose in life; complish no worthy ends. Reader, if you love freedom more than slavery, happiness more than misery, competence more than now erty, never bow your knee to the goddess ion. Remember the body is the shell of the soul, and the dress is the husk of the body. But the husk generally tells what the kernel is. Rememember it is written "by their fraits ve

shall know them." If you have been bowing to the goddess,fashion, repent, because you are attompting to do what Christ says is impossible, to serve two masters, God and mammon. In 2 Cor. 6: 17, we are told, to come out from the world and be separate. If we live as the world lives and think and act as they do, where in do we differ? In what respect do we differ?

If we say that he shides in us, we must walk ven as he walked, and he not conformed to this world but be transformed by the renewing of our minds. Let us not bow down to the world's fashions, but let us come out and be separate, and not be entangled with the voke of hondage.

We are all well doors or svil-doors. None of as liveth to himself. We die, but leave an influence behind us that survives. We are all musicuaries for good or evil, whether we intend it or not; we may be blots obscuring the sight of the Sunof Righteoneness, sending a dark influence outward to the very circumference of society: or we may be a blessing, spreading benedictions over the length and broudth of the world. If we are Christ's then are we the hride, and her attitude is that of longing expectance, of anxious watching until she hears the voice of her beloved saying, rise up, my sister, my esponsed, my fair one and come away. Shall she to whom those words will one day be addressed, he found living for self, the giddy whirl of fashionable and worldly pleasures? No, most surely it can not be that the broke is socking for and finding pleasure in her lord's absence in scenes these, or that she is living like that world that devoices and rejects Christ. If we are Christ's we shall abitain from every appearance of eviland withdraw ourselves from such as consent not to the words of the Lord Jesus. "I househ you therefore by the mercies of God that you present your bodies a living sacrifice, hely, aceptable unto God, which is your reason rvice, and abbor that which is evil and cleave to that which is good." God has said "because thou hast kept the word of my patience I will also keep thee from the hour of temtation which shall come upon all the world to try them that dwell on the earth." Watch and pray lest ye enter into temptation.

F. W. Robertson well axis: Funltiesiness in conceivable, being merely the negation of evil But perfection is positive, the attainment of

JESUS IN THE UPPER ROOM. BY ALICE M. TROSTLE

WE are made to weep when we but think Of Jesus in that upper room. How sad his heart, he knew he would part From leved ones very soon-

With chosen ones from out the world The prepared "supper" he did eat, But first he showed his love for them By "rising" up and washing feet

As an emblem of his body The breed he then did break; This ye do in remembrance of n As oft as ye partake.

"Likewise" the cup he passed, It's the emblem of his blood, That we must drink if we would live, And dwell with Christ above. Mt. Morris, Ill.

EVIL-AS CONSIDERED.

BY M. P. LICHTY.

ONE thing we do all know, that the world is full of evil, marring conally the good we are trying to ac complish on this earth; sud we have ev idence in Holy Writ (Gen. 2: 17 and 3: 22.) that evil existed before the creation of man; for it was already known then to the great Godhead.

The first great evil committed by acy of God's creatures, was perhaps that of Satau and the angels io heaven who caused a rebellion to take place, which was actuated by pride. But it is impossible for me to believe that evil always existed co-eternal with the Truth and the eternal One himself. We might rank it with the number of possibilities; for all things are possible with God except to lie. Heb. 6: 18. I believe it to be a fact, that discord broke the general harmony of the divine arrangement or order of things at one time or other; but whether it occurred accidently or otherwise and when it occurred, is not possible for the feeble mind of man to conceive of.

We can easily imagine that if some of God's laws which mutually govern all things created, had ever been broken, that it would seem impossible for evil to exist. But the evil of which we gained a knowledge is a result in couse-quence of disobedience by our first pareuts, who, by eating of the forbid fruit, purchased dearly the knowledge of ovil to which before they were entire strangers

I cannot believe that the tree of knowledge was created evil, or that its fruit ossessed any evil qualities or proper ties; but that the evil existed in break ing the commandment-"Thou shalt not est of it."

The term evil, as used and applied in the Bible, we discover to have several meanings; sometimes signifying punishment; in which sense only it can be claimed that God creates evil. Rev. 45: 7. He creates light, darkness, peace, and punishments. Frequently the term is used synonymously with sin, the greatest evil man has to contend with in this world, which comes through breaking of the law.

Again, it is used to denote Satan, who being termed the evil one, first tempted which it is intended. The Adamic man to break God's divine command. It is very evident to my mind that all the evil to which we are exposed, comes through disobedience; nad every neglected duty or disobedient act consequences evil.

Some thinkers claim evil to be a ne cessity in order to contrast God's awful being, something to which he can dis- from Adam our first parent, and this is play his almighty power and wisdom. not forgiven or washed away, neither

till doom's day: but what shall such theories and thoughts benefit mag's soul salvation? It should matter not to the true devoted Christian, wheo, where, or how evil originated, or for what pur pose it was suffered to come into existence: but it should be enough for every rational thinker to know that God has

created man to do good and not evil. The Christian's entire warfare consists chiefly in battling against evil-evil imaginations, evil thoughts, and evil deeds. The fort of evil is the devil's stronghold which needs to be demolished on every

It is our bounden duty to fight against all manner of evil, and to show every appearance of it. Knowing that the mises of God are sure, they that are obedient shall be rewarded with goodlife eternal, but the disobedient with evil-"indignation and wrath." Waterloo Ioma.

HE BAPTIZED-WHYP

T is evident that the motive which constrains us to do a thing has much to do in rendering it acceptable u the sight of God. Hence it is necessary that we examine our motives whatever we do. Another's motives is not in our place to judge, and it is also a difficult matter to do it. But our own we can examine and know, and it is our highest duty to do so, since it possible that we may do something from n improper motive and incur heaven's displeasure upon us, which, if done from a proper motive, it would brigg God's blessing upon ue.

But it is not only necessary that we watch our motives, but we ought also to examine and know to what intent, or purpose we do a thing, and know also that our purpose will is the proper one -the one intended by God. Hence is is very important that every one that is baptized should be constrained by the proper motives, and have the God-intended purpose in view. For otherwise

we may not meet God's approbation. The question, what shall our motives be? is plain. It must be love to God. But what our purpose shall be, upon this there is a great difference of opinon. Some of these opinions we will examine, and see if we can find the proper purpose.

(1) Be haptized-why? Some will say, to wash away the hereditary sins. They will baptize, if we may so call it, little infants. Such who are not able to know their motives, much less the purpose. It is not the work of the first person, of him that is baptized, but of second person. Here it ought to read "have them baptized." But so it does not read. It is an act unto which ev ery individual must be constrained by his or her own motives, if it shall b performed according to the will and purpose of God.

As regards the Adamic sin, it is evicut that that is not the purpose for or hereditary sie, is not a real sin.
It is not a sin that is to be washed Nor is it a sin for which we away. must obtain God's forgiveness. But it is the sin that is to be conquered, through the grace and help of God. For it is nothing else, but the sinful inclinations of our nature, which we inherit

Metaphysician may theorize, and oth- it taken away from us when we are truly to obtain a special favor, but it must be er minds idly speculate from now on converted to God. Paul the apostle, was truly converted, and baptized and washed away his sins, but this heredi tary sigful inclination he still had to fight against Rom. 7: 14-25.

(2) Why be baptized? Some will say; "So that you have fulfilled the command. When I read the New Testa ment after I was converted, I always came across this command and so I re solved to be haptized, so that this com mand should no more stand sociost me. It was to me like a stone on the public highway, against which I always came when I was on the road with my team. So taking the sledge I went and removed the stone, and now I can pass freely. So after I was baptized when I read the Bible this command stood against me so more." To such a purpose God has not intended a single command.

(3) Why be baptized? Some will answer, "To show to the world that we have been buried in Christ's death and are risen with him." They teach that baptism is a figure, showing what has taken place. As they are buried in the water, so have they been previously bu-ried in Christ's death; and as they rise out of the water, so have they been pre ionsly raised in Christ to a newness of life. This is changing the law of teach ing by types and figures. Types and figures were used to foreshadow certain things. But when the autetype and that which was foreshadowed appeared, then types and figures ceased. the sun arises in its splendor, then the shadow, mooulight, disappears. when Christ, the great antetype, in whom are centered all the types and figures of the Mosaic law, appeared, then the latter all disappeared. When we have substance we need no more shadow; and if a person is buried and risen in Christ before he is baptized, then baptism is so vain an institution that God never would have instituted it. He never instituted a non-essentiality. Every kernel has its shell; but if we could get the kernel without first cracking the shell, then it were vain to care shout the shell. And if we will receive the baptism of the Holy Ghost before we covenaut with God in water baptism, then have the Friends or Ouakers a right to repudiate waterbaptism. For it would then be as useless as the slaying of the Jewish paschal lamb would be.

(4) Why he baptized? Some say, to (a) May be experient some say, to in his hand. But he will be inquired "receive the remission of our sins." This of to grant this boon for you. While is part of the truth. For so teaches the you live perhaps the day of the control immediate successors of Christ—the apostles. "Be baptized every one of night of despair setting in. Your suit you in the name of Jesus Christ for the remission of sins." Acts 2: 38 "Arise and be baptized and wash away your sios." Acts 22: 16. And the promise was they shall then "receive the gift of But when we think the Holy Ghost." this is the whole of the truth then we make a fatal error. We may think, when we are weary and heavy lades, burdened down with a grievous load of in, and are baptized, and the load or 'hody of sin' is buried in Christ's death. then all is well. When we are converted, when we pray nod with floods of penitential tears streaming down our cheeks, supplicate the Lord; and are haptized in the same of Jesus for the re ission of our sins, only, then our whole work may prove a failure. There is a more sublime and lasting purpose required than merely the forgiveness of our sins. We then ask a final: Why he haptized?

The purpose of our beart should be "Be courteous,"

a universal purpose. It can be nothing less than thereby to covenant wi :1 Go for time and eternity. That henceforth our body, soul, and spirit; our time and talents, and our all that he has entrusted unto us, shall be his now and forever. That we will never more lay claim to any thing as our own, it is the Lord's and is sanctified unto his service. That his will is our will. That whether we live we live unto the Lord, and wheth, er we die we die unto the Lord; so that whether we live or die we are the Lord's In the language of Ruth of old this purpose of heart is thus expressed; "Whither thou goest, I will go; thy people shall be my people, and thou, O, God! shall be my God; thou didst die for me, and I will die for thee." The soul that comes to Jesus and covenants with him in baptism with this purpose of heart, against him the gates of hell shall not revail. Nothing shall be able to sep arate him from the love of Christ which is shed abroad in his heart through the Holy Ghost which is given unto him, All back sliders have immediately failed to come with this purpose.

ONE MINUTE TOO LATE

"A BEAUTIFUL young woman was condemned to die on the scaffold. Her youth, her loveliness and reputed ence, kindled in the hearts of multitudes the keenest sensibility for her melancholy fate. The throne had been besieged with carnest supplication for her pardon-but still without success: while hope yet whispered that at the last moment the heart of reyalty might melt and grant the boos. The appointed day has come-crowds gather on the fatal spot-the hour when she must die draws near. The last ray of hope expires, when afar in the distance a measenger comes-he rides like lightning over the p'ain. He comes-he comes But the fatal hour comes before himthe fatal blow is struck—her life blood mingles with the sand, when lo! that messeoger arrived, the pardon is at hand; but it came one minute too late.

Sinner! you are under sentence of death. He that believeth not is concoudemued already. The hour of evecution is rapidly drawing near. Each day that passes, brings that set time one day nearer. It will soon open your eyes. The king has pardon in his heart, nad in his hand. But he will be inquired you live perhaps the day of grace lingers. Perhaps it is just closing, and the pressed now, may prevail. The pardon may be granted. Your soul may be saved. But soon the fatal hour, the hour of death must come. You are stretched on a bed of pain. Disease has laid his iron hand upon you, and now is feeling for your heart strings. A moment more and you are out of mercy's reach. The voice of friendship shouts ic your ear, beseeching you to pray. You turn a dying eye to heaven. raise an expiring voice to God. But the eyelid falls-the voice chokes-the life-blood stops. Tit is one minute too leto

Oh! sinner, now is the accepted time. To-day is the day of salvation.

"Be wise to-day,
"Tis madness to defer."
Selected by Hibbar B. Meyers.

Bible religion improves good man ners. It teaches what it commands:

CLEAR THE WAY.

MEN of thought, be up and stirring night on the seed-withdraw the curtain-clear the Men of action, aid and cheer them as ye may, There's a fount about to stream, There's a light about to beam,

There's a flower about to bi There's a midnight darkness changing into g Men of thought, and men of action, clear the Once the welcome light has broken, who shall

What the unimagined glories of the day? What the evil that shall perish in its wa-

Aid it, paper, aid it type; Aid it, for the hour is nigh, Men of thought, and men of action, clear aland's shout to vanish from the day, And a brazen wrong to crumble into day

Lo, the Right's about to conquer; clear the way Enter smiling at the door; With the giant wrong shall fall Many others great and small. That for ages long have held us for their p Men of thought, and men of action clear the

Selected by John L. Snavely.

PERPLEXED.

BY C. R. BALSBARON.

To a Saint in a North western Wil-

SWEETER than housy and the honey O comb was your spirit-indited missive. I need not wholly imagine how you feel in your moral solutude, having myself experienced the bitter yet salutary discipline of isolation. "Alone, yet not alone, for the Father is with me," is the most sublime attainment in the Christian life. We grow gray with years and trials and sufferings and sorrows, before we come into full contentment with God alone. To overcome our shypess of the All-holy, and our averseness to close fellowship with Him, many a soul-wreach, and bodytwinge, and disciplinary earthquake are needed. Through tests and groans we often cry out with the hereaved patriarch, "all these things are against while providence is slowly spelling out the contrary verdict. Eleven year bond-service, and two years cruel im prisonment, do not look much like stepping stones to the throne of Egypt. But these periods of oppression and sol itude and heartache were necessary to prepare Joseph to be a king and savior. Kinghood and priesthood are the digaities God intends for all his heirs, and to reach the exaltation we want a crucible of which the Cross with its heaven and earth spanning mysteries is the type We need suffering to prevent suffering and to enrich us with the treasures God's own character, as truly as the day needs the night, and summer needs win The soul wants God, and it is by sorrow and disappointment He struggles

I read your letter with warm affection and gratitude, and yet not without sadness. It seems to me you are burden ing your mind, and disturbing your peace, without adequate occasion. That ou are a sincere and noble-hearted Christian I do not question. I love your simplicity and integrity, and admire your meek and steadfast fidelity to conviction. But you manifestly misconceive the evangelic record relative to trayal. Christ was a Jew and more than

rule, so lar as Divinely appointed. He same to fulfill and not to dectroy, and supper a ter Christ. Both had one obyet to destroy in fulfilling. He was eirmeised at the legal age, went to the temple with his parents in accordance with established cu-tom, and no doubt man. This is the great lesson given for fulfilled the law in the matter of the our study and exemplication in all the acoust passover from his twelfth year economies of grace; one Father, one fam to the opening of his ministry. The pregnant record that he "was subject to loy forever and forever. his parents" justifies such a conclusion They knew their obligations to the al tar ritual, and they could not look up on him as an exception. They we pious and punctual, and expected him to he. To be subject to his parents and yet neglect their worship and disregard their wishes, is an inconsistency which will not for a moment hear the test of

reason. There was no necessity that his mission should take him away from the dispensation under which he was born until he formally entered into the work of "establishing a better coveoant." The Jews had constant fault to find with his violation of their tradition al rites and devices, but no least hint is given of remissness in Divinely authorzed institutions. The idea that Christ partook of the legal passover in its primany intent as a farewell meal, "in order to fulfill the law," as you claim, i wholly gratuitous. Its participation on that particular occasion for the reason assigned, would make him a gross of fender of Jewish law while yet properly under the Levitical jurisdiction. That Christ should be "made of a woman under the law," and have his train ing under and by the law, spending thirty years under its economy, and yet not honor its sacred ritual, is a notion so unresentable that we should not for a moment entertain it. If it could be demonstrated that Christ but once shar. ed the passover, and that after he had set up his claims as the founder of a new dispensation, it would reveal an element of inconsistency which would be a serious drawback to the inspired authenticity of the Gospel parratives. Ti would make his life not only a riddle, but an incongruity.

But apart from all this occult and in herent evidence, the literal parrative confutes the idea that Christ partook the paschal institute on the night of his agony. The words in Matt. 26: 26. And as they were eating, Jesus took bread," &c., fix a continuity and immediateness between that meal and the eucharist, which demonstrate beyond the possibility of refutation that either there is no supper connected with the communion, or that the meal named passover has a Christian intent. From this there is no escape. There is not a particle of room in the record for two meals in the same night.

Beloved fellow-pilgrim, take it not akindly that I write so plainly and let not your love for poor, unworthy me grow less because I am faithful enough to help you to a clearer apprehension of the truth. Be not too positive in your averment. There are ten thousand puzzles in the sacred oracles which we must defer for elucidation to the post-mortem apocalypse. There is nothing

have their profundities and mysteries. Faith is peeded there as well as here. There

rule, so far as Divinely appointed. He Christian in spirit and purport as the viz: a Divine human atonement for sine, and our brotherhood in the Godily, one paraelete, one redemption, on

PERSECUTION

"All that will live godly in Christ Jesus shall suffer persecution, 2 Tim, 3; 12. THE righteous of the present day in this free land know but little of

persecution as compared with those of other lands in former tim It is worthy of notice that persecution generally comes from professors of re ligion. Paul was as religious while persecuting the Christians as he was after his conversion. Who caused our Savior

to be appreheaded and crucified? A very religious people. At Lystra the heathen were ready to

worship Paul and Barasbas, but the Jews of Autioch and Iconium followed them up and as Paul was the chief speaker they stoned him and dragged him out of the city like a dead dog. All the horrors of the Inquisition are

locked-yea caused by a people who professed to be the chosen of God. "The children of this world (non

professors) are to their generation wiser than the children of light." Luke 16 Bob. Ingersoll, "The Truth Seeker and other industrious workers in the infidel cause do not make half as much effort to overthrow those who "live god ly in Christ Jesus" as they do to parade and hold up before a gazing world those who have already fallen or done some unrighteous act that brings disgrace upon the holy cause they have espoused; but let some humble "ambassador of Christ" "expoued the way of God more perfectly" thereby some who had al ready becommitted to a body professing the religion of Jesus Christ, and oh, ho the poisoned darts do fly after him!

My beloved brethren, let us keep our selves above any such unholy act! I have sometimes thought that if we had to suffer more persecution we would be Persecution, is in more Christ like. some respects to religion, what fire is to gold-though it does not make pure gold any purer it renounces much that is not gold. It is said that the reficer of gold keeps it in the fire until the fire removes everything else so that he can see his own image reflected in the pure gold. If we were placed in the crucible would not there have to be many things destroyed or removed from us ere we would reflect the image of the refiner, Josep Christ?

But the inspired writer tells us of a better way to be purified than by the refigers fire. Hence it is, "seeing ye have purified your souls in obeying the truth, through the spirit to nafeigned love of the brethren, see that ye love one another with a purcheart fervently. 1 Pet. 1. 22. This can be accomplished by "Being born again, not of corruptfully known. The simplest surface facts lible seed but of incorruptible, by the word of God, which liveth and abideth Eternity has its coigmas as well as time. forever." Let us make that word the mag of our counsel and not hearken to the appareatly impossible may tax our any thing different or compose ourselves trust to a degree that would plunge us to our fellow-men or measure ourselves into confusion and despan in our present by them. "For all flesh is as grass, and minority. In the mean time let us live all the glory of man as the flower of what transpired in the eight of the be-brayal. Christ was a Jew and more than a stead of resting in the symbols. The flower thereof falleth away, but the a dew, subject and obesident to devisib passers before Christ, was as truly

THE INEVITABLE SPITE

AM certainly we say of bearing it, and I am ashamed that I have used it so much myself. Can we not learn to commend the good we see in others. without an accompany mention of their defects? When the sermon is under disussion—a sermou that have believed usby its spirituality-why add to our comments upon it, "but it was too long, or "it lacked method," or "it was not sufficiently studied," or something else that did not exactly suit it.

When the school is talked about, why egative the good by a mention of some thing else that possibly might be improved. "Yes, she teaches a good school, ut they say she punishes too severely. "Yes, she is a competent teacher, but she is not strict enough."

An absent person is mentioned: "Yes, he does pretty well, but don't you think he might," etc. "The choir sing well, but drag too much." "The meeting was interesting, but it was too long-'It was a nice entertainment, but not quite cake enough." "The day is fair. ut it is too windy." This is too dry. that is too wet. This is too short, that is too long. This is too slow, that is too fast. One is too stingy and another is too generous. This man is too conecited, and that man is too reserved. This lady is too dressy, and that lady is not stylish enough in appearance .- S.

WRANGLING MINISTERS.

THERE are too many petty jealousies constantly cropping out among our ministers for their own peace of mind or the welfare of the synagogue It is impossible for a Jewish paper to say a word to commendation of one minister without some other minister immediately coming to the front to decry the merits of his colleague. These reverend gentlemen, or many of them, are at continual warfare, none the less bitter because it is often warred in secret. and they set an example of puerile querulousness and silly wrangling that is altogether incompatible with the dignity of the priestly office.

These reflections are true of the ministry all over the country. In New York our ministers mingle very little in commucal gatherings and when they are not together they may frequently be heard criticising each other in the severest terms Outside of New York dis appointed candidates for metropolitan pulpits never tire of decrying the abili ties and characters of their more fortuaate competitors and not infrequently they are at daggers drawn among themsolves. There seems to be something in the air of the American continent which makes men, smiable enough in Europe, quarrelsome enough and spite ful to a degree that we cannot account for

This quarrelsome disposition on the part of many of our clergy works havec with their position among their cong gations, destroys the respect in which they should be held sud, by lowering then to the level of the most ordinary mortals, robe them of the influence that they should wield and which they some times complain of not possessing. Breth-ren, remember it is heautiful to dwell together in unity and peace .- Sel.

Thomas a Kempis wrote: God walks with the simple: he reveals himself to the lowly; he gives understanding to little ones; he discloses his meaning to pure minds, and hides his grace from the carious and proud.

The Brethren at Work. PERLISHED WERELT

BRETHREN AT WORK, Lonark, Carrell Co., 101.

· · · AUGUST 31, 1880 Hor days and cool nights in the East-

Two paraons were haptixed at Elklick Pa, on Sunday 22nd of August. BROTURR Howard Miller has moved fro

Elk Lick to Lewisburg, Pa. POLITICS are running high in some parts of the country. Brethren keep hands off, if you

BROTHER E. and wife arrived at Elk Lick Pa the 25th. They expect to reach Ashland, Ohio about Sept. 1st. THIS week brother J. H. Moore cute

office to begin work on the Berthmen at Work. His introductory article will appear in next

THE brethren of the Home Mirror, Long mout, Colorado, want a printer. Will pay g wages. A member of the church preferred.

Buo, Euceh Eby informs a recently been baptized in Waddams Grove church. More are hopoful.

Bao, S. C. Keun's son and daughter Lizzie of Elk Lick Pa. started to Huntingdon the 25th to attend school. They stopped in Bedford

One church in Ohio (Donald's Creek) b raised \$166.50 for the Cassel Library, The

Buo. Howard Flory has jouned his father se co-editor of the Howe Mirror. The last num-ber reflects credit upon both publisher and edior, and denotes improv

A freight train was wrecked on the B. and O. st of Cumberland, Md. the 25th. Alma scattered in every direction.

ope the readers of the B AT W. ar giving Bro. Stein's articles on "Design and Form of Baptism," a rareful reading. They are certainly rich in truth well stated

setrays a "stop-thicf" against railing or to retaliste against rathin-ting. "Wherein thou judgest another, thou equicument thyself; for thou that judgest does the same things. " " Thinkest thou " " that thou shalt escape the judgment of Gcd?"

econd edition of A. M. Report is not yet out. Our hrethren are very much out of pa-tience, and we cannot blane them. They have now waited about three menths and still have no report. However, the brithren at Huntingdon were equally unfortunate in not gettin nut a sufficient large edition at first.

THE DEHATE

ORDERS are coming in for the debate. Let all who will act as egent in their congregations address me at once. Agents get good remunerations for their labor. When all expenses are paid the price of the books for one thousand or will hardly pay me to handle so that our brath ren may see that I am not speculating on th J. W. STEIN

We were pained on learning of the death our beloved young brother D. F. Longof our beloved young brother D. F. Long-enecker, of the Mahoning church, Ohio. He was a bright young man, full of promise for future prefulness to the church; but the Lord's will be done, not ours. He fell askep in Jesus Aug , 11th, aged 29 years, 11 mouths at done day. God bless and comfort his dear wife one day.

Tue brethren of Lanack and vicinity some supplies which they desire to send to the Kansas sufferers as soon as they can receive structions for shipping. We wrote to Bro Blue for instructions about ten days ago, an at this date have received no reply. We e pect to hear from them soon, with full instru tions about how to ship from here, which will

As we know absolutely nothing of the ful what we or any thing class shall do or be,ought we not be very careful not to commit ourselves in speaking about it in too positive terms? To develop when it is wholly beyond our power to sin common to many of us. We often speak tout due reflection, and thus treasure up ourselves regrets which the use of a little caution might have enabled us to are

Our editors and preachers are doing a g deal of admonishing to "fortest," to "love one mother," to "be bumble," &c., which is all very good; but what will their precepts do unless they enforce them by example? does it do for a man to preach against the vair fa-hions of the world in dress, if he and hi wife and his children dress in the latest and most expensive styles? Why should be ask others to do what he nor his wife nor child not do. God save us from being of that num ber who say and do not

trine, for reproof, for correction, for instruction in right-cosmess," to tell of the good apples, a der, plums and grapes left at B, AT W. office he open hearted friends, it would afford us mucl leasure to do so, but we doubt very whether our subscribers paid their \$1.50 know what we have to eat or who she the editor. If we thought they did, w woold cheerfully tell st. but beca see how such news could perfect the man of God and thoroughly furnish him unto every good work, we try as much as possible to leave that kind of information out of our col

In the investigation of the question of wh or the commission teacher three immersions or e, it is generally conceded that if the Father, Son and Holy Ghost are three negarate exist-ences distinct from each other that three actions will be required to perform the act Script orally. All our efforts to prove that the con mission requires three acts is set aside at on of the assertion that Father, Son and Holy Ghost are simply three names for the same identical being corresponding to the dif-erent offices which he fills. Therefore to prove that trine immersion only is Scriptural bap tism do not fail first to prove that Father, Sor and Holy Ghost are three separate existences distinct from each other, and that the name Father, Son and Holy Ghost are names of these separate existences—that they are not one ex and that the three nam

THE time appropriated by ministers to a mon differs in object. One has a mesonge which takes an hour to deliver, while the other seem to think he has an hour to occupy with some thing. With one the first is a necessity; with the other the message. When a man needs time it is generally gratefully allowed, but when he takes time which he has no use for, it is not unfrequently begrudged to him. No speaker take up" the time, only a message has a right to do that. For a man to take what does not belong to him is really stealing. Let us remember too, that thieves are not only unpopular to the

plied to the same existence

What is here said of speakers is also true of writers. One man has a thought to express, to do which requires space, while the other say the 19th. He reports that, the ...

e-ms to think be has "space" and must write

omething to fill st up.

We have urged our contributors to write
short articles," because often, it seemed to us, they thought an essay must have a certain ength or it would not be an article. Reali mitutes is longer for a sermon when the when the message takes it up. We would rather sit two hours listening to a man who had to have the time to express his thoughts than to inutes to a man who had the time but no thoughts to occupy it. And so we would rath er give a page of the paper to a writer who ughts required it than one eighth of a nun to some one to "fill in.

EASTERN MARYLAND BRIEFS

-D. P. Saylor and B. H. Miller started for uty, N. J. the 16th

-There are five churches in Eastern Mary land, aggregating about 1,000 member -C. G. Lint preached in the Town Hall in

Johnsville, Sunday morning the 15th inst., and R. H. Miller in the evening. -The council in the Bush Creek church, the 12th inst, passed off pleasantly. Peace reign

there now -Six Brothron visited the members of the er Dam congregation and

number of faithful members willing to remain -The Pipe Creek church has a Me

ouse in Union Bridge, another in New Wind or, and one in Westminster. That looks like city work. They also have three enod house

-The committee to this District will give report of their work -We have been informed that the Beave

ers intend to publish their numbblet form. Is it not a sin to use the -Th e is a Sunday-school in

Branch Meeting-house. This house belongs to Pipe Creek church.

-The Monorcey Church has a Mesti e in Double Pipe Creek, the home of D. P -The Bush Creek church has two Meeting-

houses where the people meet to praise God. That is a good place for a Bible-school. -The "Mary" of New Windsor is tty Engel. She spares neither time nor

oney to build up the cause of Christ in her church. God give us more such devoted hearts We had the pleasure of meeting the children of God in w orship in the Town Ha ohusville Monday evening the 16th. Would have been pleased to stay a week if time had permitted

-A proposition will likely soon be mamake two congregations ont of the Pipe Greek church. There are about 400 members. -We met for public worship in New Wind-r on the evening of the 17th. The Lord

-When you hear an elder, or a preacher from the pulpit denounce the Brethren's peri while he bimself is paying for several political papers, then pray that no may be save om falling. He is in danger of worldly ism

-There is a place out here where the great majority of the members never read the E papers, the Report, nor attend A. M., nor visit among the churches generally, and the result is they have gone out from us thus show. ing that they were not of us than the Savier has done in the baptismal for-

-When a man will not read, but listens to the reports put in circulation by wicked men he soon loses the power of a sound mind

-The Baltimore Sun says that Miss Tillie Mateer of Mt. Joy, Pa., was walking with a young man when a spark from his eiger set fire o her dress, burning her to death acco must be desended! The Lord help all of us to put away every useless thing from these temples of the Holy Ghost. -The Beaver Dam Meeting-house was h

by Brother Samuel Garver in 1823 and pre-sented to the Church of the Brethren. It is a stone structure, and beautifully located at the edge of a pleasant grove.

-Bro. Solomon Stoner visited Baltimor — 170. Solomon Stoner risted Baltimore Sunday the 15th and received a precious soul into the church by haptism. There are about ten members within a few miles of the city. The Bretbrau of Pipe Creek church held mast-

-Bro. D. P. Saylor returned from New Jer-

August 31 Brathren who were expelled thirty-one years ago have been restored to fellowship with the General Brotherhood. The committee found

that they had been illegally disowned. Thirty-one years is a long time to stand out without cause. The Lord bless them on their return -It was with feelings of joy that we assembled with some precio

bled with some precious souls in public worship in Westminster on the evening of the 18th. On account of rain, the attendance was not large. The Brethren have a good, substantial o in the city

THE DESIGN AND FORM OF CHRISTIAN HAPTISM NOW

Baptism into the name of each person of the Holy Trinity. Produce your cause, saith the Lord; bring forth ur strong reasons, saith the king of Jacob." Isa

DELECTIONS ANSWERED

Some object that more than one action had been designed in the commission, the Safor would have employed the word "three "trine." Just as the numeral "seven" denoted the number of times Nasmao had to dip himself in Jordan, and some have gone so far as to assert that "where there is a repetition of ac tion a numeral is always used," Numerals. however, are needed to express repetition only where other words fail to do so. If other word express it the use of a numeral would rather multiply it, or be as senseless as bringing double comparatives and superlatives together.

was proper for the numeral "seren" to be used in describing the dipping of Naumau, since no other words in the connection could be so. But had the prophet said, "go dip thyself in Jordan, and the Tiber, and the Picon, and the Euphrates, and the Hidde kel, and the Abana, and the Pharpar," would be not have commanded him to dip himself seven times without using the numeral? Had be used the above language with the expression "seven times" be-fore the phrase "in the Jordan," would be not have commanded him to dip himself forty nine times? seven times in each stream? Had the inscription on the cross been written three time in Greek and Lotin and Hebrew, would it not have been nine times?-three times in each language? Had Christ commanded the appatles to haptize three times in the name of Father, and of the Son, and of the Holy Spirit. would be not have commanded nine actions? three in each name? guage abounds in instances of repeated actions without numerals. "Render unto Ceasur the things that are Ceasar's and unto God the

things that are God's." Matt. 22: 21. Here is a repeated rendering, with only one active verb expressed, and no numeral is used. "Ofitimus he falleth into the fire, and oft into the water. Matt. 22: 15. Here is a repeated falling and no numeral is used to express it. John reaps his rye and wheat and barley. The smith sharnens the plow and hoe and ax. William studies Geography, grammar and arithmetic. I need insult your intelligence by dwelling longer on this strain. Other words not only express repetition of action as clearly and concisely as amerals, but often include in that concisoners. an accurate description of the design and circamstances of the action I believe the literati of the world might be safely challenged to describe an action into the name of each of three persons, more plainly, concisely and forcibly

In the last No. of the Gaspel Preacher Bro. ashor tries to make out that he and R. H. Miller are the only editors among the hrethren who favor "nniformity in dress." We always had thought that Bro. B. was bardly in sym-pathy with the church on dress, and successful so from his article on "Hats, caps and coats," hut it indeed affords us much pleasure to make public and put on record our young brother's announcement to the contrary. We hope be announcement to the contrary. We hope he may by hoth precept and axample wage a war against the sin of gay dressing by both men and

women wherever he may be or go. As to whether the editors of the B. AT W. As to whether the control we leave for those to decide who know our conversation, what we decide who know our conversation, what we speak, write and practice, at home and abroad, in public and in private. Our motto is, "Let another man praise thee, and not thine own month; a stranger, and not thine own lips." Prov. 27: 2

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OBSERVATIONS.

DUSHING from place to place in rapid suc t cession, brings things to one's view with through them as we could wish. And then, too we come across the rocky part of man's nature youd our ability to look through stones had scarcely become settled upon the fact that the Bearer Dam party had gone out from us, when our earstold our minds that some of the members of the Antietam church, Pasatisfied with the committee's work that they contemplated working alone. This made us fee very sorrowfel; for we think that course no The trouble is of a local nature; bence it is certainly not prudent to take rash steps There is no complaint concerning doctrine em to feel that so far as principle is con cerned there is no difference; but the whole di ficulty arises in the application of the princi-We hope all the members will carefully onsider wherein these troubles have arisen We may learn some lessons for our profit in some other people. There are the Mennonites On account of policy, or the method of applying their principles, have been cut into sixteen factions. They have separated from each other in some cases for very trivial matters; and the estion is. Have they as a people heen made better by the disagreement? It will be the same with us unless a better spirit shall pervade the whole Brotherhood. If a spirit to be the greatest should take hold of us, we may then look for a falling away. If it once becomes question, who shall occupy the uppermost seat in the meeting-bouse, then look out for the arnirant. He will lead some innocent souls away from gospel simplicity, and turn them into a channel for his own base purposes. But sad indeed, when such things arise, and both parties call for a committee to adjust the difficulty. and then when it is done, those who are four in the wrong refuse to submit, but still set up their judgment against the committee whom they called to make peace. Whenever that is done, there will be no peace; for it at once recognizes rebellion as superior to submission Sometimes nations agree to arbitrate: but when the arbiters declars their decision, one party refuses to comply and then war ensues. such we say they are unwise, for they make the innocent suffer. Well is it any different if we as members of the church refuse to submit with a christian spirit, to those who have been chosen to help us towards peace? The Scriptures are very hard against those who cause divisions,

Gol will avenge his elect We hope, therefore, that those of the Autietan church, who feel aggrieved, will cheerfully submit. It is a question of eternal life. This should be uppermost, whether we occupy high

Now, dear brothron and sisters, is there not too much seeking of honor one from among us? Jesus rebuked the Jews for this and asked how they could believe under such circumstances. Yes, how can true faith possess the coul that is seeking honor from men and brethren? Satan knows how to scatter a congregation. If he cannot do it any other way, he will come with a spirit of lordly ism -- a spirit of first in power for selfish purposes. This will never meet God's favor; and such spirits may go out a million of times and set up for them selves, and it will be ruin in the end, for the foundation is too sandy. We entreat the carsuch spirits. "Love the brotherhood." Stuon the good old Jerusalem platform, and let no seesve you, for God is your leader. There is but one head of the church, Jesus Christ our Savior. Mark the man who talks about "heads of the church." He will not do to follow. He cannot be a good head of snything, unless it be strife and contention, and that is not the way you want to go.

We were present two days during the committee work in the Autistam church, and we do not see how they could have done better than the did according to the evidences-The sore was an old one-thirteen years, old and it required strong medicine to besl it; but no amputations seemed necessary. We were glad of this; and we think all the members should rejoice that no members of the body were lost and endeavor to leave the "plaster" stick as put on by committee, for if you tear it off the

gave each of you the best medicine within their reach; and now do you think you can give yourselves a better remedy? Were you not all to much suitated—too much syoused in your eliags to give yourselves the best medicine We think you were; hence should all cheerfully submit, and work in peace. Let each one try to do all be can to make the other er him, and then there will be power to prais God and work in the unity of the spirit. Brethren pray for the Antietam eburch. She needs God's grace as well as all others, and we desire to a mighty power for good in the land

AMONG THE BRETHREN

God bless her with peace!

Thas ever been a question with us how t ite up our visits to the dear brethren as to be instructive and edifying to the reader and how to keep out self. To many a simple letter giving encouragement to the toilers in the vineyard where we visit, there is joy and strength; but how to secure these hest is cortainly a matter for prayer and study on our

nort. Many tich gems have been covered or with the chaff of self-exaltation. Many "love ly" things have been bespotted with "gusb and "blow," hence we always go about the work of writing onen travels in a spirit of ayer for grace to do all to the glery and hou

The Bush Creek church is presided over by Eld. J. D. Trostic, who is assisted by brethren Jesse Roop, Utz and Brown. Bro. Trostle is blessed with a lovely family, and we were pleased to see his daughters cornect and active orkers in God's house. The Lord has bless Bro. T. with a large portion of kindness and gentleness, and we would like to say some good bings about the love in this family, but space "nay." And there is the family of Bro oon-himself, wife and four daughters, all members of the church. They all take quite nterest in Tract work, believing that every good means should be used to enlighten the neonle. What a mighty work might be down io disseminating gospel truth if 1.000 families re to lend a helping hand to the Tract Sonicty! Let us awake to the importance of thi work, and do something now

On Sunday morning we met for worship in Locust Grove Meeting-house. Large audience and good attention. In the afternoon visited our offlicted sister Dayhoff and had a season of prayer. Sister D. cannot attend public me nos, hence her soul was refreshed by a visit and worshipping the Lord in her humble cot-The day before Bro. Trootle and I visited Sister Watson, who was recently hereft of a kind husband. The Lord bless the widow and the orphaus in their loneliness. God blessd us in our prayers in the home of our belowed

Ou the 15th, Bro. Solomon Longenecker took is to the home of his mother near Johnsville. re we met in public worship that evening in the Town Hall. We trust the labors there may result in doing good. The next day we tarried at the home of sister Hetty Easel, who, by the way, is one of the acties laborers in Pipe Creek church. No labor arems too great for sister Hetty and her most and her dent in to do her Muster's will. She is too well grounded in the truth to be puffed up by the statement of facts. Meeting in New Windsor the sam night. On the 18th, we visited Westminster a county seat of Carroli county, and labored with the brethren the same evening in public worship. The Brethren of the Pine Creek thurch have been richly blessed. The Lord has prospered them in many ways. They have see Meeting-houses, a large membership made up of the best material in the country. This church was organized more than one hundred years ago, and the first Meeting-house was built in

The 19th found as among the Brethres be Monocacy church. Bro. Samuel Weybright kindly took us in charge, made us feet bappy at his home, and then took us to Bro. John Weybright's home in Keysville. Here is where nce lived Francis S. Key, the anthor of that famous national song, "The Star Spangled Banner." The village is small; yet it is on one of the finest locations we saw in Maryland. From this point the hill whereon the Gettysput on by committee, for it you tear it on the burg battle was fought, is p'ainly visible eigh-real enjorment. We believe your committee teen miles away. To the west about six miles

one has a grand view of the Blue Ridge moun tains, while the eye beholds in their extens on for about seventy-five miles north and south St. Mary's College over against the manutsins six miles away is plainly visible while Flormets burg ten miles distant looms up to greet eye with "How do you do." We evj grand scenery very much, and the next thing we enjoyed was Brother John's delicious peaches. But above all we were made glad by the company and associations of the dear rother and sister, who know how to love. God bless the dear old fathers who give us such good

counsel. Brother W. does not believe in "bloffing" people because they are young. We admire men who show the spirit of Christwho are not seeking to lord it over God's ber itage because they norsees a little "heinfouther

We spent the night with Bro. D. P. Saylor and wife. Bro. Saylor had just returned from committee work in N. J. We are glad to bear that all was satisfactorily adjusted. Brother Saylor is nearly three score and ten, yet he is about as active as most persons at twenty-five. For the past forty years be has been toiling for the Master, and has spent days and months and years in telling the story of the cross. All over Eastern District of Maryland are evidences of his indefatigable labore; for in the days of horseback traveling the gospel had to be dealt out slowly. Brother Daniel was exceedingly zeal ous in those days, and never failed to spend and be spent for the good of precious souls. We don't want to forget such worthy workers; and while we younger ones are in our primal zeal to consult some of these old pioneers a little on the "how" to do missionary work. Some of us might take a few lessons it the profit of pure principles, and not burt our We left Bro. Saylor on the onor a particle. 20th, feeling that our visit among the Brethren of Eastern Maryland was for our spiritual good The Lord bless them with love, peace renly fellowship. W. M. E.

MONOCACY CHURCH, MD.

THE territory of the Monocacy church a part of the Beaver Dam church, but was ed into a separate district December 3d. 1855. There were at the time of organization twenty-six brethren and fifty-three sisters These lived at some distance from each other, being scattered over a territory thirty miles When they long and from eight to ten male covenanted together to work in the fear of the Lord there were thirteen different sects on the same soil, among whom immersion was regarded as non-essential to true evangelical obeds In the midst of three the little flock, by God's grace, incresantly toiled to instruct their neighbore the way of the Lord in righteomness

At the organization D. P. Saylor was the Elder, Daniel Boyer, minister in second degree, and John Weybright, deacon. To these heathren the care of the members was committed, and they were taught to watch over the me.m bers in the fear of God. Sectism being predon inant in the district, the progress in membership was of the slow order, hence the first haptism was administered August 3d, 1856, in beautiful Monneaev by D. P. Saylor to Peter Fogle. Since then 160 persons have been han ed in this church.

From the time of organization to the present the following named persons have been called to the ministry: Daniel Harp, Isane Renner, D. R. Saylor, G. A. Hoover, and T. J. Kolb. the ministers, Daniel Harp, Issae Repper, and Daniel Boyer have gone to rest in Jesus, leaving D. P. Saylor and D. R. Saylor, G. A. He er and T. J. Kolh to serve the church. Then are good and faithful workers as a visit to the church will show. No serious troubles have ever broken the peace of the church; nor bas any brother either in or out of the ministry advocated a departure from the order or form of the brethren. Nor has whiskey or strong drinks ever entrapped its members, no case of this kind over appearing before the church. Practical temperance in the Monocacy church, for which we bless Go1 and take courage.

And we want to say in justice to this ch that the committee appointed by A. M. of 1879 to set in order things in Earlern Maryland old not find it necessary to v sit this congregation for that purpose, for the members were in gos-pel order, and in fellowship and union with the ceneral Brotherhood. The command, "Love the brotherhood" was found to prevail among the members of this church; and we hope it my ever continue to prevail.

The church has two meeting-bo Rocky Ridge, the other in Double Pipe Creek There are at present about one hundred and erenty-live members, who seem to be alive to he cause of Christ.

Our visit to them was very pleasant. Our sly regrets are that we could not stay longer and visit all the members, for we love them all. God has blessed them with many good things. and if they are not happy it is not God's fault Peace abode with them. Y. Y. E.

ANTIETAM CHURCH, PA

THE territory now embraced by this church, was formerly a part of the Councileaugus district out of which have been organized Welsh Run, Back Creek, Manor, Benver Creek, Ridge, and Falling Spring. The original, or Consaugue Church was organized in 1752 and its first ministers were William Stover and George Adam Martin. The latter was an intelligent, active young men, but was induced to join the Seventh day Buntists, or Conrad Beisel Society He was the first to introduce the reading of Math. 18 to applicants for haptism, the custom

then preveiling was to read Luke 190 The ministers chosen since are as follows; Daniel Stover, John Royer, Jacob Holsinger, Henry Strickler, Daniel Keifer, William R Daniel Foglesanger, Jacob Price, David Buck, Isase Renner, Abraham Stamy, Joseph F Robver, Joseph Garber, Deniel Holsinger, J. F. Oller D. F. Good, Abraham Golly, Jac. Snyder, D. M. Baker, J. D. Benedict. Jucob Price, J. F. Oller

D. F. Good, Jacob Snyder, and D. M. Baker, are

the ministers of the Autistan church. A part of the territory lies in Md. The church was organized Sept. 19th 1866, and at present has a nembership of about four hundred and Sevents five. The first meeting-house in the oldcburch was built in 1798. There are now five meetinghouses in this congregation, one of them being in the city of Wayneshoro, where about one bundred members reside. The Brethren have a flourishing Sunday School in the city and ought to have one in every meeting-house. Boys and girls, old people, and young, better be studying the Bible instead of doing things less prof-

Among the first families here we name the Prices, Stoners, Holsingers, Friedlys, Snowhergm, and Royers. The church is now in care of Eld. D. P. Saylor, of Monocacy church Md. M peace prevail among this dear people, burch just now is being sorely tried. Brethren pray for the Autietam church.

A teacher that can not keep up with his class is not fit to teach; and if he must study hard beween times to keep even with his class, the class will soon find out the fact and, as a consequence cease to learn. A good, competent tencher is always ahead of his class. As soon as his scholars "ketch up" to him they may teacher is always ahead of his class. As soon as his scholars "ketch ing" to him they may take his place. By parity of reasoning, we may say, that elders, as instructors in the "schools of Chrite," in knowledge and wirdom, should always keep in advance of the congregation.

This can only be done by severe application and hard study. The elder who lays behind the congregation in Bible knowledge and general information, or who has to struggle hard to keep up to the wants of the congregation who allows the congregation to shoot ahead of him will have a sorry time of it. He who takes the office of an elder, must take the responsibilities of the position; and if he finds himself incompetent, and thereby fails to command the respect of his little flock, let him head himself down to hard study, let him take a small share of time out of his worldly time; le a few hooks of reference and orldly time; let bim collect a few hooks of reference and investigate; let him patronize one or more of our church periodicals, and keep even with the advance of our people. In a word he should study to make himself intelligent in the Scriptores, conversinvestigate: ant with human nature, a good diciplinarian, and, with all a sympathetic and generous-heart-

Mr. Monats College has convened with a full school, having more than double the num-ber to begin with this year that it had last, We purpose sayin; som thing ah at the school ert ierne.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit you selves noto your own husbands. Children, of your parents. Fathers, provide not your children writh but bring them on in the nurture and monition of the Lord. Serwants, be obedient them that are your masters.—FAUL.

WHAT MAKES A WOMAN.

Not coatly drass nor queenly air; Not jeweled hand, complexion fair; Not graceful form nor lofty tread; Not paint, nor curis, nor splended head; Not pourly teeth nor spariding eyes, Not voors that nightingale outries;

Tis not the casket that we price, But that which in the casket lies, These outward charms that please the: Are maught unless the heart be right. She, to fulfill her destined end

She who doth all thus goods combin Can man's rough nature well relias Hath all she areds in this frail life To lit for mother, sister, wife; Woman, in fine, the mate should be, Fo sail with men o'er life's rough sea;

THE FAMILY PHYSICIAN

BY REV. W. M. WARNER.

N cases of sickness, all matters concerning the physician and the medical treatment to be used should be left to the one who is sick or to those of the immediate members of the family circle who are responsible for calling the physician. Every person, or every family have erfect right to choose what physician pleases, and no one else should interfere. This is a point upon which many have had trying experiences. It is a sad fact that there are comparatively few cases of severe siekuesa, which are more or less protracted, where the anxiety and suffering of those who are nearest and descent are not intensified by the course of mistaken friends. And the difficulty is all the harder to meet and overcome because, in many, perhaps most instances, friends whom we love and honor are the cause of all the trouble.

Attachments to the family physician are Attachments to the family physician are usually very strong. The more strongly we are attached to ours, the more strongly our friends and neighbors will probably be attached to theirs. It is becoming and right, is certainly doing unto others as we would have others do unbo us, that we be as careful of what we say of our friend's physician as we wish our friend to be of what he says of our physician. If we call our friend's physician an ignoramus; if we cast all sorts of reflections upon his character or his practice, we have no right to complain it the compliments are returned with compound the compliments are returned with compound interest. But such reflections and insimulations are not often returned iin kind. The throats are too keen, the wounds are too deep for that. It is strange how much heartless criticism even good people will heap upon the physician who is not the man of their choice, without any thought that they are committing a cruel nu-kindness, or even that they are guilty of any discourtesy, as they speak their opinions freely in the presence of those who love and honor

Suppose there is a case of severe sickness in

the subject of remark.

would not have him any way." Others follow and if the rick one has known of the gratu

tous advice, he has become nervous and wor ried by the conversation, till he does not know what he does wish. Other friends do not re-mmend a change of physicians, but each dorige, almost insist, upon some aprecific remes, which he knows will be just the thing. If which he knows will be just the thing. If we will be a summer of friends was followed in saves of savere sickness, in almost every in stance there would be as many different pre-criptions used at the same time as there are

ors in the day. change physicians. This is not unfrequently the case where the first physician is an honest and honorable man, and has frankly said that the case was doubtful, but that, at the same time, he will do the jest he can; the next will not directly say that he can cure the patient, but he will say things that will make you believe that he thinks he can. The case proves fatal. He then says he did not tell you it would be otherwise. Not unfrequently the responsibility is thrown back upon the physician who was first called. Very many in a community was first called. Very many in a community thus pay a bounty upon double dealing and prevarication on the part of physicians whose morel integrity is not of the staunchest kind, and who may act from mere motives of policy; while he who will frankly and honestly tell ye the truth, as every right-minded physician ought to do when he says anything is at dis-count. It should also be remembered that when a change of physicians is made and the patient recovers, it by no means follows that there would not have been the same result if the change had not been made. Every one should thoughtfuly and carefully select his physiciae, and then cling to him through evi report and through good report, until he has had reason to have his confidence shaken in his moral character, or his medical skill, and he ought to be willing to grant the same liberty to every one else.—The Advance.

TATTLERS

Oh! could there in this world be found "Onle could there in this world be found Some little apot of happy ground, Where village pleasures might go round, Without the village tattling. How doubly blest that apot would be, Where all might dwell in liberty, Free from the bitter missery Of gessip's endless prattling

VERY community is curred by the presence of a class of people who make it their ness to attend to everybody's busin or own. Such people are the meanest specimens of depraced humanity which all-wise Providence permits to exist on this earth. It is well known that almost every person sometime disposed to speak avil of others; and tattling is a sin from which very few can o to be entirely exempt. But the object of our resent article is to speak of that distinct class of tuttlers who make tale-bearing the constant husiness of their lives. They pry into the private affairs of every family in the peighhorhood. they know the exact state or one neighbor's feelings toward another; they understand everybody's faults, and no little blunder or misde meanor ever escapes their vigilant watchful-

ness. They are particularly well posted upon everything connected with courtship and a everything connected with courship and met-rimony, know who are going to marry whom, and con guess the exact time when it will take place. They watch every movement of parties auspected of matrimonial intentions, and if there is the slightest chance to create a disturb ance, excite jealousy, or "break up a match," they take immediate advantage of it, and do all they take dimensions strange of the and use and the their power to keep people in a constant state of vexision. They glide quietly from gentleman to lady, from mother to daughter, from father to son, and in the ears of all they pour their dark, hitter whispers of slander and poor their durk, bless worspect of cannot all abuse, and at the same time pretend to be the most sincere friend of those they talk to. Their

INDEPENDENT PROPER

HAVE often been sornly tried by bearing it said of some one who was always burting thers' feelings by rude and unkind speeche -, she is so independent! Always say right out just what she thinks! No decrit abou er!" and the speaker evidently feels that tuty has been performed by the implied repro-dministered to the victims of the aforesa plain speaking, who do not my what they think of such independence. Do these plain-spoker people and their admirers ever think what the state of society would be, if all indulged in thiperfect independence of upsech? Can they no se made to understand that forecaring to ex ress one's opinion is often as commendable a It is not deceit which lend to is necessary to in not decept which letter politic people to speak some kindly word of praise where the "independent" would express disapproval. Something worthy of praise is almost always to be found if looked for, and encouragement is often more improving that eriticism; and why not bestow these freely eritcisim; and why not bestow these freely? There are many hearts to-day growing and and bitter for the want of them. The hest inde-pendence is to become "independent" of the mischievious habit of "speaking one's mind" without consideration of the feelings of others

—Selected by W. A. Clarke.

CALAMITIES OF GENIUS

HOMER was a beggar; Plautius turned a mill; Terrence was a slave; Boethius died in jail; Paul Borghess had fourteen trades, and starved with them all. Tasso was often distressed for a few shillings; Bentivoglirefused admittance to an hospital he had him self crected; Cervantes died of hunger; Cam the celebrated writer of the Lusind, ended his days in an almshouse; and Yangelas left his hody to the surgeons to pay his debts of far as it would go; Bacon lived a life of mean-ness and distress; Sir Walter Raleigh died on the scaffold; the charming Spenser died foresmess and dattress; Sur Watter Rusiegh died on the scaffold; the clearming Spearer died forsa-ken and in want; and the death of Collins came through neglect, first causing mental derange-ment. Mitton sold his copyright or Paradis-Leat for fifteen pounds, at three payments and finished his his in obscurity; Dryden irired in poverty and distress; Otway died prematurely poverty and distress; Otway and prematurely, and through hunger; Lee died in the streets; Steel lived a life of perfect warfaire with basiffs; Goldsmith's Vicar of Wakefield was sold for a tritle, to save him from the grip of the law; trifle, to save him trom the grup of the lam-Fielding lies in the burying-ground of the field glish factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bris-tol, where he was confined for a debt of eight pounds; Butler lived in penury, and died poor; Chatterdon, the child of genius and misfortuse, destroyed himself.

A WORD FOR BOYS.

TRUTH is one of the rarest gems Many a the want of it to turnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profamity is a mark of low breeding. Show us the man that commands the best respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be pro-fane. Think of this, and don't let a vile word disgrace you.

Honesty, franknass, generosity, virtue, bles Honesty, frankmasa,generosity, virtoe, besseré traitable those yours, my boys, and we shall not fear. You are watched by your elders.— Men who are looking for clerks and appren-tizes have their eyes on you. If you are up-right, steady and industrieus, hefore long you mill find each close. Information and the rewill find good places, kind masters, and the re-

spect of a useful life before you. ALPHABETIC.

WHAT every Christian ought to be Amiable, benevolent, charitable, dutiful, carnact, friendly, grateful, honcet, industrions, indicious, kind, loving, mannerly, noble, obedient, nationt, oniet, resolute, sanguine, thoughtful, nmform, virtuous, worshipful, ex-emplary,

What every Christian ought not to be Angry, boastful, careless, disagreeable, envi-ous, fretful, greedy, hateful, indolent, jealous, knavish, lazy, morose, naughty, obstinete, pee vish, quarrelsome, ruthless, sullen, thought-less, ungenteful, visious, wasteful, ex-travagant. yielding to sin, zigzagging. - Zion's Watchman East.

OUR BUDGET.

-The German Government, it is rumored expelled the Mormon missionaries from -I have read the Bible through many t

It is a book of all others for lawyers, and I pity the man who cannot find in it a rich supply of thought and rule for conduct .- Webster

Those who look for civilization without Christianity are likened by the Occident to these "who ask for the light of the moon with-

—All the judges, hishops, and other officials who shared in the coremony of Queen Victoria's coronation, are now dead. The Queen alone

—Au Artesian well at Davenport, Iowa, hub-been sunk to the depth of 930 fact. It flows 400 gailons a minute, and peurs up twenty-five feet above the surface.

There is to be a hotel on the top of Mo Work on it has commenced; and in a few mouths visitors who so easily ascend on the new railway may opend the night on the mountain, and see the sun rise.

Cardinal McClorkey is to have a near house — Cardinal McCloskey is to have a new honce on Mudison avenue, New York, near the great cathedral. The foundations are laid, and the home will be ready for occupancy by Decem-ber, 1881. It will cost \$75,000.

Is there my significance to this atterance?

— is cert any significance to manifestance. The new Governor General of India is a Rosan Catholic? And of his appointments, the Rev. J. L. Philips, of the Orisso mission, in that country, says, "I should profer a Cirristian Rosanting and Carlos and Carl manist to a godless Protestant for our chief

-There are now 350 Christian churches in Burmah, and nine-tenths of the work of evanis in the hands of native teachers. Could Mr. Judson and his fellow-lahseen this day, how their hearts would reinice at the bountiful harvest from the good seed sown —An aged couple residing on an island in the Baltie Sea, istely calebrated their crownthe Bottle Sea, issely calcurated their crown-diamond wedding, having been married sixty-five years. The basked still works daily at his carpenter's bench, supporting his family as he has for two thirds of a century.

The largest barn in Illinois was successfully raised lately on the form of Judge Caton, a few miles west of Joliet. The barn is fiftyfour feet wide, 220 feet long, and took a force of 150to mise it. It is built on the most approved feet deep.

-The sadness of regret with which the on tire country receives the tidings of the prohabiy fatal illness of the venerable and beloved Peter Cooper ought to encourage more rich men to do good with their money. He has this seavon, at the age of minety, been personally interested and active in putting a new story on Cooper's Institute, and only gives up his care and work

for the benefit of others, with his life

-A good and wholesome harvest drink is prepared by mirring out-meal in water, in the proportion of three of four concess of the meal to the gallon of water. Out meal poscesses a peculiar aroun, and acts as a stimulatin, and is a strengthening to the system. Water alone of-ten induces additional perspiration, passing through the pores as through a columber. Very cold water should not be drank except very moderably, if the body is very warm. prepared by mixing out-meal in water, in the

monstably, it am coay is very warm.

"The Expytian Obshits, known as Cleopatra's Needle, has safely arrived at New York. It is an obshits erected in the days of Julios Crear and before the days of Christ, in the morthern part of Expyr. It is seventy the large, eight feel square at the hare, and five feet three inches square at the top; it weighed two hundred tons. The projectal weighs forty-three tons, and the st-ps seventy-four tons. It was presented to the United States by the late Khedive just as he had to leave the country. but remained in its former place for some time until Mr. Vanderhilt offered to meet the ex-pense of removing it. The cost thus far has been about \$60,000. It will be placed in Central Park, New York.

-The notorious Bender family whose murders in south western Kansas a few years ago made such a sensation, have been found at last. The old man and his wife have been captured in Nebraska and have told something as to the whereaboute of John and Kats. This wife seems to be a new one, the other one having died since their disappearance in 1875, and in order to save herself trouble, she began contessing, which loosened the old man's tongue. They have been living among the Indians, but had become tired of that kind of life and storted

"The Worth of Truth no Tongue Can Tell!" This department is designed for asking and an-awering questions, drawn from the Bible. In or-der to premete the Truth, all questions about the bird, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain Revelations
A BROTHES Will some brother or sister please explain the oth verse of the 14th chapter of St. Luke

se avaloin Genesis (th Chanter and 6th verse "And it repented the Lord that he had m on the earth, and it grieved him at his he WILLIAM IL Goo

Is there a hoptism of the Holy Ghost?
What is the testimony of Jesus Christ, and
has that testimony as defined in Rev. 10:10. Will you please explain how? "And thou (the measure) shall bruise his (the Measure's) ised." Ge C. A. ALLEN.

Will some brother or eister please give a definite Matt. 3:12,especially on the word "floor MARY PEFFLY

Will some one please give light on Matt. 5:23-24
D. W. C. Row. Will some brother please give an explanation Matt. 24: 15, which reads as follows: "Whe Matt. 31: 15, which reads as follows: "When yet therafore shall see she abornization of desolution speaken of by Daniel, the prophet, stand in the lody place. Wineo gradeth let him understand?" Has

once. Willow grandell let nim discerstance?" Has ach taken place in the time that is poster is it yet the time to come? S. W. Your. Will you please explain how long Noah was in allding the ark—at what age he was when he commenced building. Also where it can be found A. E. Kinestey.

"Let no man seek his own, but every, man seek nothers wealth."—1 Cor. 10.24. Bro. Stein please newer. Wu. T. SMITH. Some one please explain Prov. 8: 1. "Wisdom and builded her house, she but hewe out herer pillars." Franklin Royen.

THE BIBLE "BY HEART."

WE know a dear Christian woman, for many years an invalid and great sufferer, whom many sleepless nights are appointed, who many years ago, "got by heart" the book of Psalms; and so she can say, with the Psalm ist "In the night his song shall be with me: 'My soul shall be satisfied as with marrow and intuces, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches;" "Muse eyes prevent the night-watches, that I might meditate on thy word." How would she spend her dark vigits without this midwight lamn? And was it not well for that hoy, of Romish parents, but taught in a Protat Sunday-school, whose New Testament the priest subjected to inquisitorial fires, that he was able to say, "Thank God! I have seven chapters of St. Matthew that he could not hurn,"-Selected.

JUST TWO MORE THOUGHTS. BY ELD. C. W. STONE

if JUST two more thoughts," said the preach-er, "and 1 am done." At this point it had not occurred to me that we were very near the end of the discourse, for the preacher had spoken but forty minutes, and I was prepared to listen a full hour. Moreover, the sermon had been quite interesting, sud my mind had can led out to think of anything else. But as there is in the mind a natural inclination at times to long for the future and desire that coming events should approach more rapidly, so then, as soon as the preacher had spoken of the end of his discourse, I looked at my watch and began to calculate what time it would be when he should finish. The sermon did not when he should have. The sermon did not seem to interact me so much for a few moments, and it was only after saying to myself, "Weil, he is nearly done," that I was able to grasp again the broken thread of the discourse.

Twenty minutes passed away, and I had for-gotten the announcement of the "two thoughts gotten the amonacement of the "two thoughts more," and ma, litering to what seemed to be his closing words, when he said, "The other thought is—" and away he sped with a lease of breath, while I again consulted the time, and began to wish that he would not go far over the usual hour. I be m minutes the closing words of the "second thought" were d, and everybedy began to move a little as we had been encouraged by the preacher's words to look for the onego at that point. Thirty minutes we had been expecting it, and our disappointment was considerable when the preacher said, "There is just one more thought that seems to be applicable here."

With seeming patience we listened, our conwith rectning pattence we intended, our con-fidence in the sprakers "jint one more" a little shaken. The "thought" was soon before us-ned the preacher pleaded, "Bear with me a mo-ment, and I will close with an idea suggested by"—such a text. The most I could think of

ow was the preacher's oft violated promises t now was the presoner soft violated promises at stop. His closing idea lost half its force by means of this, and when it was out, and the speaker said, "A few more words, and I will relieve your patience," my mind was in a poor condition to receive a good impression from

I hoped the man would find a period But it seemed as if he could not find No sentence seemed to end just to suit and he added another. Poor man! He finally closed at the end of an hour and twenty-

five minutes. Then I asked myself why the time had seemed so long. I had often listened to ser-mons as long as this, and longer too, and the preacher would wind up with a round sentence that sounded just like any other sentence, that completed the expression of an idea, and with-out setting me thinking of the close by any reference to it beforehand, suddenly the preach-

If a guide, in taking me over a new route should say, Just around the next turn you will obtain a most beautiful view of Mt. Washington, I should be all intent upon the prospect Rounding the turn, the guide remarks, We this is done he says, Just one little turn more; and : o v when I have lost the beauty of objects passed become I have been peering around evington, he unfeelingly says, After a straight un of about five miles, we shall come in fair sight of it. How much pleasanter would have been my trip had he interested me with passing objects, and not tried to show me Mt. Wash-ington so long before I could possibly have the pleasure of seeing it!

pleasure or seeing is:
So in a discourse. It is far better to hold
the attention fast to the present point, than to
intimate at every turn that the end is coming, as though the speaker inwardly felt that that might be the period most desired by his hearers. Don't mention it, at least till you are close upon hetter not mention it at all. Of course there may be exceptions to this rule; but i end be promised after "just one more idea. the sud come at that place. - Review a

TWO WAYS OF READING THE BIBLE.

WOULD you like another chapter Lilian dear?" asked Kate Everard of the inlid consin, to nurse whom she had lately come from Hampshire

'Not now, thanks: my head is tired," was the Seeble reply.

Kate closed her Bible with a feeling of disay pointment. She knew that Lilian v pointment. She knew that Lilian was stowly sicking under incurable disease, and what could be more suitable to the dying than to be con-stantly bearing the Bibbs read? Lilian might surely listen if she were not able to read it her-Kate was never easy in mind unless she perused two or three chapters daily, besides a pos tion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lelian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," nught Kate, who had never during life kept thought Kate, who used herer during line kept her bed for one day through sickness. "It is a sad thing when the dying don't prine the Word of God." Such was the hard thought that pess-ed through the mind of Kate, and she felt it her duty to speak on the subject to Liban, though she scarcely knew how to begin. "Lilian," said Kate trying to soften her naturally quick, sharp ones to gentleness,"I should have thought the now, when you are so ill, you'would have found special comfort in the Scriptares." Libian's languid eyes had closed, but she opend them. and with a soft surnest gaze on her cousin, -re plied, "I do-they are my support; I have b feeding on one verse all the morning."
"And what is that verse?" asked Kate

"'Whom I shall see for myself," began Litian, slowly; but Kate out her short—
"I know that verse perfectly—it is in Joh; it comes just after 'I know my Redeemer liveth;'
the verse is "Whom I shall see for myself, and mine eyes shall behold, and not another."

What do you understand by the expression 'not another' "? asked Lillian.

"Why of course it means -well, it just means I suppose that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; 'or though she had read the text a hundred

times, she had never once dwelt on the mean-ing. "Do you think," said Liliau, rossing her-self a little, "that the last three words are mevely sell a little, "that the last three words are nevel a repetition of whom I shall see for mysell? 'Really, I have never so particularly cound ered those words" answered Kats. "Have yo found out any remarkable meaning in that 'no

another?" "They were a difficulty to me, re plied the invalid, till I happosed to read that i the German Bible they are rendered a little dif-ferently; and then I searched my own Bible

Nevently; and then I scarched my own Dible-and found that the word in the margin of it is like that in the Garman translation."
"I never look at the marginal references," said Kata, 'though mine is a large Bible and has them. I find of them such a help is comparing Scripture with Scripture, observed Lilian. Kate was silent for several seconds. She had been exceful daily to read alarge portion from the Bible; but to mark, learn, and inwardly degest it, she had never even thought of trying to do. In a more hamble tone she now asked her cousin, "What is the word which is put in her cousin, "What is the word which is put in the margin of the Bible instead of another, in that difficult text?" "A stranger," replied Lil-and thee clasping her thin wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight, "Whom I. shall see for myself, and not a stranger." Oh Kinte continued the dying girl, white unbidden tents rose to her eyes, "if you only know what sweetness I have found in that verse all this mörning while I have been in great bodily pain! I am in the valley of shadow—I shall soon cross the dark river; I know it; but He will be with me and not a stranger. He is the Good Shepherd and I know his voice; a stranger would I not follow. And when I open my eyes in snother world, it is the Lord Jesus whom I shall behold my own Saviour, my own true friend and not a stranger; I shall at just see him whom not having seen, I have loved." Lilian closed her eyes again, and the large drops, overflowing. fell down her pallid cheek; she had spoken to long for her strength. But the feeble sufferer

words had not been spoken in vain-"Milian has drawn more comfort and probt from one warse—may from three words in the Bible, than I have drawn from the whole hook," reflected Kate. "I have but read the Script-urse—she has escribed them. I have he like one floating carelessly over the surface of water under which lie pearls; Lilian has dived deep and made the tressure her own."

Let me earnestly recommend the habit of hoosing from our morning portion of the Bisome few words to meditate over during the day. At a mother's meeting which I atand, each of the women in her turn gives a text to be remembered daily by all during th week; and in every family such a custom might be found helpful. It is by praying over, rest-ing on, feeding on God's word, that we find that it is indeed spirit and life, and to the hun ble contrite heart, "sweeter than honey and the honeycomh."-Sel.

FROM SHARON, MINN

HAVE studied the pages of the B. AT W. for about two years and am not time of it. for about two years and am not tired of its teachings. It has helped me often out of de spair, and has, by the blessing of God, unlocked the truths of God's word to my understanding which has enabled me to be settled in hone of the gospel, and though separated from those with whom I used to meet, I still wish to be numbered with and remembered by all my numbered was and tried and tempted brothren and sisters in Christ. I do not sajoy the privileges that some of you do of assembling in the prayer-meeting and enjoying its benefits, but I can truly say, the Lord is my shepherd sudlescher, and I am trying daily to walk with him and he pure and holy for no others can enter the kingdom. () how many trials and temptations we come in contact with every day, but God's grace has contact with every day, but God's grace has heen sufficient for me in the midst of a crooked and perverse people, but I have to struggle hard. Many times the way seems dark as he leads me along, but following Jesus I cannot go astray. Dear brethren and sisters, it is one thing to live where you can go to church every thing to live where you can go to church every Sunday and hear the gospel preached in its primitive purity and members all around you to aid you in the work of the Master, and quite another to live where you have not these priviteges, and where all sympathy is withheld.
Only by the help of God can any one succeed only by the help of God can any one where the tide is against them. My prayer is, "O God, increase our faith," Pray for me, dear "O God, increase our faith," Pray for the brethren and sisters, that I may be kept by the brethren and sisters, that I may be kept by the God unto salvation. It will not be long notil he that is to come will come and will not tarry. May God save us now is the prayer of your weak sister in Christ.

MARY C. NORMAN.

WHISTLING .- ONE THING AT A

ON'T whistle to the house. Some people Would as soon sit in a room with a tobac-co splatterer as with a whistler. Our is annoy-ng to the nose; the other to the ear. Persons make themselves odious and uncompanionable who would otherwise be pleasant associates by redulgence in some careless habit. Avoid thoughtless singing. It, too, is painful to those who must listen to it. "What is worth doing at all, is worth doing well." If you sing try to ing with the spirit and the understanding.

Whatever you do, do with all your might.

Never divide your attention between two or more different things at the same moment. We have seen men who would sing and chop at the do it. We never saw the best and most skillful in any trade try to do two things at once.

The skeptical Mr. Bradlaugh was once lecturog in a village in the corth of England, and at the close challenged discussion. Who should accept the challenge but an old, bent woman, in the most autiquated attire, who went up to in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you." "Well, my good woman, what is it?" "Ten years ugo," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. For and octang to cult my own but thus Bilds.

By its direction, and looking to God for strength,
I have been enabled to feed myself and my
family. I am now tothering to the grave; but
I am perfectly happy, henuse I look forward
to a life of immerchality with Jesus in heaven.

That's what my religion has done for me.

Under heaven my religion has done for me. What has your way of thinking done for you? What has your way of thinking done for you?" "Well, my good hey," rejoined the lecture, "I don't want to disturb your comfort; bat—"Ohl hat that's not the question," interposed the woman; 'Keep to the point sir. What has your way of thinking done for you?" The infell codearored to shirk the matter again, the feeling of the meeting gave rent in uprocrease and the Best and Mr. Best and the feeling of the meeting gave rent in upon the contract of the second of th ious spolause, and Mr. Bradlaugh had to sway discomfitted by an old women women -The

GRUMBLERS.

RUMBLING is rarely done by any one who RUMBLING is rarely usine by any maching.

Those who are the worst off are, as a raire, least
their condition. Whenlikely to complain of their condition. Whenhas, you can feel pretty sure that he is and, you can need pressy sure that he is needed off than most his fellows—so well off that he has time to gramble. Here, for example, while the moreury is in the mineties, aset of men just across the street from us, in a close upper room with its low ceiling and its poor draught, ere at work on metal soldering with blow-pipes blazing ges-jets, with never a thought over blacing gas-jets, with never a thought about the weather. They laugh merrily, and take things easy. In the restaurant on the low-er floor or a neighboring building a stort gen-tleman of loisure sits in a wicker chair, with his shirt collar unbuttoned, and swings heavily a large palm-leaf fan, while he sips an iced le onade, and groans after each sip that this terri-ble weather is intolerable, and will be the death of him if it lests two days more. And so it is all the way along in life. The more comfort, the more grumbling. That is the way of the world.—S. S. Times.

-Love, nor hate, nor zeal, over waste their force by use of involved or long-winded phrases. Short words are not vague sounds which luli us as they fall upon the ear. They have a clear ring which stir our minds or touches our hearts They best sell us of joy or grief, of rage gence, of life or death. They are felt by all, for

their terms mean the same thing to all mee We learn them in our youth; they are on our lips through all days, and we utter them down to the close of life. They are the apt terms with which we speak of things which are high

SAID a good lady to the preacher as he came Sato a good isoy to the prescase as he came out of the policy, "you presched an able sermoe to-night." "What is your standard of a good sermoo?" When a sermon maker of you feel that you ought to do better, and that you can do better, I call it a good sermoo." It would be hard to find a better dofinition than

As the fire-fly only shines when on the wing so it is with the human mind-when at rest it

Blessed are the pure in heart, for they shall

FROM THE CHURCHES.

And they that he wise shall shine as brightness of the firmament; and they that t many to righteousness, as the stars forever ever.—Dan. 32: 8.

VIRGINIA.

In our last report we said there were som in the congregation who said they would resithe spirit no longer, and on last Sunday the 15th, they verified their words. Bro. H. P. Hyl ton led four converts into the stream and bar tized them. We are rejoiced to see peopl coming into Christ's church when we rememher it is joy to the angels. We are made ic believe that others will soon follow. May the Lord held them.

PRNNSVIVANTA White Oak hurch.

White Oak Furch. Yesterday, August 22nd, was our regular Yesterday, August 22nd, was our regular meeting, and Bro. George Busber from Correct and addressed up from 1 Peter, 1 Osepher and part of the last verse. Services to the afternoon at another place. Both meetings were largely attended. This part of the country has been intesed with good crops. Feel is pleasy, but the production of the care and the baseling of art he promotion of his came and the baseling of the Lord's noon. the henefit of the Lord's poor. Aware E Loure.

OHIOThe brethren and sisters of Beaver Cres church met in council yesterday, August 27th-By 2 o'clock the meeting closed. There being two applicants for buptism all then went to the stream close by and baptism was performed The scene was a very impressive one. One of the applicants was eighty-two years old and they were father and son. May that peace that passeth all understanding be theirs. Com-munion Oct. 6th, H. J. Kuntz.

ILLINOIS

I closed my lahozs and visit in Minnesots on Sunday evening the 22nd of this month Had a meeting of one week with the brethren in Winoma county. Preached twice each Suaday and of evenings during the week. At first tile congregations were small but at the close the house was full of attentive heavers. was beptized. C. F. Wirt is their elder. do think these frontier churches are neglected. They need help. They are very kind. Brethren, stop with them. May the Lord bless them for their kindness and charity to me. May the Lord help our Missionary Board to remember Minnesota as one of the places to send men to preach. May the Lord prompt every brother and sister to give freely to the missionary cause that many can be sent out to preach the gospel. Brethren, go out into the Territories; don't confine yourselves to the strong churches. Samuel Murray.

WISCONSIN.

Bro. W. H. Roby's health is quite po bardly able to walk about. The cancer is still esting his face. Seems to be much inflamed. We have no preaching here by the Brethren-Grops of all kinds are good except wheat, which is scarcely half a crop. R. A. PATTERSON.

MISTAKES

.In my article on the Lord's Supper there are In my article on the Lord's support three are such grivous blunders that I must ask you to correct them. No. 42, page 7, column 2 and 14th line from top, instead of "relying" read placing. Again, 12th line from bottom is, "Does act." It should be, Do not tet. M. Moositran).

A FRAUD.

A MAN representing himself as a brother having with him forged recommendations with hrethren's names attached to it, in travel-ing among the Missouri churches soliciting aid ing among the Missouri churches soliciting aid respresenting having his house barnt, is about five feet six inches high, sendy complexion, about thirty or thirty-five years old, low voice, g:e7 eyes and assumes different cames. Says

PLEASE READ IT AGAIN

N the perusal of No. 33, I should not wonder if "Jesus Only" reminded the reader of the lingual confusion of Babel. I suppose the fault is all with me, as I am toru with nerrou horrors, and much of my writing has a deci-

edly Chinese look.

Page 7, column 3rd, 26th line from bottom In 4th column, 5th line from top, for many

Same column, 41st line from top, for my read Im 49th line from top substitute scoring In 26th line from bottom of erticle for mire

In 16 line from close, between the words owe and out insert not. OF NORTHERN MISSOURI.

TO THE BRETHREN AND SISTERS

WE hope in a few weeks to make our home W among the Brethren in Carroll county and lebor in the ministry in that district and secor in the ministry in that district About four years ago we preached the gospel in that region, although we were not then con-verted to the Brethren. We then advocated the order of the gospel and many beard us set forth the way of life. Our bome was then in forth the way of life. Our bone was then in Eastern Virginia, where we were laboring to build up ao organization outside of the Breth-ren. Our objections to the Brethren were the power of A. M. and the food of feet power of A. M. and sneg, sounce mone of test-washing. We had been informed that they cast out of the church all who believed in the single mode, and knowing that Jesus both washed and wiped feet, we looked upon them as rejectors of Christ, But a better acquaint ance with them convinced us of our mistake We found out that A. M. was not a legislative council at all; that its object was not to frame articles of faith, creeds, or disciplines, but to silvise or arbitrate concerning questions not expressly stated in the gospel. We came to expressly stated in the garpel. We came to see a vast difference thetween councils such as Nice Chalcedon or the Vatician which decided the faith of the church under heavy penalties, and a meeting of official lirethren to settle questions growing, out of express precepts and thereby prevent schism and promote peace, union and uniformity.

Then with respect to feet-washing we were rougly informed. We found that no one was discorned for bolicying in the single mode, but for disturbing the peace of the church with it The single mode, in our humble judgment, is mearer to the example of Jesus than the double but why should we rend the church by insist-ing that it only is obeying Jesus. Either mode ys Jesus, then to make a schism by insist ing on either mode to the exclusion of the other is heretical and subjects us to censure. At the time referred to we sympathized with W. C. the time reterred to we sympathized with W. C. Tourman and regarded him as one unjustly treated by the church. He claimed great ex-nectness in obeying Christ, but we found he did not believe in non-conformity and encouraged not believe in non-conformity and encouraged fashion in dress, rejected the covering for the head, which suited some sisters very well. Lust fall he introduced a new baptism, which he has since improved. He puts water on the head to represent the crown of thorns. He tisen sprin-kles the palms of the hands to represent the bleading hands of the Savior. He then immerses the candidate forward kneeling. Next he immeres the candidate standing with arms outstretched to form a cross; and lastly he immerses him backwards to bury him in Joseph's tomb. This innovation of Tourman's helped tomb. This innovation of Taurman's helped to break down our didlike to the Brethren. We finally resolved to units with those whom he had misrepresented so much, and after our un-ion with the church and installation into the ministry we were invited to remove to North-ern Missouri, which is to be our field of labor, or at least a portion of it.

We expect to be in our new h We see that the District Mest. ing in Ray Co., will be held on the 14th of Octoker. We would be much gratified to be present if it is not too far from the Grand Riv-er church in Carroll county. We anticinate much pleasure in meeting the friends of Jesus and forming their equaintance. We love those for whom Jesus died and who have obeyed him and are walking in his commandments and are walking in his communication.

Dear brethree and sisters, let your prayer forms. We have

about furty or thirty-tree years oid, few voxes, accord to the threese of grees few it. We assure year and assumes different causes. Says no greeter drive that to see our Father's Says no greeter drive that to see our Father's says in the same of Burres. Wears musticely and when addrived to out them off, and the wear that we see that one account of weak years. Look out for the importor. S. S. Mourat.

radiate the life and salvation of God into the darkness around, and rich blessings flow ba-into our own souls. James Evan-Brethren's papers, please copy.

FALLEN ASLEEP.

ROOP.—In the Scores church, Ohlo, Aug. 23 1880, slater Elizabeth, wife of David Roop, (c ccased) aged 63 years, 5 months. Peneral st vices by Ed. J. Brillhart, L. Dicky and otho from Job 16:22, KATE McMara. from Job 16:12, KATE MoMARA, BUTLER.—In the Spuirel Creek church, Ind., Aug. 20th, 1886; of diptheria, Wm. Ross, son of friend William and sister Catharlos Butler, aged 1 year, 7 months and 14 days. Services by Eld Darld Neil from Matt, 10:14

Dayle Acil from Matt, 19: 14
BU FIREBALVOH ...-Killed by lightning on the
might of the uth inst, in Roman, Ind., friend
Sammel Putterbungh, aged 39 years, 1 mouth and
30 days Fourtal services by Edd. David New
from 2 Cor. 15: 22. He leaves a wife and three

Brows - children - Chi

E—Near Menomnie, Win. Aug. 14th, friend to D. Rose, aged 84 years, 8 months and 14 ys. Funeral discourse by John Pippenger DORDAN.—In Fillmore Co., Nebraska, Aug. Srd., 1980, Annie R., wife of friend Daniel Jordan, and daughter of brother and sister Witsner, aged 21 years, 7 months and 16 days. Funeral services by the undersigned and brother Joseph. British. ker from 1 Peter, 1: 24, 25,

ANNOUNCEMENTS.

LOVINGRASES SEFT.-S, and 4, Flatte Valley church, But county, Neb., at the house of J. Kinzer 4th, Silver Creek church, Kan.

10th, Limestone church, Jewell Co., Kan. 11, and 12, at Mill Creek church, Adams county, Ill.

county, Hi.
14, and 15, Arnobi's Grove, Hi., at 1 P. M.
16th and 17th at the residence of J. P.
Hays, 5 miles morth-west of Greencastle
Jasper county, Iows.

17, and 18, Deep River church, Iowa, at 10 A. M.

10 A. M.
50 Yades Branch, Miami county Kan.
10, Potato Greek church, Ind.
17, Franklin church, Decatur county, Is.
8, Satver Greek church, Ordsy Co., Kan.
18, Nicker Greek church, Confay Co., Kan.
18, Bethat church, Mo.
24, Tippecunce church, Ind., at 4 P. M.

23, and 23, Iowa River church, Is. at 1 P. M. 24, Libertyville church, Jefferson Co., Iou

2), in the Bentrice Church, Gage co Neb. at the house of Noah Brubak miles south-east of Beatrice at z P. 1 Neb. at the hease of Noah Brembater, Melles south-near of Batzies at 2. Ho.—

— Log Creck, Caldred county, Mo., at the house of 1. Beasternan, S. Root Hiver congregation Mine.

— Fine Creck, Oldred County, Mo., at the house of 1. Beasternan, S. Root Hiver congregation Mine.

— Fine Creck, Oldred County, Mon., at 5. P. M., O. Chin church, Eliz, Kannan, at the house of brother O. P. Travisie

B. Montfelde Cherch, Raness, at the house of brother O. P. Travisie

B. Montfelde Cherch, Ind., at at 2. M.

E Falverse church, Ind., at 2. P. M.

E Falverse church, Ind., at 2. P. M.

John Waringer's

The brethren living near the Maple River Junction, Carroll Co., Iows, will hold their Love feast on the 18th and 19th of September. D. W. SHIBE The Grasshopper Valley church, J. Hersecounty, Kansas, will hold its communion meeting on the 9th and 10th of October.

JA Ro The MaCoupin Creek church, Montgomery Co., Ill., will hold a Love-feest on the 6th of October, at the house of brother Samuel F. Brubsker, six miles north-west of Raymond. Brubsker, Six mines action in to commence at 4 o'clock p. m.
D. B. Studabaren.

The members of the Wayman Valley church, Clayton county, Iowa, will hold their Love-feast on the 11th and 12th of September, commencing at 2 p. m. WM. S. LADRADED

The communion meeting in the Falls City church, Nebraska, will be held in the Breth-ren's new Meeting-house four miles north of Falls City, October 9th and 10th, commencing at 10 a. m. Ministerial sid is much desired. C. FORNEY.

Love feast at Tearcoat Meeting-house, Hamp shire Co., W. Va., Oct. 16th. Benver Da Mineral Co., Oct. 23rd. D. B. Arnotti. The brethren of Central Illinois will hold their Love-feast on the 17th of September in tent eight miles west und toree miles south of Henry. Any one coming on the Peoria branch will stop off at Henry where they will be met with conveyance by writing to me in time

H. G. Berrse.

There will be a Love feast in the Wuchington Greek church, Douglass Co., Kunsas, eight
miles south of Laurence, on the 14th of October, commencing at 5 p. m. J. C. Morers

The Dorchester church, Nebruska, will hold Tan Dorce energy states and state Our communion in the Rome District, will be held at the Oak Grove church, five and ous-half miles north-west of Carey, Wyandott Co.,

Ohio, October 16th, at 10 u. m.
S. W. Lindowen. The breturen of the Ninescali church, Nick ernon Co., Kansas, will hold their Love-feast on the 18th of September. Jac. W. Berr. Love-feast in the Clear Creek church, Christan Co., Illimois, September 25th.

The brethren of Dallas Centre, Dallas Co wa, will hold their Love-feast on the 9th of October, commencing at 1 p. m. H. STITZEL. The Brethren of the Bear Creek church, will hold their Love Seast on the 1st and 2nd of October, at the house of Bro. John Stutsman, 3] miles south-east of Morrisonville, Christian Co., Illinois JOHN S. STUTSMAN.

The brethren of Worrells Grove, Story Co. Iowa, will hold their Love-feast at the readence of Bro. Conrad Keitz, four miles south west of Ontario, on the 11th of September. Those coming on the care will stop off at Ontario.

The brethren of the Vermillion church, Itl. expect to hold a communion meeting at the home of Bro. S.T. Swihart, two miles from Cornell, September 18th, at 10 o'clock a.m. A. E. KINGGER

The Peabody church, Kansar, wan non-Love-feest on the 25th of September. The meeting to commence at 2 p. m. on Saturday and continue over Sunday. Those coming by The Peabody church, Kausar, will hold its and continue over Sunday. Those con rail will be met at Peabody, if notified.

The District Meeting of the North Missouri district will be held at the meeting house in the Wakenda congregation, Ray county on the 14th of October, 1890.

The District Meeting of Southern Missouri. will be held Oct. 14th, with the brethren in Jasper Co., Mo., somewhere in the vicinity of

BIBLE SCHOOL ECHOES.

"BIBLE School Echoes" is designed for the D service of songs in the several depart-ments of church service. It is designed to ele-rate the music of the Sunday-school above the frivilous character of many of the school songs in vogue, and while interesting the young, to cultivate their tests in the direc-tion of that which is higher end purer in poetry and music. The tone of the book is presseful and devotional,—has none of the military element in it. The metodics are graceful and easily learned, while the harmonies are well arranged without any straining after old "orig-

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W. U. R. R. TIME TABLE.

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here they need west but five minutes cage, Mi'wawice and St. Paul passer thus reach Chicago at 7.45 the same reach Liamyik from Chicago; go to C. pot, take the Chicago, Milwawkee train at five in the evening; run No U. Junction, change care for Lazarh here at 1.25 in the morning.







Vol V

Lanark, Ill., Tuesday, September, 7 1880

No. 36

GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

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PAGE-Mausfield, Dl. Milford, Virginia Bine Hill, Kansis, Modesto, California, Not Money Report. Pawnee City, Nebraska.

CURRENT TOPICS.

Native Christians on the islands of New Her brides recently shipped to London some 3,700 cands of arrow root to pay for an edition of the Old Testament now being printed for these

Dr. T. J. Couant, who has been at work on : translation of the Old Testament for the last twenty years, but was interrupted by the finan cial difficulties of the society for which he labored, will now he enabled to finish the work Captain Ebenezer Morgan,a wealthy and liberal-minded citizen of Groton, Connecticut, having given the sum of \$25,000 to defrav all ex-

A large Chinese heathen temple has lately been turned into a Christian place of worship in the north of Chins. At a place called Shihchie-teng the missionaries, Stanley and Smith, looked at the gully where, at the dead of night, the gods were hustled in. The Summer rain had caused a bit of a large god to crumble off-The men called it "divine mud!" as the miss anys took up a handful of the moutened clay and threw it down, saying, "Dust to dust, mud to mid!" The temple looks very pleasant in its changed character. The two large bells now call the people to worship the living God, instead of calling the idol, as they supposed, from his Graste and simmhere

In the town of Nahlus, or Shechem, when Jacob bought the parcel of ground on which his well is still to be seen, there are now living shout 140 descendants of the original Samari tans. The temple which was kuilt after the captivity on the top of a mountain near Nables is disappeared, but the old observances laid down in the Pentateuch are still kept up. A correspondent of The Methodist, who was there at the last feast of the Passover, says he saw the nies carried out just as they were arrang ed by Moses. A few moments before sunset the congregation assembled with the chief priests and chiefs for the enorifice. They re-pested portions of Scripture, and then seven nearness of spirit.

rams were led out and examined by the high priest to see that they were without blemishes, and exactly as the sun suck behind the sea their threats were cut. The blood of one was collected in a basin, and one of the elders, with a banch of hyssop, marked the doors of the

According to reports received from Mr. Stap ley, the central portion of Africa is densely populated, containing many large cities with nest, well built houses. It is said to be larger than North and South America, and its central regions, where missions are now heing planted, to have twice the population in the United States. Lake Victoria Nyanza is re ported to be larger than the whole State of New York; and the African trade, in ivory slone, to be worth more than \$7,000,000 s year

NEW THINGS

BY ZAMES TVANS

FIRST. A new creature. "If any man be in Christ he is a new creature, created in Christ unto good works." Eph. 2: 10. No good works can be performed except by new creature: We are renewed in the spirit of our minds, by putting on the new man. The new man loves righteoneness and true holiness. The old man delights to work out the mind of the flesh. Modern religion seeks ampleamation, a blending of the old and new. But they will not blend. The new man means death to the old corrupt man full of descritful lusts. The old man needs eracifixion and not indulgence. He pleads for the greater. Only spare me a few lusts. The new man has no eye to pity the grievings of the old man. Sometimes the new men stem unvelenting and exacting. He will take away from the old men his dream cards, badges, places sements, and many times even his cigars pes and quids. But O new man complete your work. Keep the old man on the cross until he dies, until the body of sin is destroyed Second. A note commandment is given

all who are the worehippers of God. Why do not many observe this new precept? They are not new creatures. How can man in his nat ural state love those begotten of God? Love is the dwelling-place of those who live in God Those who dwell in Satau are frezen, chilled to death with hatred, variance and strife. How

Third. But as none but new creatures dwell in God, we see that unless a mon be born again he cannot see the kingdom of God, that is comprehend rightscosness, peace and joy in the Holy Ghost. Hence a new birth is essen tial to the possession of the divine nature. The old man is born of the flesh, the new man of the Spirit. The new birth introduces us into a new, heavenly and loving family of heirs to salvation with eternal glory. How do we kn that we are born again? When we feel that we live breathe and perform the functions of life we know that we are born of the flesh When we live and breathe in the stmosphere of divine love and delight to do God's will, then we know we are horn again. God's Spirit and ours agree and bear the same testimony. When our hearts are in sweet accord with the will of God, then peace rules us and we kn have passed from desth unto life. Fourth. When made new creatures, horn

again, the law of God is in our mind, and written in our hearts. We are under a new core-nant. The laws of God are not merely external to us, but internal, graven in our hearts. Under the old covenant Israel were only servants under the new, we become sons of God. We are Jews inwardly, and living branches of the New Vine, not of the old vine which is out ward in the flesh. The house of servants, or Israel after the firsh served God in the oldness

Fifth. They are promised a new name. us is now in possession of this new name. Rev. 3: 12. He received this wonderful name when a nume above every name. Phill. 2; 9. He is our forernmer into incorruptible life. We too shall follow him within the vail and est of the hidden manus, receive the white stone and be celled by the new name. The old name was mortality, weakness, infirmity, dishonor and death. The New Name redeems us from every trace of sin. It invests us with deathless honors, and fits us to dwell forever in the city of

Sixth. This brings us to contemplate a new city, a heavenly Jerusalem, an ever enduring are, reared up by eternal power and wis dom, fortified and adorned by the glories of the Daity What must it he to be there? The old m was a splendid city, although now in ruins, will again be the joy of the whole earth But the New Jerusalem will be the joy of the universe. No created sup will give her light The uncreated light of God and the Lamb will enlighten her and cause her blessed inhabitants to whice like the own

Seventh. Those who in the days of their flesh were made new creatures and entered the new born family of God, and continued to serve God in newness of spirit, followed the Lemb in all of his appointed ways, were faithul unto death, and received the crown of life, were seen by John singing the new song. They will sing a song that angels cannot sing. om death and the grave, they will sing Christ's nower to save in nobler and sweeter strains than mortal tongues have ever done When these poor lisping stammering tongues are ransomed from the grave, will they not sing a sweeter song and pour forth a diviner melody than poor mortals can do now? Who will sing the new soug? The virgin company, the un-

Eighth. When God makes all things new shall have new beavens and a The tabernacie of God shall be with men. name shall be in his servant's forehead. trace of old things shall be found. Sin and death will fice away. Like the mists on the mountain too or in the water, the effects of sic will disappear before the bright beams of eter-Jesus will see of the travail of his nal day. soul and he satisfied. The long night of sin and death will be among the old things of the past. Earth shall old and be folded up and be changed into an eternal residence of the divine precence, when sickness, pain and death will be felt and feared no more

HOW TO GET BETTER PREACHING.

D ID you ever hear an expression made simi-lar to this one: "I wish we could have better preaching?" Dear reader, did son ever say it? If you did not say it, you thought it: for good preaching is always desirable, and when it is uninstructive, uninteresting it is notaral that the demand should be for better preach ing. Do you know how this better preaching can be obtained? It is generally supposed that good presching depends entirely on the presch-er, but allow me to say, that all who think so are mistaken, unless he is a preacher who neg-lects his closet and hooks, and becomes involv-ed as worldly affairs; then his work diminishes in ratio with his diminished zeal. But a preacher may study, pray, he talented, devoted to his calling, deeply pions and reatons, have his mind free from worldly carse, and yet not interest his bearers. Now, who is to blame in this case? The hearer, of course. If you want better The hearer, of course. If you want better preaching, you must be a better hearer. First, which it is thought, will increase is being built, which it is thought, will increase repeatly re-

and well tilled, throw out every stone you can find, pull up every thorn and thirtle or the seed may be the best in the world, but if it full on steay and thorny ground it will do no more good than if it were the poorest seed to be found Second, Be a door of the word and you will easer to hear the new thought or comparison presented in his discourse. Yet no one asks you to accept all the preacher says as un knishle as the gospal truth-for preschere like other men, may err. But the errors of good preachers are few, and may readily he detected by comparison with the infallible word of

God has endowed us with faculties by which we can think and reason for ourselves, and whatever the prescher tells us, that agrees with God's word, we should reduce to practice. Better preaching will invariably be the result; for the preacher seeing his seed growing will take new courage and try to do

Methinks I hear some one say, "The preachor himself don't practice what he teaches." In-deed? Well, I'll admit it is an indisputable fact, but, "If to do were as easy as to know what were good to do, chapels had been church es, and poor men's entrages princes' palaces.

It is a good divine that follows his oven instruc-I can easier teach twenty what were good to he done than to be one of the twenty to follow mine own teaching." Shak. A preacher certainly knows his circumstances hest, and he alone, not you, will have to be re-Third, Pray with a heart full of sympathy

for him, in his arduous and responsible work. If he has faults and if you wish to speak of them, go to him privately, and to others speak only of his good qualities. Don't be a hypoarite by telling others what you consider his duty while you have not manliness enough to tell him in a kindly spirit that which does not meet your approval

ANCIENT AMERICAN GIANTS.

HE Rev. Stephen Bowers notes, in the Kansas City Review of Science, the open-ing of an interesting mound in Brush Creck Township, Ohio. The mound was opened by the Historical Society of the township, under immediate supervision of Dr. J. F. Eve Zanesville. It measured sixty-four by thirty-five feet at the summit, gradually sloping in every direction and was eight feet in height. There was found in it a sort of clay coffin incloses the skeleton of a woman measuring eight feet in length. Within this coffin was also found the skeleton of a child about three and a hulf feet in length, and an image that crumbled when exposed to the atmosphere. In another grave way found the skeleton of a man and wo

man, the former measuring nine and the latter eight feet in leasth. In a third grave occurred two other skeletons, male and female, measuring re-pretively nine feet four inches and eight mound, the smallest of which measured eight feet while others reached the enormous length of ten feet. They were buried singly, or each in asparate graves. Resting against one of the coffins was an engraved stone tablet (now in Cincinnati), from the characters on which Dr. Everhart and Mr. Bowers are led to conclude that this giant race were son-worshipers.- Scientrio American

Paor, C E. Stein, of Memphie, Pennesce, and PROF. O. E. Sten, of Memphis, Francese, and Saperintendent of the public schools ontaile the city, has been visiting his brother, J. W. Stin, at Mt. Morrit. He reports things in a prosperous condition in that part of the South where he resides, and says the general health of the country is good this season. In Memconsider your heart the garden in which he wishes to sow the seed. Be sure you have the that has berekofore been so annoying.

Meliniuus Ifems.

If you do not wish to trade with the devil, keep out of his shop.

Good thoughts, like rose-leaves, give out a sweet perfume if laid up in the iar of memory.

Some men are exposed to piety every day in the year, and never catch it even in the mildest form.

recould read the secret history of our enemies, we should find in each man's life sorrow and auffering enough to disarm

The influence of female society upon the manners and conduct of young men cannot be overestimated. A virtuous and nutelligent sister is of incalculable value to a youth surrounded by tempta-

"Is his purse converted?" is the search ing question John Wesley was accustoned to ask about those who sought membership in his church.

"Do you think," asked Mrs. Pepper, "that temper is a bad thing it a woman "Certainly not, ma'am," replied a gallant philospher. "It is a good thing, and she ought never to lose it."

A Christian prays not that he may bend the will of God according to his own will, but in order that he may shape his will according to God's will.

High Preshyterianism! Just think What an accomaly. Yet there is a High Presbyterian Church. It is situated at Fairplay, on the Rocky Mountains, just 9,700 feet above the level of the sea

Moses How, a Methodist Episcopal elergymsu of Portsmouth, N. H., is said to be the oldest preacher of any denomination in New England. He is ninety years old, and began to preach sixty-five years ago.

A temperance lecturer was once asked. "What should we do with all the grain that is now required for distill ing?" "Feed the drunkard's wife and children with it; they have gone hun-gry long enough," was the prompt re-

When you attempt anything that is right, go through with it. Be not easi-ly discouraged. Form habits of persererance. Yield not to sloth and sleep and lickleuess. To resist all these will not be easy; but you will feel that you have done right when your undertaking is finished.

The cost of the liquor traffic in the United States is equal to over thirteen Chicago fires in a year—over one Chi-cago fire a month. The liquor traffic therefore, is a conflagration which every year burns up thirteen Chicagos, and from forty to fifty thousand lives, be-sides burning out the health and happiness of hundreds of thousands of men, women and children

The doctrine taught by Solomon is found to be true in experience, "train up a child in the way he should go, and was the way no should go and whose he is old be will not depart from the contract to any reportant to any reportant property. Below of the contract to the con

ing and good example. The purent may not teach the child to tell the truth. he sets the example of falsehood or keep the Sahbath boly, while he him self violates its sanctity in riding and

visiting.

TO A BEREAVED MOTHER. BY O. R. BALSBAUGH. SINCE I have occupied in my voice less ministry at large, thousands of hearts have been poured into mine in terms of commendation and good will which only profound gratitude can inspire. From sick chambers and from death-beds have issued voices that shrilled my soul. But never has a lower denth been reached in my nature by fellow being, or a finer fibre touched than by your Heaven scented miss hearing the account of your daughter's conversion, her illness and translation, and her death-message and of depraved human enture. No won-dying gift to poor unworthy me. Through der that your daughter felt that the reher struggles with indwelling sin, and the allutements of the world, especially the hat which is such a soul slaver t some of our sisters, and such an object of veneration to some of our preachers ose to the and writers, she was held so cl cross by God's ministry through my pen that she "came off more than conqueror. Her death-chamber rang with the halleluis of victory, and she went down and through the dark valley, coupling my name with the Cross and salvation in expressions of grateful love for the support and inspiration she derived from my Geth-emans groanings, and Golgothe outcries and exaltations. In such close proximity and so indissolubly connected are the "lama sabachthani," and It is finished." Such fruits of my broken industry are "aweeter to me than honey and the honey comb." And such wafts of celestial fragrance from Beuish are not rare. In the inbresthing of such heavenly aroma I become insensible to the fetid atmosphere of carnal, pride-begotten, belligerent criticism with which cross burt sonls perpetually herate me. The consciousness of working for Jesus in his own Spirit and by his own means, and the testimony of souls more than half way over Jordan to our instrumentality in their salvation, is a coat of mail, which all the legious of hell cannot pierce. All these wrestlings and prayers and triumphs and love-utterances and death-throes of this young saint, transpired without my knowledge save in the silent, viewless answers that have ome into my feeling through the invisible ministration of the Spirit. The love-token which she ordered to be sent me when her spirit was hovering before the crystal threshold of the City of Eternal Gladness, I will not expend for stationary or any form of physical benefit but will convert it into some memorial to keep by me as in incitement to high spiritual luxury while I remain in the flesh.

That you feel lonely and crushed un der your hereavement, is a matter of course. That you live in the sense of an upper-world unction and power and beatitude, is equally so. The dear, Christ reflecting daughter is gone, and your heart bleeds at every pore. She is with Jesus, and in Him present with you still, which supplies your consciousness with the animating, heaven-drawing atimulous of her fellowship. She is

the free aweep of the spirit is hers. Time and space are annihilated, every thought, desire, purpose, impulse, movement are wholly in the Divine end and energy. What God wills, she wills, even willing all his will without a sense of will. The deep est, purest, strongest will is that which hes deeper than consciousness. So "hid with Christ in God," that his life is in very deed ours, filling and actuating us naturally and freely as gravitation rules the spheres. Such is the life of the glo rified, and such, in measure, and ever growing volume, the life of the saints on earth. Such is the import of the petition: "Thy kingdom come, Thy w Viewing the Christian life as a veritable God life, deriving all its reality and quality and expression from Emmanuel the meannation of very God, with what show of religion or common sense can any one plead for indulgences so evidently the outgrowth and gratification tention of the hat was the victory of the devil, the enthronement of the flesh, the erucifixion of Jesus. The question is not how plain is it, or how cheap, but what is its relation to the life which God exhibited in Him who was "despised and rejected of men," who was in deadly antagonism with the world in every element of degenerate humanity. There is no mortal on earth who will venture to affirm, intelligently, and conscientionsly, that the gewgaws and trappings of fashion are expressions of the indwell ing God, fruits of the Holy Ghost. Here is a solemn verity indeed, and one that will count in the Day of Judgment. We do not in general hulf consider it. It comprises the whole circle of human na ture. How often is a member discip lined for this or that aberation by those who are stained by far deeper and gross er defilements. Ministers and elders combine their authority to expel a pride-worshipper, while their mouths reck with unustural, Christ scandalizing indulgence, and their private cham bers testify to the body-and-soul-ruining licentiousness of unbridled lust The table is not governed by law except the law of indulgence, and labor and revenue are rated only by the standard of self satisfaction and exaltation Let sister's hats go to their place, but let a hundred other allowed and abominations go along. God will bring us to rigid judgment, and our etdestiny will hinge on the word LIFE, and the soul standard will be God's ou life as manifested in Jesus the Christ Members may quarrel and debate about progress and liberty which God denied his own Son, but they must remember they quarrel with the Almighty, and some day He will triumphantly and forever vindicate his authority. have not light enough to discern the character and import of the Incarnation it is because "the light that is in us is darkness;" and Christ knew the profound and solemn signification of these eteroity shuddering words, "how great is that darkness." It is the foregloom of "the blackness of darkness forever." The calmoess and rapture of your daughter's death was simply the natural outcome of the triumph of the cross in her life. Where Jesus reigns in the death of sin, there "peace flows like a river, and righteousness like the waves of the

nection with congenial antecedents. The heatitude is not for those not prepared for it by familiarity with God. Oaly those will find the dark valley illumined by the presence of Jehovah Jesus who here "walk in the light as he is in the light." To "die in the Lord" is to die as the Lord. Apart from the fact of Atonement, Jesus is the Pattern of death for all christians even as He is the Model of life. No one will find death the gateway to glory upless he dies as Jesus died; and this blessedness is attained only by living as He lived. "I am the way, the truth, and the life," all through life, through death, and through Eter nity. This settles every question that now agitates the church, and sets every doctrine and practice in its proper place

"Looking unto Jesus." "Learn of me." Who of God is made unto us of wis dom, and righteousness, and sanctifica-tion, and redecuption." Here is the sum mation of theology, given by Christ and the Holy Ghost. Who will dare to add thereto? Who to subtract? It allows us just as much freedom and scope as God asked for Himself in the flesh. Do we demand more? Then we are not born of God; His life is not in us, and we cannot "read our title clear to manslons in the skies." The prayer, thy kingdom come," and the invitation, "come unto me," do not lose their pertinence for the christian as long as he is in his militant state, and in a certain sense not forever. Our death beds are not made when we die, but in our daily life. "The sting of death is sin," and the work of life sal vation from sin. I have known not s few who holdly persisted in the reten-tion and defence of fashionable headgear, and other et cetera, when in health. but when the rider of the pale horse got them under his hoofs, their wardrobes had to be committed to the flames, and their souls were writhing in fires which all the oceans and rivers and tears on earth could not quench. "God is not mocked." The bohon upas will not bear the fruits of the Tree of Life. The friendship of the world is comity with God." He that learns of Jesus, and enjoys his personal acquaintages, will infaliblly learn the nature and extent of his liberty. This sweetens life, transforms death, and glorifies Eternity.

PUTTY AND PAINT.

T is rather common to find out when a machine breaks that the timber was dosed, cracked, or worm-eaten, and that by a copious application of putty and paint the defects were neatly covered up. But when the machine was put to a test it was to weak and broke down and the swindler's trick exposed. Putty will make a smooth surface and paint a beautiful finish, but neither will up for defective material. As long as such material is allowed to stand idle it looks pretty ecough and strong, for that matter, but will not stand the strain of use without exposing the bad material of which it was built. It is a good deal that way with a looks pretty enough and strong, for that

great many people. As loog as they are allowed to dictate and are petted and flattered they look so sweet and smile affably, and to the uninitiated they appear simply charming; but cross their path, ask a favor, argue on the other side, and see how much putty and paint cuters into their composition.

From a wealth of smiles they emerge covered with frowns. As long as it costs nothing they look sweet and pretty, but put on the brakes and the cloven-foot is plainly visible. They want all the s plainly visible. They

ON PROBATION

HERE we are upon probation, But we know we cannot stay: are here to gain salvation. Brought by Christ the living way. e have taken timely warning

Fleeing the wrath to come, By forsaking sin, and turning To the Lord to heaven our

Here we are upon probation. of we know not whence w Neither do we know the station We will reach to cud the same. But we know that we are bearing

Downward on the tide of time, That our fragile bark is nearing To some country more sublime

All mankind are on probation in this world of good and ill: All have offers of a

Free to choose it if they will. here are many ways of error Leading to the burning lake, Midnight darkness, days of terro Making guilty sinners quake.

Many waste their whole probation. And herquander all their time. Being led into temptation, the way of sin and crime, Till they reach the awful entra

To perdition, down to hell, With the devil and his angels There eternally to dwell

God has put us on probation. And has given us command Strongly to resist temptation And improve the time at h God will give us all assistance That we need to gain the prize

He has offered free admittar To the mansions in the skies. ome, it seems, have no prodution,

For they only come as They experience no temptation Neither good nor evil know. Multitudes of them are over On the unreturning shore, Where the little angels hove

Round their Savier evermore. THE POWER OF THE CHURCH

S the New Testament the law of God We say it is. Is it God's Law,given by divine authority to govern us as his people, and members of the church of Christ? We say it is. Are the churches, as represented in the New Testament. independent of each other? or are they dependent upon and subjects of each other to be governed by the same law? We say they are not independent, but must be governed by one and We ask, Has God given the same rule. this law by inspiration, threatening the punishment of its infraction to his pecple without authority to execute it? We answer, no. Then to whom has the Savier given this authority or power? We say to the church, to each individual congregation, as well as to the whole combined church; notwithstanding we have many advocates of this kind, who seem to think that the power of executing the law is confined to a local part of the church or to an individual congregation, and that the combined church at A. M. has no right to arraign any of its disorderly members or congregations and execute that part of the law as recorded in Matt. 18: 17-18: "Whatsoever ve shall bind on earth, shall be bound in beaven." This applies to the whole church as well as to the individual church; though it is thought the church as a body, is merely advisory and not an executive body. Then we ask, How is the combined church, as a body, to sustain herself if she has not the power to execute the law relative to that part of the church which may have become corrupted and gangrened, if she has no

executive authority, and cannot exercise pose they would tell us there is a better God in Christ Jesus to the authful the right of amputation in such a case It would est as doth a canker, and would evidently result in destroying the whole life and vitality of the body. Thus the means, as contained in the New Tests. ment, would prove insufficient to sus tain the church. We say again, that the individual churches or congregations are not independent of the body, but are dependent upon each other, and are all subject to the law of Christ and to the general Brotherhood, and when thus combined, will constitute the church

Suppose an individual member should manifest a disposition not to hear the church, or individual congregation in which he has his membership, in rela tion to advocating certain principles and vindicating certain dectrines, to his own understanding and perhaps to his own peculiar interest, governed by his selfish motives: and when the church would make an effort to subject him to the body he would persist in his course, speak very lightly of the church and its tenets, rail out and express in almost every manner so as to bring reproach upon her, claiming that the church has right to coupsel in his case, or to hold jurisdiction over him, and that he is willing to be governed by the Bible and then evelsim. "Is not the New Tests ment sufficient any more that you breth ren must legislate for me?" Now I he lieve we would all agree that if such were willing to be governed by the gos pel they would also be willing to hear the church, and if such would not hear the church they should be dealt with according to the Law of Christ in Matt

As I believe we all agree on this point. we will carry the illustration a little farther. Suppose such were not brought to terms, but are allowed to run on in their course, and to vindicate their plausible doctrine, so congenial to usture, teaching that the church shall have on jurisdiction over its members, that each individual shall have the privilege of his own interpretation of the go pel, and outside of that the church shall have no right to restrict any one, only that he be required to manifest a will ingness to be governed by his own interpretation of the Scriptures, and in that way obey the gospel. It would re quire but a few years until that individual church would become wholly saturated with that kind of faith, besides a great many proselytes being made throughout the general Brotherhood then in our illustration, we will suppose that congregation to continue the work, being assisted by those of like faith, savancing such things as would be the natural result in such cases. One of the first considerations, no doubt would be the view of a fine progress having rid themselves, they would tell ns of the traditions of the elders, the restrictions of A. M., the grave discussion: about buts, white caps, coats and this abominable cloth religion, &c. &c. And no doubt they would tell us that this is a mere principle of hypocrisy among the brethren, and the adfor a general church restriction, a mere work at the outside to be seen of men teaching the traditions of men in preference to the Law of God. They would no doubt exclaim, "Be it known to all men that we want no traditions of the elders, no outside work to be seen of men : are we not sentenced and condemn.

day coming, when the fearless tongue and the daring hand shall finally prevail and our can " prosper. There is no use talking about the old order or ospel order at this date, in this progressive age, the world has changed; men change custom dress, manner, speech and all change; why you feelish, ignorant brethren; you who interpret the gospel so foolishly, you make it appear repugnant to one's feelings and condemn the world, thereby making us a pecul iar people transformed from the world you had better drop all these foolish items and go with us for it is better when the rising breeze drifts our ship away from the barren island of ignor mice, to get aboard than to remain with such an unpepular interpretation of the Scriptures to do no good to any body Were they to ask, how long can the Brethren church preserve ber existence and still have as her code an absolute and conflicting lot of laws? Now if the A. M., would make an effort to subject such an individual congregation to the body, and they were to bid defiance to the combined church and rail out and ridicule and publish articles in almost every conceivable form to expose the proceedings of the general Brotherhood and thus bring repreach upon her; and would declare that they would not be governed by the body or A. M., but are willing to be governed by the word of God, they would again involve a self-evident truth, that they were willing to be governed by the word of God, they would also be willing to hear the church, and to be governed by the decisions of A. M. And if not, they should be dealt with according to Matt. 18, I will again, repeat, that if the combined church, as represented in Annual council, has no executive power, how could she sustain herself in such a case? As I said before,it would only eat as doth a canker to the destroying of the whole body, bring down the displeasure of God, and ere long a spiritual death would ensue and the Lord's Christ should be revealed from heaven and make a short work

upon the earth. Good's Mill, Va.

PRIDE IN THE CHURCH

BY LIZZIE M. GRATES

REELING very much interested in the welfare of our dear young members, I feel it my duty to write a few words in behalf of them concerning uniformity of dress, seeing there is so much difference in the dress of our young and old members of the church. Why is it so? Is it because they think they have so much a broader road than the old, or is it because they have not been instructed in the narrow way? hope not. Surely we think it the duty of every bishop who has charge of a church to set the example himself, and properly instruct the young in this command and see that it is carried out. If they think they have a broader road, where do they find it? Surely not in the lids of that blessed Book, but from Satan's kingdom, and with his kingdom it shall nerish Oh dear brethren and sisters, have

we forgotten that solemn promise that joys of thy Lord." we made before God and many witnesses the day we covenanted to live faithful until death. If we have, God has not. pure, are we not extended and connecting quant dettil. If we have, you ask not, jame seaton destive it. We are aptite of just because we retreasce the law, of, We all, in our playins, have premied understanted purchase we conside dod caccording to our interpretation of to resource State with all the persiones rate, to conceal our poverty the better. the Scriptures mere than those elders ways, and all the similar pleasures of this in a spark which kindles upon the and the costimum of the church? Sup- world! Have we not covenanted with best feet.

death! Are we trying to fulfill these promises as much as in us lies? or are we trying to see how far we can live from them and still cling to the church? O, pitiable condition indeed, after professing to have become enlightend that we will cling to so many of those evil things of this world, in so much of the pride and fashions when we know that a shall perish with the using thereof!

We are sorry to say, pride is increasing in the church from year to year. Do we not see it even displayed to a great extent when we surround the communion table! There we behold those seated to partake of the sacred emblems of our dear Lord and Master, with their bodies adorned with the fashions of the world. Dear young sisters, this should not

be. Do you not know that you are grieving your dear Master who has done so much for you? We sometimes meet sisters that we would not know to be sisters if they did not have the covering on, and even that must be marked with a part of Satan's kingdom. I for my part cannot see why the road seems se much broader for the young than for the old. It is surely a self-made road, and we fear it will not lead us where we would like to find ourselves in that great and notable day. Why cannot we be as we are taught in that blessed Book? We are commanded to be all of one mind, and not to be unequally yoked together with unbelievers. Dear sisters. think of this work as a sacred work-a work that will not only last through this life, but through all ages of eternity. The few pleasures those trifling things afford us here are not to be com pared with the everlasting joys that swait those that do the Master's will. The promise is only to those that do his commandments. We sometimes hear members say this little ribbon or lace does not do any harm, or a little trimming on the edge of our garments: it makes them wear well. O. do not for the love of Jesus make such poor miserable excuses as these. "God is not mocked." Does he not see into the very recesses of our hearts. We had better be honest and confess that it is pride which is not of the Father, but of the world. Why cannot we deny ourselves of these sinful lusts, as they only last during this life? There is a time com ing when we must leave them. Why can we not before we must, as then it will be too late, they will stand against us in that great and coming day, when we must give an account for the deeds done in the body. Oh, how important that we should work while it is called to day, for the night cometh when no man can work! As death finds us eternity will harvest us, whether prepar-ed or unprepared. Dear young soldiers of the cross, do you suppose that when the Savier comes he will expect to find his saints mingling with the fashionable world, with their bodies aderned with the fashions of the day? Oh no, but he will expect to find them down in the valley of humility. Let us all try to be of the lowly ones; that we may be of those happy ones that we can that welcome plaudit, "Well done good and faithful servant, enter ye into the

Jeremy Collier: Those who despise fame seldom deserve it. We are apt to

The Brethren at Work PUBLISHED WEEKLY

EDITOR

CARDINAL PRINCIPLES.

BRETHREN AT WORK,

LANARK, ILL., · · · SEPTEMBER 7, 1880. Enn. Martin Meyers will leave Lanark this week, for Adams Co., III, expecting to be ab tent preaching some three weeks.

SIXTY ONE dollars were raised by the church Coventry, Pa., for Bro. Hope and the Kan-

sas Bothne ELO. John Forney of Kunsas, when last heard from, was still preaching for the Breth-

ron in Oceann Buoruss Audrew Emmert, who has been quite sick for several weeks, is improving slow-ly and will soon be able for regular duty again.

S M Eoy, of this place, has been quite o, and at this writing his wife

THE College at Mt. Morris takes one hun dred copies of the Bible School Echoes for use

in the college and Sunday-school, Status Room eleck in the Primitive Chris on office, and daughter of Bro. Alex Resse Warrensburg, Mo., will soon return to her

tin Brothron at Meyersdale, Pa. over last Sunday, intending to spend five days or more preaching for them

their harvest meetings a r churches took up collections for missionary and other charitable purposes. This was a con-

mandable feetare The brethren who visited the members in New Jersey speak well of the people in that State, commending them for their kindness and

hospitality. Bno. D. B. Gibson writes that the Lore-feast at Blue Ridge, Post Co, Illisois, was well at tend-d. Three persons were added to the church by confession and haptism.

THE Coventry congregation, Pennsylvania at Harmonyville, is building a meeting-house at Harmonyvine, Chester county. We hope all will be harmony

Boys all things." Then he sure to go to the Bible for your witnesses. Up in heaven what God has written shall decide whether you shall go in through the gates into the h

Ran Landon West has been spendips time preaching among the Brethren in North Mescari. He speaks well of the people and

atent of the field of labor Our meeting in Lanark, last Sanday evening, was no'l attended and the interest manifested good. Hereafter the evening meeting will Etc. John Kuisley of Indiana expects to isit the East soon on a preaching t WHEN last beard from, Bro. Eshelman was

in A-bland, Ohio. He is expected home some time during the month. WE still have on hand a full supply of Min-tes of the late Annual Meeting; price 10 cents

er cope, or 75 cents per doze men is some probability of Bro. R. H. Mil

It is a righteous thing with God to ease tribulation to them who trouble the be lievers in Christ, but God himself does the

E.D. Issue Price, of Pennsylvania, has been leading some monthr at Dr. Walter's Health stitute, and pronounces himself in a greatly improved condition.

Bao. Isaac Rowland, on whose farm the late A. M. was held, has been suff-ring for three weeks with a dangerously inflamed hand, caused

by running into it a large pine splinter. Buo, R. H. Miller is expected to more to Asidand, Chio, about the first of November and will then be prepared to enter upon his di-

SISTER Lottie Ketring, of Pennsylv "Wa had diving persons in the Word erry Church yesterday, Aug. 20ch. After a vices closed a young sister was added to the fuld. We have had several additions during

The Mt. Morris Democrat says, "Matters in and about the College buildings a brisk apprarance. Students are arriving it large numbers and even the town out-ide is be ing taxed to its atmost to furnish accommo-dations for them."

Bno. Silas Hoover, of Pennsylvania, is ex-pected to be at the Love Fask in Milledgeville, Illinois, Sept. 16 and 17. We hope to have him hold a series of meetings for me in Lanatic while he is in this part of the State

THE brethren at Mt. Morres want a man and arge of the Boarding Depart ment of the Mt. Morris College, members preto work. To the right man and woman good wages and a permanent home will be given. For further particulars address D. L. Miller, Mt. Morris, Ill

FATHERS, when before your familes, what de you talk most about, religion or politics? Which paper do you read first, your religious or political paper? Who are you working hardest for, Garfield, Hancock or Jesus Christ?

Buo, David E. Cripe, of Danbury, Neb., der date of Aug. 26, says: "There are only a few of as here and no minister. The drouth has been here and our crops are a failure. ettlers have mostly left the country and thing luck gloomy, but we hope for brighter days

This week Bro. S. T. Bosseru the move made by Bro. D. C. Moomaw, two weeks ago, to turn the City Mission fund over Foreign and Domestic Board, It to the hoped that this move will receive the approval of all who are interested in that fund

On the morning of Aug. 27th, as Elder Kels was harnessing one of his bor of Ells Lick, Pa, was nurnessing one or ms nor-res, another hit Bro. K. on the left side of his face, tearing out a piece of flesh about three inches long and one wide. Bro. S. C. Keim and M. M. Eshelman arrived about the time of the accident, and acted the part of the good Samaritans, binding up the wound.

Bao. John Harshbarger, in his article this week, brings out some plain points. The res-soning is a little tedlous but the conclusion is logical, and worthy the attention of the entire Brotherhood. Men who are willing to hear Brotherhoon. Allows willing to hear the church, and when they will not hear the church we may rest accured that they have but th

BRO. W. C. Tenter, of Mt. Morris, is canvas ing this past of the country in the interest of the Cossel Library. It is hoped that his efforts will be crowned with success, for the enterprise is one that should be eucouraged, and, we are confident that if procured it will prove a valu-able addition to the educational and literary facilities of Mt. Morris and surrounding counMOORE'S INTRODUCTORY

A FTER an absence of a little over one year A we accept an invitation to return to the clumns of the Bettere at Work, hoping that or may be an instrument in the hands of th Lord for the accomplishing of some good. We have had a season of rest, and now leel as if we could stand a good deal of hard work, such as it enerally required on a paper of this kind Our entire attention must be devoted to the interests of the paper, selecting and correcting copy, reading proof, writing editorials, and I ing after the make up and literary character of the paper senerally. This is the work of an"Office Editor and Manager", and I hope to be abl factory to both the readers and the present pro meters of the BRETBER AT WORK

Our writings have been before the Brotherood long enough for them to know where we stand, and about what may be expected of as We are set for the defense of the truth, and rant our writings to give out no uncertain sound, believing that the day has come when men and women should say whether they are for God or for Basl. The newspaper is so knowledged to be the great educator of the nine trenth century. There is no force to compare It is finding its way into every family in the land, wielding an influence greater than the unlait the school and all other educational and literary facilities combined. It is the great molder of human minds, forming them for u or woe. He who ignores the press, rejects the greatest power for good in the land, and will be unable to maintain his principles alongside of those who resort to the press

The press to-day is, however, greatly abused Men of perverse minds are permitted to rublish newspapers in the name of raligion; th are permitted to send into the church and the world, matter that is a disgrace to the cause matter that touds to corrupt minds, diminish reverence for the church and her regulation and produce rebellious bearts in mea who oth erwise might be bright and useful monuments to the cause. We believe that a paper published by members of a church ,in the name of relig ion, should be subject to the rules and regule tions of that church and labor in every lawful way that may be for the good of the body, t promote its barmony, and that members sh be accountable to the church for what they write and publish, the same as a minister is re onsible to the body for what he preachers. We believe in proper religious freedom, but do not believe in that kind of freedom which permits a few rebellious men to help the devil tear down and destroy the good it took noble hearted, pior men years to build up. We believe in a free press, but not that kind of freedom which perits writers and editors to abuse the ch ridicule her doctrine, and speak disrespectfully and shamefully of her sacred rites and divinely astablished principles.

We believe in a religious freedom that allows Christians to worship God according to the Gospel, and permits them to do all the good in the world they have the power to accomplish; a religious freedom that will make men and women willing to heartbe church, sobmit to its reg plations and adopted principles. We believe it that kind of a freedom of the press which open ates in harmony with the Gospel and established principles of the church; a freedom that allows the press a world-wide field in which to work in spreading the truth and building up the anse; freedom that permits well dispos hers of the church to express their views in a christian like manner; a freedom that will prompt writers and editors to maintain the esablished principles and regulations of the ehurch.

We further believe that the day has come then special efforts should be put forth in d fense of our decrtine and distinctive claims; that which is worth believing and practicing is also worth defending. When our ancient brethren ugerated their grand reformatory moveme they asserted that the Scriptores should be their only rule of faith and practice, and by it hould all their regulations and decisions b governed. To this d-claration they adhered rith Christian fidehty, counseling together that they, regarding their practice, might be of one and all speak the same thing. Cantion and Christian forbearance characterised their from the work of "fast" preachers. But here

movements. Many things came before them for which they had no thus saith the Lord, neither for nor against. If the thing had about t the least appearance of evil their united coun sel was for the members to abstain from it; and if there were doubts, to await further develop-ments. We would to God that such a spirit still pervaded the Brotherhood. These are some of the principles that we desire to help maintain, and trust that our efforts in this direction may prove a blessing to the cause - 'A H M

THE IEW

THE term Jew belongs to a member of the kingdom of Jods after a reparation of the ten tribes. After returning from Babylon all the members of the new state were termed Jews Until their deliverance from Egyptian bondige, they did not constitute a dutinct astion They had customs, but not laws; religiou, but not a church, Esc's househo'd was an iz pendent community and the father was the sole priest. He was succeeded at his death by his oldest son.

Moses recognized the principle that religion is the foundation of the state. Hence the laws he promulgated were hased upon the duties of mankind to God as well as to one another This includes the purest precepts of morality. No nation has ever stood long open any other basis. The failure of the Grecian, Roman and French republics have tought us this. A nurgovernment can only come from a pure society. families. The family is the source of society and society the source of the government. No ountain can rise higher than its source. no government can be better than the society from which is obtains its nower and no society can be better than the families which constitute it. Consequently wherever there are good families there will be good schools good churches good society, and good government The law of Moses recognized the equality and

liberty of the neonle as relicevident troths. His

government was submitted to the decision of

government was submitted to their vote: the

the people. The constitution proposed for the

Ten Commandments were solemnly accepted as law in mass-meeting; and God was acknowledged as their supreme civil ruler by a solomn and public assent of the entire nation. Al-though Moses allotted the people independent territory and the right to elect their own local officers, he nevertheless retained them as on mation. He taught them that they all had the awe God, and therefore they all had the same corship, rites, ceremonies, and priorthood; thus he held the people together no less by their common laws and worship than by their ties of relationship. What a lesson to us! As necessary as it was for Jews under Moses to have the same worship, rites, coremonies, priesthood &c., so processary it is for us. Would to God e were taught more of that divine wis don that we could live together more in union and love; that we could appreciate the norses for good of a sameness of worship and living throughout the length and breadth of the broth erhood. Did we obey this principle, and lahor to spread the pure principles of the gospel until all nations" were taught "to observe all things" Christ has commanded, much of the hickering and strife and sedition that now darkens the moral and religious heavens would at once be dispersed and the effulgent rays of righteonsness would break forth until there would be such an illumination in the religious world that sin would wilt and wither away as does the morning glory before the hot summer sun-

Another grand principle recognized in the ossical law was that general education ential to the maintenance of a nation or church. Perents raised their children in the laws and principles of the nation or church, for they vere one. A Lavitical order was established, whose daty it was to educate people on great state occasions. This parental institution is a feature which merits special attention. If our church is to be sustained at all, it must be done through the youth. If the youth do not receire the proper parental teaching, they will either leave the church entirely, or if they unite with it, will corrupt it and drag its fair banner in the dust and filth of worldliness. parents did not neglect their duty in this matter there would be no trouble grise to the church

is where the difficulty lies. Children are not noerly instructed on religious que their parents, and therefore the children demand just such preaching oftentimes atal to the good of the church. If there was no de mand for worldly preaching, rest as sured there would be but very little of it. do not, in one sense, blame the preachers as much as the parents, for it is the fault of the parents that the children want that kind of preaching, and it is because the children was it that there are persons to presch that way.

The national law provided against land n opolies; God was preclaimed the owner of the ed, the people his tenante; every man was a land holder; and for fear that in future ages th equal distribution of wealth should be destroy ed, provision was made that every fifty years the heirs might redeem the estate which th fathers had sold. Lov. 25: 10, 13, 23-28. Numb 22-24

Although the Jews were never compl occessful in driving the inhabitante out of the land of which they sought po-session, they ere nevertheless enabled to control the hil With this end country of central Palestine. cess they forgot that one worship, which made them a unit, and were therefore soon shorn of their greatest blessings "There was no king in Israel and every man did that which right in bis own eyes." When they had no common for to fight them they feight among themselves How much this is like the history of local churches to day. These who fight no common for are so frequently found "biting ouring one another." Where a church is week and autrounded by opposing influences how warmly and affection stely attached to each the members seem to be, but when the congregation has grown in numbers, wealth and influence, bas vanquished and subdued al ontside opposition, then cause internal resist-Earthquakes and volcances take the place of tornadors and floods.

The tribe of Benjamin was almost obliterated Crime went unpunished. Here is a period of time filled with violence and cruelty and dark superstitions, when the law of Moses is neglected and his instructions are loct in oblivi-God is almost forgotten. Only here and there is any reference made to bus holy mame. divine character is not comprehended, and his worship is intermingled with the ceres the religious by which they were surrounded. Judges 17. Oh, bow similar is the to the church to day! First, is a neglect of the law; tured and pillaged Jerusalem, and carried its ling with the ceremonies of the religious surrounding. "This intermingling" about largely by misconducted Sunday Schools ionary work. In some schools even non professors are chosen as officers and teach Oh! what a shame and mockery to our religion! Must we go to men and women world to administer unto us the holy things of God? Doet then who get unrepeated and uubsptized say to use, "repent and he baptiz "Thou therefore which teachest another tenchest thou not thyself?" Rom. 2: 21. But further, the work of the S. S., is represented to be the work of the Lord. If this be the case, boy we submit his work to his enemies? 10 May that is not for me is against me." The danger of submitting the work of the S. S., into the bands of unconverted men we regard as a greater than that of submitting the work of the church; for the attendants of a S. S., are more plastic in their nature than those compose the church. Consequently the evil of worldliness is more likely to be permanently manroard, irradically fixed upon the mind of youth than they would on men and women whose characters are formed.

Moses perceiving the time would come when a king would be demanded provided restraints Deut. 17: 14-90. Saul was the first king of the Jews. At first he labored solemply veslously to ratify the laws of the nation: but his sudden elevation soon turned his modesty and bumanity to pride, arrogancy and vindic tiveness. The attention he should have given to defending his prople from outside foes was directed to destroy one of his most useful citizens, who was then stready snointed to succeed him to the throne. The disastrous de feat of this course bas been repeated in alm every age since the world began. The world's greatest benefactors have been hunted down like the wild heasts. Many of the great re THE DESIGN AND FORM OF CHRISTIAN BAPTISM X13

Holy Trinity. "Produce your cause, saith the Lord; brings strong reasons, saith the king of Jacob

Some ask how we would express one action in three names? We answer. If the so on had to be performed (eis) into them, as we are commanded to bentize into such name of the Holy Trinity, we would not express it et all, became it could not be done, but if a how we would express one action in (in) i. e., by the authority of three names, it could be easily done. In the Summer of 1875 an admir tor near Carthage, Mo., took a person into the water and said, "By the authority of the Father, and of the Son, and of the Holy Spirit, I baptize you for the remission of your sins, in the name of Jesus Christ," and gave him one dip. But this is not what the commission teaches. Again, I can easily express one tion associated with three names in one firm: as, "I honght goods of Messys Jones & Co." or 'I bought goods of Messrs, Jones, Brown, and Smith," but should I say, "I bought goods of Mr. Jones, and of Mr. Brown, and of Mr Smith," it would be the same, by expressing the ellipses, as "I bought goods of Mr Jones and I hought goods of Mr. Brown, and I bought goods of Mr. Smith," which describes three purchases, not one. Again, I might represent one purchase by saying, "I bought goods the house of Messrs. Jones & Co," or at the house of Messre Jones, Brown, and Smith." &c. but if I say, "I bought goods at the house of Mr. Jones, and of Mr. Brown, and of Ma Smith," it is the same, expressing the ellipses, as "I bought goods at the house of Mr. Jones. and I bought goods at the house of Mr. Brown, and I bought goods at the house of Mr. Smith or by transposition, the same, as "I hought goods at Mr. Jone's bouse, and I hought goods t Brown's hoase, and I hought goods at Mr. imith's bouse," which represents a purchase at ach of the three houses. J. W. 8

TWO DAYS AT MT. MORRIS. COLLEGE

SUNDAY afternoon and Monday, 29th and Oth uit, we spent with the brethren in the Mt. Morris College. At 3. 30 P M, Sunday, the Bible Sch organized with Bro. Teeter as Sup't, J. E. Young, of Green Spring, Ohio, and L. H. Eby,

on of Bro Euceb Eby, Ass't. Sup'ts. The school was classified and teachers ap-pointed as follows: All under fourteen years f age were divided into three classes. Each lass has a room to itself. Br'n. A. W. Vani man, Emmert E-belman, of Fulton Co., and and sister Angie Yarger, of Stephenson Co., bave charge of these classes. All over fourteen years of age belong to the Bible Class which is aducted by Rev. Stein, the Provident of the College. This clausdoes not use the Lesson Leaf hat he selects lessons for his class, and thus tak the hest method to impress the most important

Bible tentles With the efficient corps of officers and teachrs, the excellent facilities in rooms, the large umber of young men and ladies in the full vicor and real of life belonging to the school certainly give us reasons to expect good results. Mey God impress upon the hearts of all con nected with the school-the officers, teachers, and students-a sensible appreciation of their opportunities to do good. May the teachers ink deep from the fountain of truth that the may be able to inspire their pubils with a love and real to know the principles revealed in th sucred Scriptures. May the young men and women and all who attend the school appraciate their superior advantages in teachers, association and location. Your instructors are those consecrated to the work, with both bend and heart. In them you have the choice from and a large district of country. Your associations, too, are helpful to you. Those surrounding you have the same high object in life as yourwelf. Thus you have mutual benefits which Nawbers in the church car s place be found where so many of the same mind, with the same aspirations dwell together. Then, too, you are so conveniently satusted.

You can bid defiance to the rains and storms ou can bid defiance to the remove others of muddy roads which prevent many others when from assembling in a similar capacity. When we were younger many times did we long for the advantages which you possess and, we hope,

the way of holiness by Bro. Stein from the text What wilt thou have me to do?" Acts 9 6. Monday morning at 6:30 with about one bun dred students we dined in the College Boarding Ball. This room is not large enough to coard all the students, consequently a number of them have found comfortable quarters in other parts of the town. All of the sisters v the plain white cap during meals, chapel and all other religious exerci-es. the sisters are taught and do the same thing et Huntingdon and Ashland Will their resei dents please inform us? This we know is more ome sisters do at home, and we wondered then a if the colleges at Huntingson and Ashland have the same rule. It is easy to see whether a college can use its influence to establish conformity to the regulations of the church dress or not Never before in our life had we so felt the power of a school for good felt what a great help it may be to the church in pleuding and maintaining her cause. Its power is sub ante to nothing in the world but the "press. At the college are representatives from nearly every district of the Brotherhood. These young men and women, we have reasons to h are leaders of their home society. They are workers and on whatever side they cast their influence on many questions, that way they will Through these young men and be droided. romen-students-the school disseminates in the sutire church whatever principles it may adopt. But all these facilities for doing go ere equally potent for doing avil. Instead of the young men and ladies from different and distant parts of the country being med through which the pure principles of the doc trine of Christ may be dis-eminated with skill, they can, on the other hand, be used with soun effect to disseminate principles of pride, var rank, caste and infidelity. As the printing press that printed the most of early infidel lit erabure was afterwards used for printing the Bi ble, so anything that can be used for a good parpose can also be used for an evil purpess, and the measure of its strength in one use is the measure of its strength in the oth

er. Every man is capable of doing as much evil as good, and, vice versu. So is every school It is therefore of greatest importance that the church keep a careful watch over the schools conducted in her name. If she negect her duty in this respect, instead of the church ruling the school the school will rule the church. The church should make the school her servaut; but it she neglect to do this the school will be master and th he made "servent" instead of the calcol. being a help to the church it will be a hindrance to it eling the great importance of our colleges

being used to further the interests of the chur we rejoice to know our brethren at Mt. Morris conduct the college there in such away as to promote true Christianity. The cause of Instruction, the superior class of professors, the excellent rooms and hoarding at lew rates will rive this school an influence second to none in

For the universal kindness and respect shown is by officers, teachers, professors and etadents henever we have been with them, we return our heartfelt thanks. May you all stek to glo miy God in the fleeb and purify your sools in the blood of his Son and meet os in of the blest" is the sincere desire of your hum-

UNDER dets of August 9, in his letter to the acher, Bro. David Brower, of Salem, Ore-One me ys: more added to the fold, the fi

"Une more adoes to take 101s, take in his of the counts, by beptives, and two more lakely by lef-r, misking is all for this year seven by bapmand be no left by letter. As orden stoon was pre-sed, and take lot left upon our dear boother. M. Bashor. The abureh bere seems to be love and prace generally. Health good, to a few exceptions. Crops good generally.

A RECTURE, whose heart is evidently filled the the desire to do good, says, "I conclude tryland get a few subscribers. The result of a labor is, two families are now reading you w labor is, two families are now reading y aper that beretofare did not." This manife e right spirit. How many will fot ow cample and thus aid our facilities for de cample and this aid god? Who will try?

hoped, as would forever withbold their name from the notice and admiration of mankind But man cannot resist God. What was of God stood. The gates of hell never did and never can prevail against the Lord. Right always has and always will ultimately triumph over all opposition. Although Davy Crockett has the honor of being the first to say, "Be sure you ere right and then go alread," the fact tha ight only ever will ultimately prevail is born of the providence of God. Following the reign f Saul was the more successful government of David. His wars with foreign powers gave d estic peace with the exception of the rebell on of his son Absolute. The order and moth d of government and worship n rivalled in the modern world. The "sweet singer" is the fountain of our present most in niring church music. David was succeeded by his son Solomon who burdened the people ith a tax to support the grandest wordly king that ever sat upon a throne. The prople submitted to this under Solomon's reign out rebelled under the reign of his son wh possessed his fathers vices but not his virtues The rebellion caused a division of the nati Since that time the Jewish nation has divided like the waters of a river from its mouth to its Jeroboam was both ambitious and dishons

formers in the religious world ded in shan

nd were buried in such obscurity that it was

kingdom the sacred calves of Egypt. This ideatry was never banashed. Following close the worship of the sacred calves to the sacrifica of Baal were the licentious rites of Astarte and the infernal Molock. Notwithstanding a mighty effort was afterwards made by Jehr and Jeroboam II the corruption increased un til after two and a half centuries its degeneracy brought the kingdom to nought. The people were carried away captives and their country repeopled by Assyrians. Only two tribes nev and. These retained the Tample and the national capital but changed their religion with the fluctuating opinious of their ruler's until they san': lower in the slime pits of vice end corruption than their sister Israel. The attempted r forms of Joseb, Jotham, Hezekiah and Jesiah, did not survive the life of the mon arch by whom it was introduced. Nebuchadnevver finelly out down Indah hesieored can

The Judeaus retained the Holy City, the Tem

ple and the pricathood. To scuarate the Israel

tes from these, Jeroboam introduced into

sple to Babylon as captives. The Jews were kept as captives seventy years During their captivity they did not forget their natural land, their father's religion nor their God; but by the subjugation of Babylon by Cyrus they were restored to Palestine; the omple was rebuilt by Nehrmiah, and its service restablished by Exra.

The captivity of the Jews changed their r ligion into bigotry and their nationality into arrogance. The prophets became scribes, the sints Pharines, and the king was supers by the high priest who became civil ruler a well as religious leader. Alexander the great oon efter got possession of this country, but unorganized empire did not long sur his premature deaths. Scarcely were the funer-

al rites at his grave finished until a series of wars broke out. Nothing but blood, carnage, religious hate and political envy between S ducers and Pharises until Rome finally set Herod upon the throne Christ was now born into the world and b

stem of cruce and truth established. From this time until quite recently the history of the wis an account of the most pitiable life known to the world. He could own no land belong to no spild of mechanics, enter no university, engage in no form of art, and employ tion service, was placed under the r degrading and servile restrictions, and at the same time his property and life threatened. Even Luther proposed to burn their prayer-books, Talmuds, schools, synagogues, houses, and care them in stables, and forked them the use of blic highways. But may we bless God that his spirit of civil and religious persecution as atolerance does not exist in this land of the reedom and house of the hrave. Their errices will form a obspter by itself.

THE District Meeting for Southern Illinois will be beld with the Brethren in Richtand county, commencing Oct. 12, 1880; Forther particulars next week.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit your serves unto your own busbands. Children, obey your passets. Fathers, provide sold your shildren is wrath but ning them spirit unto next use and so second or of the Lord. Servans, be obedient to been that ser your mathers—PACS.

THE WEARY MOTHER.

In the dusky shades of the evening. As the quiet twilight boar, Fell the color of a weary mother With its gentle, southing power.

All through the long, hot day time, she had tolled for her little flork. And now, with one in the cradle And one in her arms to rock, She sits by the door at avening.

Singing the old, old lay.

And the gratic breath of summer plears it across the way. S.x little forms to wear dresses: Srx little mouths to be fed; Six little ones to undress now, Four to send off to bed;

Two little babies to rock to altep One little sick orippled boy;

Washing, sewing and feeding, And a thousand things to annog Still, when the day is gone over, Under its shadowy wing I see her sit in the twilight. And sweetly I hear her sing.

Surely this lay of thanksgiving That her bubbles are able to re-

The meek and the lowly One iving strength to the singer To finish the work begin.

Poor, weary-hearted mother, ny magazina kaonya von are pressed

TRUE HEROES.

THERE are no heroes in this world who are selfish and mean. Meanness and selfish reas are no elements of heroism. True herosem is to work for others, to do for others, to sacrifice for others-that is true heroism. All the world's heroes may proclaim their greatness; but He who spake as never man spake, tells us,
"I came to seek and to save that which was Icst." Revirently we sek, By what means? By giving himself a sscrifce for them. Competitors for heroism, fix your eyes there; and take your rank according to the most magnificent standard of heroism the universe has ever gazed upon. We are ready to acknowledge such he-BROE.

When I was in Cornwall, meny years ago. was shown a mine in which two man were once engaged in sinking a shaft. It was rather a dangerous business that they had to do-it was usagerous susmess that they had to de-it was to blast a piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled When the bucket again descended the er man got into it, and,—with one band on the signal rope and the other holding the fire he touched the fue, made the signal, and was rapidly drawn up before the explosion took place. It was a daugerous business. One day

they left their knife up above, and rather than useend to procure it they cut the fuse with a sharp stone. It took fire. "The fuse is on sharp stone. fire!" Both le aped into the bucket and made the signal; but the windless would hard up but one man at a time; only one could escape. One man instantly leaped out, and said, "Up with ye; I'll be in heaven in a minute." With lightning speed the hucket was drawn up and the

The explosion took place. Men descended, expecting to find the mangled body of the oth-ez miner; but the charge had loosened a mass of rock, and it lay diagonally across him; so that, with the exception of a few bruises and a

little scorehing, the man was unhurt. When asked why he arged the other man to escape, be gave a reason that skeptics would laugh at.
If there is any being on the face of the earth I
pity, it is a skeptic. I would not be what we
call a "skeptic" to-day for all this universe. They may call it superstitions and fanatical— but what'did he say? "Why did you insist on this other man's ascending?" In his broad disof his loins; and I knowed that what I gied entertain true friends on a dollar, and astonish im he'd never gie np. But t'other chap an awful wicked lad, and I wanted to gie him saother chance." All the infidelity in the snother chance." All the infidelity in the world cannot produce such a single act of hero-ism as that.—John B. Gough.

THE BEAUTY OF GOODNESS

NHRE are some Christians who make very little noise in this world, but whose liver are so sweet and simple and loving that it seems a very natural thing for them to go to heaven In a modest, unassuming way, they go about doing good. We have all known such people gentle, retiring, shrinking from notoriety and patiently and humbly doing the will of the Master. Most of these loving souls are women -let us frankly ucknowledge it. Not many of us of the opposite sex have so little of the "hay wood and stubble," in our spiritual building that we can be properly numbered among the gentle ministers of awestness and light.

To tuose wno are young in Christian expeance, such simple, unassuming lives appear less attractive than those who are more less attractive toan those who are more con-spicuous and aggressive. As we grow in years we are quite likely to find a beauty in simple, quassaming goodness with which no force of character or spiendor of intellect can compare. "For human mature's daily food," there is no trail of character that so keep its sweatness. and reliab that an austains us in sickness and in adversity, that goes so deeply down into the very foundation springs of our spiritual life very toundation springs of our spiritual lite.

In the wearsome days of our pilgrimage here
we may tire of "brilliant" people and "grand"
people and "rich" people. With the preacher
we may exclaim, "Vanity of vanities, all is vanity!" But who ever grew weary of sample, unassuming conduces

We have known faces that have little claim to beauty, that perhaps in themselves, were plain even to nelliness, and yet we have learned to look upon them with a feeling of admiration akin to worship. Soul beauty has set its beavenly halo so brightly there that the physical is for gotten in the spiritual. So too with faces that are beautiful in form, but that tell of no corresponding qualities within. We cannot choose elaind the charming curtain.

couliest grows repulsive when swe know it is only a mask for an unloving and unlovely soul. The life of Christ was the most beautiful life that the earth has seen. The branty of good ness found its perfect type in him. He was "altogether lovely." The religion that he preached places not greatness, not power, not intellectual gifts, but simple goodness as the crowning excellence in character. In heaven, if we ever get there, we shall find that much that we have valued in this life is counted as dross and chaff. But goodness will be exalted to the highest place. "One star differeth from another in glory," and the brightest in that heavenly galaxy will not be the "great men and noble," the wise ones of earth or the leaders of men, but these who have most faithfully and lovingly served the Master, and like him gone about doing good.—Western Recorder.

THE TRUE GIRL

THERE are girls of simple tastes, modest mich, industrious habits and unselfish hearts. You will not find them in the highways or in conspicuous places. They make the best wires in the world. Look for them at home, not in society, that fizzling, bubbling caldron, where pride, vanity, and vapididity, seasoned where price, vanity, and vapolitity, seasoned with vice, sputter into assimilation. Find them helping in nursery, pantry or kitchen; not sumitering with brazen stare on a frequented promeusele, or dawdling among French novels in the bodoir

in the bodoir.

Don't say there are no such girls as I describe. I know better. I don't blame you for thinking so, when you judge from the article that lies around loose in the city of New York. But change your sphere of observation. Go into quieter paths. Don't be dazzled by mere plumage. Parrots and pescocks are not nightinto quieter panns. Don't se canzine sy users plumage. Parrois and peacoles are not night-ingules. The true girl has to be sought for. She does not parade herself as show-goods. She is not fishionable. Generally she is not rich. But, O! what a heart she has when you find the control of the her! so large, and pure, and womanly! When you see it, you wonder if those showy things you see it, you wonder it those showy things outside were really women. If you gain her love, you gain a million. She'll not ask you for a carriage nor a first-class house. She'll wear simple dresses, and turn them when necessary, with no vulgar magnificat to frown on on her economy. She'll keep everything neat you with the new thought, how very little happiness depends on money. She'll make you love home and teach you how to pity, while you yourn a poor ashionable society that thinks itself rich, and vainly tries to think itself hep-

THE FIRST FAMILY PRAYER.

A GENTLEMAN whom I knew pers A for many years, cost off fear and restrain ed prayer. He had no love for religion, nor re spect for the Christian. He married a lady who was a professed Christian; but they agreed, on the subject of religion to disagree. years he became a hopeful convert to the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar, and and gather his boushold around it, morning and evening. It was a solemn occasion: the husband, once stout-hearted and rebellious, but now penitent and subdued: the wife, weeping for joy at the mercy of God that visited house, and at the answer which at length had heen given to prayer long continued, and the children wondering at the strange sight. All were together. As the husband and father took in his hand the book of God, to be the minister of his own house, he turned to his wife and said: "I can not begin solemn service, and erect an altar here, without first ac-knowledging how much I am indebted to you, as an instrument in the hands of God, of my con version. On the day of my marriage I had n confidence in religion; I was a mocker at the truths of God. I said, my wife professes to be a Christian; I will see in her conduct what re ligion is; I williknow if there is any religion in the Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been I have seen you in moments of joy and grief; in your relations to the family and to hurch: in those hours of relaxation in which the mind is unbent; in those sessons of communion with your Savior, when with a firm voice and ferrent spirit, you have prayed for my salvation, and when you knew not that now ears heard your petition. I have seen your joy as you have clasped the new-born babe to your m; and I have witnessed your anguish as you have laid that babe in the cold and silent grave. I secame satisfied that your religion was real; that you were actuated by a principle that I did not possess; that you were sustained by a power to which I was a stranger. To your holy walk, consistent life and godly conversation, I owe my salvation.

SILENT INFLUENCE

"I HAVE no iofluence," said Elsie Lee t her friend, Miss Tomasin. "Why, I ar "Why, I am so timid when in company I hardly dare raise

my eyes, or open my lips."
"That may be," replied the older lady, "and yet you are always exerting an influence whereever you go. You cannot help yourself. An hour ago 1 hought a bunch of violete from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a wery tiny bunch, and a person entering the room would very likely not notice them, for they do not challenge attention. But every nook and aportment feels their presence, for their fragrance is pervading the stmosphere. So it is with you, my dear. You love you Savior, and you try to serve him. You thin! You think you cannot speak for him, but if you live for him, and with him, in gentleness, patience, and self-denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wish-ed to protest against his act, and tried to do so, ed to protest against one act, and tree to us so, but the words would not come. Yet your palsed look, your quick blush, your instinctive indignant jeture spoke for you, and the young man turned and said, 'I beg your pardon, Miss Elsie.' Was not this a proof that be saw and felt your condemnation? Silent influence is stronger than

times think for good and for evil. Let us not under estimate it.—Christian at Work.

Husband love your wife. When you led her to the altar you registered a vow in beaven to love, honor, and protect her, and now to inten tionally outrage her feelings means perjury to your soul. It is the most damnable sin you the older many according? In his broad file, on the concess, Seen users recryctage four you would be to be first. The seen I have my so can want and more no your drypapies, and give you enclose you can be presented by the seen of the

the villain in disguise, or the polinted wreich. But there is a day coming when the geze of m offended God shall strip off the false robe of Christian protention by probing its ilimsy gauze. and bringing to light the wolt skin beneath

Heaven help the man who hides his bome frowns beneath acciety smiles, thus adding bypeersy to perjury and cruelty. When praying for the debased, remember such husba blight not only the flower of love but plant the bitter seeds that bloom in strife and ripen in sorrow.-Gospel Preacher

OUR BUDGET

-A 5 -ruer was recently fixed \$20 in Itinga New York, for shaving t day.

-Two iron tanks of oil, each holding 25,0 barrels, were set on fire by lightning, the 19th. near Bradford, Pa

-A man who firmly believes that a second cod will come next November, to cover the whole face of the earth, is building an ark at

-There was frost in the interior river of ties of New York on the night of the 16th. At Samford, Delaware county, ice formed. perature, 62, -It is essemated that there are four hundred

thousand more persons sugaged in the various branches of the liquor traffic in this country. than in presching the gospel.

—A ternade or water spent recently swept

scross the southern part of Cass county, Do-kots, damaging all the buildings within a range of two miles, destroying a great deal of grain, and seriously injuring savaral namons

 There are about eighty employes in the Dend Letter office at Washington, and should be a designed on the design of the desi eight thousand letters are daily received there. In general, the most valuable inclosures a found in letters which are not directed at all.

If you sow a handful, you will resp a bushel; if you sow the wind, you shall reap the whirl-wind. I tremble for those young men who laugh in a scotting way and say, "I am sowing my wild oats." You have got to resp them.

-A forious and destructive hail storm — A forsous and destructive hall storm oc-curred in Halifax county, Va., lutely. The wind blow a terrific gale and there was also a heavy fall of rain. On planter had 100,000 hills of tobacco destroyed, and other planters had large quantities ruined.

-Eighty-five Russians, consisting of fifteen men, thirty women and forty children, arrived at New York from Brazil on Saturday and are now quartered in Castle Harden awaiting so disposition as the commissioners of emigration disposition as the commissioners of emigration may be able to make of them. They are a part of the three hundred and fifty who were it duced by false representations, four years ago to emigrate to Brazil, and are completely desti-

ams Express Company has the dr ly use of 21,216 miles of railroad, operated by 4 279 employes, who make 911 daily trips, amounting to 64,469 miles daily and 19,884,490 miles annually for a compensation amounting to \$1,568,412 annually, and at an expense for transportation paid the railroad companies of \$2,033,412 annually.

—A hall storm visited certain sections of

Lancaster county, Pa., lately with disastrous results to the tobacco crop, of which there are at present about 12,000 acres in that county In Manor, East Hempfield and other townships hail of the size of hickory nuts fell in great quantities. It is estimated that fully two quantities. It is estimated that fully two thousand acres of the weed have been cut by the hall—some of it quite seriously—and the loss is variously estimated at from 88,000 to \$10,000. Much of this loss is covered by insa-

-An official statement compiled at the Post Office Department shows that the issues of postage stamps, stamped envelopes and postal cards, during the fiscal year just closed, foot up an aggregate of 31,932,519, being an increase of nearly three and a half million dollars over of pearly three and a man million golders over the preceding year. The greatest proportional increase was in the item of postal cards, the issues of which amounted to \$2,753,470. The issnes of postuge stamps aggregated \$22,414,-

-The crown of William Penn's hat which - The crown of Wallaam Fenn's hat which is to adoru his thirty-six foot statue sorround-ing the lefty tower of the new Philodelphia public buildings, will be just five hundred and thirty-five feet from the pavement. The highest towers which have yet been constructed are those of the Cologne cathedral, which have at present a height of fire (hundred and twenty-tour feet, eleven inches.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!

This department is designed for asking sad averng questions, drawn from the Bible. In der to present the same the first hall questions should brief, and clothed in sample language. We simply the same factors to our coerributors to our coerributors to analy the same factors.

Is there a hoptism of the Holy Ghout? What is the testimony of Jesus Christ, and wh has that testimony as defined in Rev. 16.1%.

me one please give light on Matt. 5;2:-24
D. W. C. Row.

Will some brother pieuse give an expl Matt. 24: 15, which rends as follows: therefore shall see the abomination of oken of by Daniel, the prophet, stand in the b auch taken place in the time that is past,or is it ye in the time to come? S. W. Your.

Will you please explain how long. Noth was in sliding the ark at what age he was when he emmented building. Also where it can be found. A. E. Kinester.

m seek his own, but every man a Some one please explain Prov. B. I. "Windows hath builded lies house, also hath hown out her seven pallane." Franklin Royku.

Seven Billian." Filanghtellin pleuse explain ho the widow could encape withing the raint's fe until the age of sixty years, (1 Tim. 6: 10) if eve time we commance each member should wish to each wipe test?

Please explain Geness oth Chapter and oth ve "And it repeated the Lord that he had made i on the earth, and it grieved blue at his heart." WITTLEN B. GOODBECK

We accept this as the record of a fact. Th Scriptural lauguage seems to us to be clear and explicit, and we doubt much if comment upon would not darken and obscure its meaning.

Will some brother or eister please give a dedu

MARY PREFEY.

HE Scripture referred to reads, "Whose fine I is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaif with unquenchable fire." Whose fan (the word of God) is in his hand and he (Christ) will thoroughly purge (cleanse) his floor (his kingdom) and gother his wheat (his followers) into his garner saven) but he will burn up the chaff (those that did not follow him) with unquenchable N S HALL

REVELATIONS, 22:12

Will some one please explain,

"And, behold, I come quickly, and my reward is
with me, to gline every man according as his work

"to —hev, 22: 12: A BROTHER.

"To —hev, 22: 12: A BROTHER.

abult be, where 22: 12: A Beoviers.

In this verse we find reference made to the following points.

following points.

1. The time of Christ's coming. 9. His reward is with him.

3. The basis on which rewards will be dis

tributed The time referred to is the end or the

world, when men shall remain just as they are formed. The unjust, filthy, rightrous and holy will forever remain so. His reward is with him. No more un; waiting. The time is at haud.

3. The reward shall be acc

reward shall be according as th work has been. Each one must give an ac-count for the deeds done in his own body. Suffering for other's sins and wrong doing will then have forever ceased. In this world it fre-quently happens the innocent must suffer for the guilty. Innocent children suffer the guilt and sin of their parents. Innocent subjects of a country suffer for the sins of wicked, unqualified rulers.

THE HINDRANCE OF A WIFE

Will some brother or sister please explain "And nother said. I have married a wife and therefore er said. I have married a not come."—Lake.14: 20.

AVING taken a wife is offered as the third and last excuse for not attending the supper of a certain mag. The way it is is said seems to indicate that all that was necessary for him to do to be excused was to unnounce the fact that he had married a wife. This exthe twit that he had married a writ. I have ex-cuse, too, of all the others, scemed the best. It was a privilege to which a bowly married man was entitled. "When a man hath taken a wife, was entitled. he shall not go out to war, neither shall he be raghed with any business; but he shall be free

at home one year, and shall cheer up his wete Here then we which he hath taken. at could not have been demanded of this young man that he should leave his young wife. How may be observed that while the marriag

life for select company, but his bad manners are known and read both at home and abrowl. bond set the husband "free from war and h ness,"it did not free him from social intercourse In case of need he might have taken his wife with him to the supper, but if she would have declined going, there should be an application of Matt. 10:37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." This excuse embodies as not worthy of me." This excuse embodies the whole of the social question. Thousands are putting off an ecosplance of Jens with no other excuse. This does not belong to the young men and ladies, and the newly married slone: hat it applies to a large portion of the middle aged and old, who have a place, a resk in society which they seem to prefer to health, wealth, comfort, religion, or anything They muck the life they profess to live. are some of those who seeing, see not, bearing. heer not. This sin is wholly inexcusableexcusable even if an acceptance of Christ de gived us of all earthly sympathy and pleasure but this it does not. True friendship can exist

between true characters only. The friends (?)we between true characters only. The friends (?)we would less the as refriends (?) only for the advancement of their selfah purposes. Every evidence an honest man sees in his friend of picty and virtue (essentials of Christianity) increases his attach ment to that friend. No young man or young lady, husband or wife, ever need fear losing the

lady, hushand or wite, ever need near roung the devotion of the other if it be genume. May God help the young, the middle-aged, the old—ail classes—to see the folly of neglect-ing his laws, and the dignity and beauty of fol-lowing Jesus through evil as well as through good report.

MANNERS.-PUTTING SELF LAST OR FIRST.

BY DANIEL VANIMAN-

MANNERS.—"General way of life, custom ary conduct."—Worcester. theed manners is the art of making those "teed manners is the art of maning show with whom we converse field easy."—Snift. The saying of Jeaux. "Whatsoever ye would that men should do to you, do ye even so to them," is the broadest possible busis for good

B. has long made determined efforts : to put self last. From kind words, and little acts of attention, seeking the sess and comfort of others, he has already resped a rick barvest of precious rewards.

1. In converention he is modest, a harsh nor very positive lauguage.
2. He would rather speak of his o

than the faults of others 3. He speaks more readily of the virtues ood deeds of others than his own.

3. He prefers the heat scat for others in the

in the carriage or the car. 5. He carefully removes the mud-from his

shore before entering the house

6. He puts things in place before leaving them last some one be annoyed by finding them

out of place.
7. He studies much how he can himself useful and agreeable to those around 8. He does not reserve his good man

select company, but is equally polite both at home and abroad, and by repeated efforts be as thus learned much of the art of making others feel easy in his presence C., on the contrary, puts self first

 In conversation he speaks much of what he has done or can do. Uses very positive language, as if what he says must settle everything as he goes. 2. He readily spraks of the foults of others.

but does not even seem to see his own.

3. He secures for hisself, if possible, the
best seat in the boase, on the carriage and in

4. He smokes when he wants to, no matter who will be annoved or made sick by the poisnous smoke he makes.

5. He chews tohacco and spits on the floor, or in the spittoon, little earing who cleans either 6. He thinks it too much trouble to clear

the mud from his shoes before entering ou house. It is not his business to clean the hone any way.

7. He frequently leaves things out of p

no matter who will be annoyed by finding the

8. He will not go to the trouble to study how

to make himself useful or agreeable to those He does not reserve his general way of

THE HUMAN WANT.

VOU want contentment, and you want rest. You want something to fit you and make you feel that it is well with you. Money won'do it; praise from friends won't do it; high standing won't do it. There will be a turning and a makening of the soul, and it you do no feel it this evening it will come. It stands the law of truth that man made like God o not be satisfied with less than God. And at every heart of the procest man and the riche-t man, God is standing knocking and asking to that the child of the Divine shall be made glo-rious by the presence of the Divine, that the child of the Father may become, throughout the world, the sharer of the glory of the Most High. What a scheme of salvation! Less than this will not do. Less than this will not to you to glory.—Selected.

CITY MISSION SERVICE

N number 34 B. At W., you have expressed and frequently thought of making the same proposition through the paper. I am revly to accept your proposition, and would love to see the City Mission service merged into the Foreign and Domestic Mission of our Frater and as soon as we receive year sufficient I am ready to transfer the bulance of funds in my hands to the Treasurer of the General Mession Musing Roard also the donors The object of the City Mission can be reached as well throug the Foreign and Domestic Mission as it could through its own organization, and then, we would have but the one to labor in and to sup-

Hoping your proposition may receive a hear-ty approval, and that the Mission effort may receive from the Brotherhood such a support as to enter the field at once, and move ouward, in obedience to the great commission "Go ye," and become instrumental in wanning the crring to Christ, I am yours anxiously for "the prosperity of Zeon. S. T. Bosserman.

EPON LIME STONE CHURCH KANSAS

OUR Love-feast will soon take place and the the church is looking forward to the time with happy expectations. I saw two of the visiting brethren last night. They] were just returning from the visit, and from the expression on their faces I knew all was well before they told me. We have had some trouble few small, dark clouds, but thanks] be to the A few precious souls have fallen out of the way of the good old Apostolic church, and have taken up with one more fashionable. While we are sorry to have those we love leave us, we rejoice that others have cost their lot with us May they be kent by the good Spirit. Breth ren, pray for us that the Lord may give least some of our friends and neighbors to help labor in this great held during our Lov with the yoke of hondage whereas we in our first love were made willing; to lay aside the foolish Lashions of the world. We pray and oak your prayers that we may not believe every pirit that says these things are not neo spirit that says takes things are not necessary, that try every spirit whether it be of God. Now brethren, there are many spirits here,— many doctrines taught, but all agree to fellow-ship but the poor, despired Dunkards, as the world calls us, and for this God-given principle we are spurned by all. We need some able brothren, those who teach by example and preept, as their is great danger of the church losing her fidelity to plainness and non-con-formity as they have in some places in the East. Non-conformity to the world is a Godgiven principle that we must hold. given principle that we must note. All other churches have lost the principle. We see them go to worship God with gold and silver and costly array. On, vanity! I look back with wonder to the time when! I was one of them, going to a fashionable church, and once a from his shoes before entering the

the gospel as understood by the old Bretar . us well as the whole caured. Let us all labor to this end. A. W. Acstin.

A VISIT TO AN ORPHAN ASYLUM

A CCORDING to previous arrangment, Bro S. W. Lindower and the writer, on the 0th of Aug. started for the home of Elder S. ose of Green Springs congregation, S Co., Ohio, where, after a pleasant drive of sev-eral hours, we arrived and put up for the night.

Here we also met Eider Noah' Hendrix and te, who were also on their way to the Orphan Home. Saturday morning, soon after breakfast there was conveyance provided for o tire company, consisting now of eight souls.
On our way to the "Home" we pussed through On our way to the "Homo" we pursed through Green Springs, pleasant village, of about 100 or 800 houdred inhabitants; situated on the C. S. and C. R. R. The village derived its namo from the beautiful springs of pure, green water in the immediate vicinity. Here we stopped a short time while some of our company visited the springs and took a drink of the refreshing

waters. These springs are noted for their me-dicinal properties. There is created, near the springs, a very large building, as a health institate and pleasure resort. From this place we again resumed our journey, through a very beautiful and fertile country, and at cleven A. M. we crrived at the pleasant home of Bro. Locs, father of Elder Locs; here we again stopped for some refreshments. After dinner we all proceeded to the Orpisca Home. The nome and is situated near Flat Rock Senson Co, Chio. ader the control of the Evangelical Church

The home consists of 170 acres of choice land. and a commodious house, 50 by 85, two stories and a commodious house, 50 by 80, two storres high. We were kindly shown through the building and premises, and must say that every thing appeared in splendrd order. After we had seen the home, we, of course, were anxious to see the family, which at present consists of about 40 children, which were now called into the request several of our company delivered short addresses to the children. We heartily wished that some of our dear brethren who opposed going into a similar enterprise, could have been there to see the pleasant home these orphus children have. But we are glid to know that the idea is growing in favor, even with those who have hitherto opposed the move, and we hope the time will soon come when the brethren of North Western Ohio will have a com-tortable home for their poor and orphun chil-L H Drevey

It is a great gain to the cause of Christ, whom his professed followers carry their devotion him and his service into all their seasons of recreation, and are careful when among strang ers as well as when at home to let their light shine. Some Christians deem it product to wait before proclaiming themselves, until the harneter of their associates and surroundings is fully disclosed to them, and then they so adapt themselves and their opinions to the cur younding atmosphere as not to seem to differ the wicked to give tone and character to the society and entertainments to which they lend the sanction of their presence, and not unfre-quently become responsible for that which both the spirit and the letter of the gospel forbid. We do not believe in needless or ostentations

display of religious zeal in places of public re-sort. We have no sympathy with that noisy and obtrusive type of picty which feeds upon the disturbance occasioned in public places by rexations discussions easulatic questions and sectarian dogmas. But there is a measure of self-respect and loyalty to truth and rightcome ness which every Christian should exhibit in word and not, whenever religion is assalled in its doctrines or duties. We fear that many Christians amid the indulgencies and temptations of this vacation season suffer loss in personal character, and bring reproach upon religion by not meantening an independent integrity .- Religious Herala

"Opportunity," said Rabelais, "has ell her hair on her torehead; when she is passed, you can not lay hold on her, or call her back." te icher's opportunity is that precious half-h some to a randomente entere, and once a les actives opportunity at anti-precess half-herein month period in section (not pray), no but to with his day, which his is to suppose the less-on a place where these wounderful obligations and to be a second of the second of the second of the second of the correct root and Marcon, and I am led to see all the second of the

FROM THE CHURCHES.

And they that he wise shall shine as it brightness of the firmament; and they that too many to righteousness, as the stars forever as fore.—Dan. 18: 8.

VIRGINIA.

I have just returned home from North Manchester, where we had the pleasure of meeting with the brethren of the Ogans Creek congregation at their thanksgiving services.— Surely the Lord ought to be praised for the oputitul harvest we have reaped. The breth ren of Ogana Creek are not forgetful to help ren of Ogans Creek are not forgetful to help hear the burden of these that are in diatres. They contributed \$8.78 for the Maple Grove Colony. How good and Christian-like it is to be henevolent and give to those who are in he benevolent and give to those who are in need. May other congregations do likewise. On Sanday evening had meeting in the Man-chester district, and had the pleasure of meet-ing Bro. John Metsker of Clinton county. In parts of the State it had been dry, but of late have had good rains. The Lord he praised.

ILLINOIS.

Mansfield. Our feast is past and we truly had a good ting. Three made the good conf Bro. Charles Asimore was called to the office of deacon. Brethren Metager, Gish, Hillery, Baily and Bowers were our standard bearers.

J. BAHNHART.

NEBRASKA.

Pawner City

Elder Pullen preaches every Sunday at different school-houses and the church is quite spidly growing in numbers.

The weather for the past week had b

had. It has rained every day for a week. One would hardly recognize this as the desert that Nebruska a few years ago was represented to he. Perhaps the brothren have already heard that Brc. H. H. Percival, the converted monk is slive and well, preaching for a congregation in Nemeha, Iowa. The crops are splendid There hardly ever was a better harvest. Berry Vans

KANSAS.

I have been reading in the B. ar W. of hervest meetings being held among the Breth-res. I see they can cujoy a large barvest for the necessaries of life. That is more than we can my. Our crops are almost a failure. Last year a very small crop; this year in a manuer nothing. There may be a little core of the last ng, which was done in July. I planted seventy acres and it is just tasseling. For the last week plenty of rain but no grass yat to make hay. About two fifths of the people have left and had to, could not live. Those who ex-We enjoy good health which is a blassing of God. There are only a few members in this neighborhood. Those who are blessed with hountiful harvests this year will please rememer those who have to suffer for the necessaries

f life. Michael Prenninger. of life.

CALIFORNIA

Modesto

Enclosed find \$1.35 for paper ordered about a month ago. The man for whose paper this money pays subscribed under the following money pays subscribed under the following oricumstances: On receiving my mail I sent into his office (Notary Public) and read him an esticle from Bro. C. H. B. When through reading he inquired, "How often does that paper come?" I replied, weekly. He then asked per come? I replied, wearly. He then asked the price, and said, "Pat my usue down for one year." I did so, he is getting the paper and told me a few days ago that a single article maning it, was worth the price of the paper to him. P. S. Garman.

NOTICE

To the Brethren of Northern Indiana

I NASMUCH as Query No. 3 of Minutes of our late District Meeting, touching House Mission work, is not fully answered, and he-lieving that each church is thereby left to not individually, and having best informed that all the territory anoccupied (by the hrathren) lying west and south of our church would fall to us, we therefore decided to appoint a mission-ary meeting to be held at our Meeting-house four and one-half miles north of the city of La-porte, Laporte Co., Indiana, known as the Ross

Meeting-house, on Saturday, S-ptember 25th 1880, commencing at 10 o'clock A M, for the purpose of organizing, &c., and hereby earnesty by request any of our dear herthren who as willing to actist as with their counsel, to me-

Brethren and sisters, we feel the weight : the responsibility, and consequently a delicar in moving in this great and good work without your counsel. Come over and help us.

Those coming by rail will come to Laporte :: the early morning train, either from t or south, reaching there about 9 o'clock, and from there coursed to place of meeting. THE PATON MILLIAN.

BRETHREN ALMANAC AND ANNUAL REGISTER. READER, is your church reported for the

the next Almanac and Redisters? If not, will you not be the first to act? Please send name and address on postal card and say you will act as agent and circular and blanks will be sent you. Thanks to the many who have responded to the former call.

Address. H. J. Kuarz. Address Dayton, Ohio.

REPORT OF MONEY.

The following was received by the Maple Prove Aid Seciety, Norton county, Kansas.

Daniel Ruple, Pine Creek church, Indiana, 827,00; Lowis Kinsev, Nottle Creek church, Ind., 822.51; W. R. Miller, and J. S. Line, Pine Creek church, Ill , 872 68. R M Breve

FALLEN ASLEEP.

he dead which die in the Loys. -- Rev. 14: 1

kilasey nation doubt he species from exceptionactics spilling a vide of this paper, and brief. But set outgoin the doub, but of the part of the paper of the contraction of the contraction of the paramity proper is mendion? I have of deceased. In the se-ter of decease, I have not deceased. In the second of the or of decease, I have not deceased the contraction of the or of the contraction of the contraction of the contraction of the or of decease of the contraction of the contraction of the or of decease of the contraction of the contracti

OR ABILL.—In Williamstows, Ohio, Augusth, 1889, Lillie May, daughter of Bro, John an sister Lucy Grabill, aged 0 years, 2 mouths an 20 days. Funeral services by the writer.

S. T. HOSSERMAN.

S. T. BOSSERMAN,
DAVIS.—In the West Branch church, Ogle CoHilbois, of Cholora Infantum, Dels, infant or
William and Smean Davis, aged 1 year, 5 month
and 24 days. Services by Bro. Edward Porney,
JOSHUA SLIYER.

WAGONER.—Bro. Heojanis Wagner of Red Cjoud, Nebraska, died Aug. 37th, aged of years, e meenlts and 3 slays. He was a faithful mem-her for the hast ten years since with its. He uni-ted with the propile of God in this 30th years and was a faithful dresser in his Master's vineyard over forty years. Funeral strictes by Jacob Amsburger and the writes from Job. IT.

MANGUS.—In Bettetourt Co., Va. August 20th, 1800 brother Daniel Mangues ared 65 years, and

The subject of this notice came to his death by the noticets at lieutings of his gas. He walked not far shock some errors, not when he was about to shock some errors, not when he was about to present the shock of bitt. Funeral services by brather Jon ill, from Rev. 14; 10. S. L. Shaven.

knew Dill. FRUPER. S. J. SHAVEL (TOP) SHIP TO SHAPE SH

ANNOUNCEMENTS.

11, and 12, at Mill Creek church, Adam.

county, fil.
14, and IS, Arnold's Grove, Ill., at 1 P. M.
16th and 17th at the residence of J. F.
Hays, 5 miles north-west of Greencastle
Jasper county, Iowa. 17, and 18, Deep Biver church, 10w

i. M. Wades Branch, Miami osonty Kan. 16. Whofes Brinneh, Masma county Nan.
14, Petato Creek church. Ind.
17, Franklin church, Decatur county, Ia.
17, Cantral Illinois, in a tent eight miles
from Hears.
18, Silver Creek church, Cowley Co., Kan.
18, Nishna Valley, Freemant Co., Iowa,
18, Bethel, church, Mo.,

18, Maple River, Iown. 18, Ninescali church, Nickerson Co., Kar-18, Vermillion church, Ill., at the house of S. f. Swihart.

22, and 28, Iowa River church, I+. at 1 P. M 23, Antioch church Ind. 24, Libertyville church, Jefferson Co., Io.

Neb. at the house of Noah Brubaker

Neb. at the house of Nosh Brubsker. 25. at the house of Josiah Barnhart. ne: Centropolis, Franklin Co., Kaussa. 25. Prahody church, Kaussa. miles south-cast of Bentrice at 2 P. M. 35. Marion congregation, right miles ea

-8. Log Greek, Culdwell county, Mo., as the bouse of J. E. Besserman.

the boure of J. E. Besserman.

J. Bear Creek church, III., at the house of brother John Skalam an

B. MaCoupa cqurch, Illinois, at the house of brother Sunnel F. Brubsker,

9, Grasshoper Valley, Jefferson, Kunss
8, Root River congregation Minn. 9. Pine Creek, Ogle

Pine Creek, Ogie III.
 Cuna church, Elk, Kanmus.
 Newton Grove charch, Mich, at 6 P.M.
 Neoth church, Kanasa, at the bone of brother G. P. Travice
 Falls City, Nebraska.
 Dallas Centre, 100a, at 1 p. m.
 at the residence of Jesse Shick, Abilenc.

Dickenson, Kassas.

38, Hudson, Hillinois,

15, Pine Creek charch, Indiana.

14, Cerrumns, Indiana.

14, Cear Creek church, Ind., at 10 a. m

14, Donnells Creek, Ohio.

14, Donnells Creek, Ohto.
14, Säver Creek, Ogle, Ill.
15, Monicello church, Ind., at 4 P. M.
15, Coon River church, Iowa.
15, Tearcost, Hampshire, W. Va.
16, Pairriew church, Appanoos count)
16, near the Southern Pacific R. R. Di Pulaski, Mo. 19,Wiobita church, Butler Kausas, at bro

John Waringer's 23, Beaver Dam, Mineral, W. Va.
The Brethren of the Pony Creek cong tion, Brown Co., Kansse, will hold their Love-feast on the 15th and 14th of Outober, at J. J.

Lichty's, four miles north of Morrill, at 3 p. m. Our Love-feast in Turkey Creek district, Ind , Ostober 15th

The Brethren of the Somerset District, Waash county, Ind., will hold their Love-feast at Mt. Vernoe, on the 13th of October, at 10 A.
M. D. LAWLHES.

The brethren of the Grundy church, Grondy county Iows, will hold their Love-feast on the 15th and 16th of Outober, at 1 p. m. Meeting to continue over Sunday. H. P. STRICKLER

The brethren in the Wakendah congregation Ray county, Mo., will hold their Love-feast or the 13th of October, day before District Meet S. B. SHIBKEY

The brethren of the Spring Creek congrega-tion, Korciusco Co., Ind., vill beld their com-munion on the 22nd of October, commencing at half-past 2 o'clock. Daniel Miller. We the members of the Panther Creek church, Woodford county, Ill., will hold out Love-feast on the 15th of October, commencing at 10 a. m. J. B. TAUXER

The Cottonwood church, Lyon Co., Kaness will hold its Love-feest on the 2nd and 3rd of October, seven and one-half miles south-worl of Emporia, at Bro. Philip Kingery's.

Etk Creek church, Johnson county, Neb. will hold its Love feast on the 2nd of October, at brother Jacob Craft's, three miles west of Etk Creek station on the Atchison and Neb. R G. M. MILLER.

The brethren of the Pigeon River church, Stuban county, Ind., will hold their Love-Seast on the 9th and 10th of October, commencing ISAAC N. SNOWBERGER The brethren of Marion county lows, wil hold their Love-feast on the 16th at brother John Erbs, four miles south of Pleasantville,

commencing at half-part 10 o'clock a.m. Thor-coming by rail will be met at Pleasautville Ly notifying Bro. Erb D. L. BOWMAN. The Mahoning chirch, Ohio, will have a Love-feat on the 9th of October, beginning at 10 a.m. A cordial invitation to those of like-precious faith.

The brethren of the Exeter church, Fillmor, uty, Nebrasks, wil. hold their c conoty, Nebrasks, wil. hold their communion meeting Oct. 16th, commencing at 2 p. m., 12 miles north-west of Exeter, and 10 miles aorth-east of Fairmount, and brethren coming to either place will be conveyed to the meeting.

house of brother Peter Reishes, Sept. 23rd

church, Wilson county, Kanser, the 5th and 6th of October, at the house of Bro. Jacob Ma-Horneys, four miles south of Neodesha station,

The District Meeting of northern Museo will be held at the meeting-house in the Wa-kenda congregation, Ray county, on the 14th

The District Meeting of Southern Moscouri. will be held Oot. 14th, with the brethren in Jasper county, in the vicinity of Carthage.

BIBLE SCHOOL ECHOES

"BIBLE School Echoes" is designed for the D service of somes in the several depart-ments of church service. It is designed to ele-vate the music of the Sunday-school above the trivilous churacter of many of the Sunday-school songs in vogue, and while interesting the young, to cultivate their taste in the direction of that which is higher and purer in poetry and music. The tope of the book is praiseful and devotional,—has none of the military element in it. The melodies are grateful and easily learned, while the harmonies are well arranged without any straining after odd "originalities."

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W. U. R. R. TIME TABLE

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and of Farmonna, and whethers comise
their place will be considered to the considered

Val V

Lanark, Ill., Tuesday, September 14, 1880

No. 37

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY

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Servery Page Porce his Plant. Bland and Lafe, Members in Isolaties, From Fredonic, Kannar, The Sleeping Prescher. A Sermon Without a Word. The Stein and Ray Debate. Enourn Pace.—Maria; Elk Lick, Pa. Ceylon Ind. Panora, Inwa. Raifread Matters. To the Bretlaren in Southern Ill. Hold to your Claim s

CURRENT TOPICS.

School has begon! There are no more imorlant topics of time, this week, than that-The men and women, who in fifteen and twenty years from now will be wielding the destinies of the American continent and church are just story off for school. God bless theen! and their teachers tool

say be considered a singular coincidence but it is nevertheless a fact, that in New Haven Conn., the Medical Colloge is on the road to the cemetary; the Divinity College on the reto the alms-house, and the Law School on the

It is now 20 years since the Mormons comeuced their temple, upon which they have already expended \$4,000,000, and \$28,000,000, will be required for its completion. It is built of Utah granite, and when finished will be the largest church edifice in America

The new hishen of Cincinnati has thrown his flock into construction by declaring that omen with banged hair will not be allowed in his congregation." On which the Inter-Ocean comments: "It may seem somewhat dictatorial; sut it shows that Bishop Elder has a good eye, which is not pleased with such abourd and ridiculous fashions.

J E Clough, Baptist missionary at Ongole, India, writes that during a recent preaching tour of two months he haptized in twenty-eight different places 1,068 persons. He never had such a hearing by all classes before; in e cases se many rs 1,000 came out and listsed to him attentively for an hour.

So rapid is the progress of Christianity in China, that Dr. Legge, the professor of Chinese at Oxford, Eugland, says if the present rate of conversions of the Chinese to Christianity con tinnes, by the year 1913 there will be twentysix million of professing Christians in the Chinese Empire.

Some Scandinavian archeologist, in explor ing mound in Norway, a mile from the sea, discovered a Viking war-vessel, 74 feet long, 16 feet broad amidships, drawing 5 feet, and with twenty ribs, in which an old chief tain had been entombed. There is no doubt that it has been there at least a thousand ye

and should be avoided. No need for unneces sary expense and display. The Catholics portions of England, and in a few places in this country, are making streamous efforts to re form the evil, and if properly seconded by Protestants, as it should be, the practice would appedily abate

Forty five years ago there was scarcely French Protestant to be found in Canada: day there are thousands. The Romanists are beginning to inquire why they cannot prosper as the Protestants do, and why they are ignor ant while the latter obtain the rudiments of a good education. Dessatisfaction with the church of Rome is everywhere manifesting itself

The Holyake Gazette tells of a woman is that vicinity who has built a house from money made by selling liquor to her own husband It seems she regarded his ref-runation as hope less, and so concluded that if he would drink he anid buy his liquor of her. She bought at wholesale and sold to him at retail, and the fund for building was not long in accumulat-Not many wives, we venture to say, could bring themselves to do such a thing, but if more wires had the liquor selling for the family in their own hands we should see some

Is it not singular that the name of God ould be spelled with four letters in so many different languages? In Lutin it is Doos French, Dieu; Old Greek, Zeus; German, Gott; Old German, Odin: Swedish, Gode: Rebrew Aden; Dutch, Herr; Syrian, Adan; Persian, Sya; Tartariau, Edga; Sclavonian, Belg or Bo Spanish, Diss; Hinden, Dagi or Zeni; Turkish Alde Ecuation Amon to Zent: Japanese Z :a; Peruvian, Linu; Wallachiau, Z:ne; Et mian, Ghur; Tyrrheinion, Ever; Irish, Dieb; Contian, Dohn; Murgarian, Oese; Arabian, Al-.: Duialtsan, Bog t. There are several other inguages in which the world is marked with the same peculiarity.

Potter County Pa is a rare evenuale of what temperance will do for any community. For nany years the sale of liquor has been prohib ited in the county. At a recent term of the Quarter Session Court, the District Attorney med the court that he had no indictment or bills to present to the grand jury; the sheron; the directors of the poor reported that they

The following effecting story-as beautiful n its simplicity as it is illustrative of a noble trait of Irish character—we quote from a New York paper

A poor Irish woman went to a v priest in Boston the other day, says the Pilos and asked him to forward to Ireland her help for the famine sufferers. "How much can you spare? asked the priest. "I have \$100 saved," she said, "and can spare that." The priest rea oned with her, saying that her gift was too great for her mean s; but she was firm to her ourness. It would do her good to know that she had kelped. She could rest happier thinking of the poor families she had saved from hunger and death. The priest received her awager and orach. The priest reserved her money with moistened eyes. "Now, what is your name?" he asked, "that I may have it published." "My name?" and the brare sonl, counting over her money, "don't mind that, sir. Just send them the help—and God will

The rebuilding of Jerusalem seems to be : rionsly contemplated. Sir Moses Mouteflore has reneatedly increased to Palestine that he has replacedly pourseyed to ratesume that he indight improve the condition of the resident Jews, on whom he has lavided large sams, and he is now nothing for the re-tail-liberal of an approach of the resident place of th

The custom of extravagant fonerals is useless | the Jews at Jerusalem, and with that view | has | out here on the frontiers, have enough of such in the time of King Solomon, and divided into regetables, etc., for himself and family. Sir Moses has also consed a very large cistern to will secure a full supply of water for all of There will be a beautiful versuda in the front of the house, so as to protect the inmales from the glare and light of a burning sun. The verands was sent direct from Lon don. The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are betion Herald.

> Of the awful estalogue of desasters upon the water this summer, nothing has equaled the loss of the steamer Fera Crwz. She sailed from New York, August 25, for Havaus and Vera Cruz There were on board 28 paysengers and 49 officers and seamen. There is no hint of unseaworthiness. The vessel was an unusually strong wooden steamer. The gale came or about noon on Saturday. A remarkable fall of the barometer had caused apprehension, and the Captain took the precantion to throw o board his deck load, consisting of cars, oil casks vegetable, etc. But the storm became so in nse before midnight that nothing could keep the ship on its course. At 2 x M. a heavy see out out the fiers, and at 6 x, M. the vessel part ed amidships. Eight seamen and three passengers are all that were east asors alive on the Florida coast. The account by Mr. Owen of the terrific spense and of the anguish of the sufferers is heart-rending.

> > DOTHEY ALL PREACH THE WORDS

BY MARY C. NORMAN "I charge thee therefore before God and the

ctrine," 2 Tim. 4:1, 2,

DAUL knew that it was not long before he would depart out of this world, therefore be thought it necessary to exhort Timothy to do his duty with all care and diligence. Preach Is it not just us necessary to preach the word to-day as it was then? Do you not think if Pani was here among us to-day that be would exhart you to preach the word just the ame as he did Timothy? I perceive that he essary to stir up the minds of those who claim to preach the word in this day and age of the world than he did in his day. For it is un doubtedly true that too many of our ministers shun to declare the whole counsel of God. They have pride and fashion in their hearts which is the very root of all evil in our churches. They preach it and hold it up as being no harm And if they don't preach it they will not say anything about it; therefore it is all one as it they presched it. It is no use holding up feetwashing, as commanded by our Savior, to the people, thinking that they will humble th es to wash one another's feet, clad in their shining tilks and ornamented with gewgaws. about now, receives three years' instruction Feet washing, pride and fashion counct go in various kinds of needle work, and is expable. Feet washing, pride and fashion counct go hand in band. It is impossible. You just let hand in hand. It is impossible. You just let of being an expert seamstress. It is said that pride and fashion have its way and a portion of the bauefits resulting from this instruction are

recommended the rebuilding of that city. He ministers here already. We need a ministry has recently given orders to prepare for culti- whose heart is filled with love for the salration vation all the land in front of the Judah Torah of poor souls. Not with a desire for fine dress houses in Jerusalem. The rocks will be re- and gaudy show. We must a ministy whose moved, terraces built all along as it used to be style and manuer of preaching in planners and simplicity like Christ, shows more of twenty-two partitions, so that every inmate of mility and meekness than it does of pomp and the Torah houses may cultivate the necessary display? Give us such an humble ministry. and something can be done toward building up the cause of Christ in its primitive purity. be constructed in the center of the field, which a proud and stylish ministry, adorned in the beight of fishion, and preaching in the grandest style will never do much preaching the gospel to the poor. Professing minister are as numerous as sparrows, but alast they have adopted the half way theory, bowing their shoulders to the world's burdens without a murmur. We have thousands to day con formed to the world, while we have thousands gaining to lift up their heads, believing that
their redemption draweth high.—Loudon Chrisof the church by pride and fashion of the world getting control of its members. This is why we are contending for plainness and humble-

We want no fine glittering gewgans to waste the Lord's money, no expensive j-welry and extravagent dress to adorn this mortal body; no wearing of plain hats, for that is one step toward conforming to the world. And it you are allowed to take one step you will want another, and so on until you are past controlling, therfore we went none of the world's fashno conformity to the world in soul, body or spirit-but meckness and humility trans formed by the spirit to the image of Christ. Let us look around us for a moment and see

the great amount of money that is spent for foolish, vain, and unnecessary show that ought to be spent for the benefit of mankind-to re here the wants of the noor and needy and spread this subject properly you will not wonder why we are so bitter against fashion. Neither will you wonder why we want mimsters that will preach the word. Oh, that we had more Pauls that would preach the word in its primative

My prayer is that those who have been calltheir calling, and not join hambs with the world in their ungodly feshions, habits and cus away that Ichabod may not be written on our walls. God forbid that those who bear the good news of the gospel be shorn of their strength by moxing with the people of the world. Henven can only tell the rich reward of those who preach the grapel to a dying sings of such work of faith and labor of love will not perish on earth or fade in heaven.

Oh, may we all like our blessed Savior, work for the salvation of the poor and needy, that when our labors are done, the Sovior may say, "Well done thou good and faithful serrant, en-ter into the joys, of the Lord." The spiritual nature and endless blessings of such a labor should nerve us to energy and zeal in pres the gospel in its primitive purity and plainness.
My prayer is that we have no lot nor part in half way christianity, but endure fuithfully and whole heartedly to the end, that we may show in the kingdom of God as sters forever and ev-

Every girl who passes through the Boston

Religious Gems.

-Mean sonis, like mean pictures, are often found in good looking frames. -No one ever looked for the dark

side of life without finding it. -If we are at peace within, extern things would have but little power to

hurt us -How can we expect to live with God in heaven, if we love not to live with

him on earth? -If the disposition is good, the acts will be so too, though a man may u be able to do as he desires.

-It is strange how often it occurs that the person who thraks he knows most about a business is one who has never been engaged in it.

-If we were all permitted to put our own valuation on ourselves there would not be a low priced man in the world.

above an injury. Plato said that when so injurious speech was offered to him. he placed himself so high that it could -When we have done a wrong act

we should never rest satisfied until have done all in our power to make as much reparation for the wrong as is pos--It is not until we have pe

through the furnace that we are to know how much dross was in our composition.

-Do the best you can where you are and when that is done you will see an opening for something better. This is good advice for numberless unquiet individuals. The hand of the diligent maketh rich.

-- There are three kinds of people in the world-the wills, the won'ts and the can'ts. The first accomplish every thing; the second oppose everything; the third fail in everything.

-From the California Christ an Ad cocate: "Our exchanges are poking fun at our last General Conf-rence for requiring young ministers to abstate from tobacco, but allowing old ones to con tique in its use. The General Conference was right, and scriptural, for the Bible says, 'And he which is filthy let him be filthy still."

-Rev. Dr. West, of New Bedford once heard that his choir would refuse to sing on the next Sunday. When the day came he gave out the hymn, "Come ye who love the Lord." After reading it through he looked up very emphat ically at the choir, and said, "You will begin at the second verse, 'Let those refuse to sing who never knew our God.'

In the discussion of a clerical asso ciation, some one suggested that or Lord's declaration to the penitent thief should be so punctuated as to read, "I say unto thee to-day, shalt thou be with in Paradise." Dr. Bushnell slid in the sly query, "I wonder if he looked at his watch!" This "reductio ad absurdbrought down a roar of laughter, and the jogenous theory of the brother

of Christianity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking conscience; he must follow the proclain a new life, and drawing life from him who hath overcome death. Before such arguments, ancient Rome berself, the mightest empire of the world, and the most hostile to Christianity, could not stand.

Stand.

PREE COMMUNION

BY S. H. WILLES

THE common idea of freedom, is mes I ured by political and social rights, making no distinction between the rights given in the gospel and those giv eo io political and social governmen Many claim in religion, all the rights given in political and social liberty, judging divine and religious freedom by human isw. Social and political government, gives liberty to manufac-ture and sell liquor as a beverage; it may give liberty to regulardram drink-ing, and card playing, and it may give liberty to men to advocate polygamy free love, infidelity, and any other error they choose to propagate. But the divinc law gives no right nor freedom to any mao, to advocate or practice error of any kind; no semblance of sin, no even its appearance is allowed in the erfect law of God. Still many hold re gious tenets, or pronciples, that are only a modification or a royal submiss iou to the political and social law, judg ing all their rights and liberties in re ligion, from this civil standpoint, claim ing the right to hold and advocate any opinion, or faith, their own conscience may dictate, thus making their con science the umpire in religious freedom.

of social law and custon Error in the rights and liberties of political and social custom, such as advocating the use of liquor, free love or infidelity, claims equal hosor, "par excei ace" in civil government. eligion demands as much, and more There is not an error in religion but its rotaries claim all that is granted and promised in blessings divine, hence the mand that conscience shall be free and

have full fellowship.

that it is in civil government. Such re-

ligion will be controlled by the power

It is a question then, how much error oust he tolerated in the communion fellowship, whether in the church or out of it. If men's conscience shall be the umpire, either in the church or out of it then indeed it is very free. But if the word of God, the primitive faith and practice is to be the judge, it is not free Freedom of conscience will admit of all grorsmen believe in religion; orthodoxy will reject some on the ground of han tism or some peculiar church tenet. But if conscience is to determine who shall commune, there can be no exception to any: but freedom to all who have a conscience to do so, Mormons, Catholics, Free-thinkers of every caste. We do not believe such freedom of conscience is any more admissible in communion than it is for the whole of salvation. God's truth gives a right to communion, as it does to heaven.

The communion is free to those who accept it as it was instituted; with 'the same faith it was then accepted, but it is not free to be given in any other way or to any other people. To illustrate the truth: The President issues his proclamation. All the officers and cit are free to obey its provisions, but not free to change or disobey them. Liberty of conscience is limited to its provisious. A man may believe omething else, but he has no liberty to follow his mation though he claim freedom of conscience. The President has a court to decide on all its provisions. It would

proclamation of God is of far more importance and strictness; all must be communion on fellowship, or free conjudged by its provisions, and all are science, but free in Christ is its princi free in Christ who are inside of its teach-ing. These provisions were given and out of it is condemned. It does not fellow. ing. These provisions were given and their faith and practice proclaimed by ship error in any of its forms. It has no precept and example. Perfect law gives perfect freedom, inside of the law, but it gives an liberty outside of its provis ions. Man may want to change it, may have a conscience unlike its precepts and example; but it gives him : dom except to be converted to them, as liberty of conscience to believe or do something else. The church is judge of whose conscience has lead them to walk disorderly.

In the apostolic age the communion was free to those who submitted to feet washing, to those who had a supper with it, to those who saluted one anoth er with the holy kiss. The Lord's sup per may be free to those who, in faith used it as he instituted, but no freedom was given to use it any other way; n freedom to use it for any other faith or practice, than the precepts and example inspiration gave. We make the cominspiration gave. We make the comtheo. All who believe and practice as they did in the apostolic age, are free to commune on gospel suthority; but all who commune in a different way, or change dectrine or faith, are no more free to commune than an alien is free to vote. The only freedom the gosp I gives to anything outside of it, is to be converted into it.

The communion is just as free, and oc more so, than any other ordinance of the church. Just as well preach free baptism as free communico. If bapism may be administered without ask ing any prerequisites, as faith, and repentance, then the communion may be free on the same principle. Let every man have his own conscience, and b ents and couse quents, then it is free; so with communion. Why not make the church itself free, on the same principle without asking any prerequisites? all have its privileges and fellowship, without asking any qualifications for membership, except for a man to use his own conscience; just as well make the hurch baptism and all other ordinauce free, to everybody, as to make the communion free without asking any quali fications for it. Just as well contend that every foreigner, alien, or rebel should hold office and vote in political government. It requires the oath of allegrance as a prerequisite, but not any more than God requires a gospel faith and repentance, and baptism, as neces sary to church privileges. It is just a well to let every man have his own con science in all of it, and carry out the principles of free conscience fully.

But this principle on which free o science is based, will go farther. The conscience will demand a free pulpit, free press, free speech, free discus free rostrum, a free church, or the polit ical dogma let error be free, and let truth be free to combat it; with free conscience as king, to advocate or ject polygamy or free love, as it bas There is the ultimatum of free done. conscience, which means free from the control of the brotherhood, free from the judgment of Annual Meeting. Independent of its counsel unless approv ed by conscience. This principle converts the church into the vortex of polities, after which it is pattered. only need look at its picture written on the wall, Mens, Lene, Teket, Uphas-

The gospel does not base christian free baptism, free communion, free pul pit, free press, free faith, or practice, or any thiog save inside of Christ and bie gospel. There is freedom enough tor all truth. The grand, glorious freedom from sin, and death and error. It is freedom indeed and in truth the ness with Christ and his saiots. When all are of "one mind, one judgment, and all speak the same thing," it is the glorious liberty of the children of God gun on earth. Freedom united by hurch government to advocate any thing conscience may dictate or design is slavery to sin, contention, strife, dis seusion, and death to peace, to prosperity, and to happiness to the church. It kills fellowship in anything where it is admitted, as well as in the communion, and is as foreign from the gosnel as the political government of ours is from the kingdom of Christ. Liberty of conscience opens the door as wide as all the way from Christ down to Brigham Young, or free communico, or free any thing else, admits all the sins in that vast space cloaked under the name of religion.

Free communion is claimed from lau guage, "Let a man examine himself." This language was addressed to those alone who had all the prerequisites. It included those alone who had the faith and practice of the apostolic church. It was not made to the seven hundred sects of modera times; they did not exist then. Let a man examine himself" to see if he has the proper qualifications, the prerequisites. If not he sine, eating and drinking condemnation to himself. This excludes all error from the communiwhether it be in the church or out of it, putting condemnation upon it, a strong restriction that would debar all who lack in faith or practice. But the language, "let a man examine himself," not in any sense debar or exempt the church from judging of his christian character, both in faith and practice; it has in this as well as in all other mat ters of fellowship, the implicit duty to see that his life is in harmony with God's word. The language only adds to that a self-examination, in his own heart, of things the church cannot see.

It is claimed by some that close communiou unchristianizes all other denom inations. That may seem true in a limited sense, but not any more so than to object to them uniting with us in baptism. Should the Baptists refuse to let a Methodist minister haptize one of their applicants into the Baptist church. he might on the same ground say they unchristianized him. The only way to avoid this appearance of unchristiani ing others who differ with us, is to ad mit that they are right in every thing and give them equal privileges in the burch with ourselves. Would those who blame us for not admitting all to communion think it a convincing argument, if we say to them that they christianize other churches because they will not allow their ministry to officiate for them at communion, or in baptism But whether this be considered an ar gument in favor of free communion or not thas no bearing on the principle of truth, for rejecting error does not un christianize it, for it never was such, and it could not unchristianize truth that is more than man can do.

ASPIRATIONS.

MAN is an aspiring being, and w must necessarily consider him such This seems to be an inherent quality of his nature. Endowed as be is with mental powers far surpassing those of any other works of creation, he is ever found longing to better his condition, and is never contented with his present attainments. This is noticeable ever since the creation of that being called

Our foreparents, surrounded, as they were, with the heatitudes of Eden, es gerly desired to better their condition in that they should become wiser. And however great was the sorrow caused by their aspirations, their wisdom was increased so much so that they became as "gods knowing good and evil," and implanted, as it were in their very being they transmitted it to their posterity who moulded the character of general tions that were to follow. Thus it bas descended from parent to child until the nations of the earth are all striving to gain supremacy. Whatever evils may have arisen from this rivalry, good has also been one of its results. Nation have become more intelligent; improve ments are nearer to a perfection; the gospel is being spread more and more education is receiving more attention industries of all kinds are being pushed forward with greater success; inventions the most useful and complicated bave been made, all the result of aspiring genius.

Goning unexacted will scarcely raise its possessor above the brute creation while genius exerted will become stronger and stronger, and, like the key oftenest used, will become brighter and brighter, by coming in contact with others with which it is striving. This continued upward aiming is what raised all of our noted men to their higher positions. Their marks being high they with steady aim, and step by step, asconded the pinnacle of fame and there stood in apparent victory over those of their fellows at the foot, who at last, have arisen and seem to excel those who bad gone before. Thus this life may be considered as one great drama in which are taking an active part, or at least ave a chance to become an active participant. We would like to see more of this rivalry until, if necessary, it be-came emulation. We would, though, this emulation be influenced by a chris tian spirit and good will toward all rivals, always manifesting that "brotherly kindness" that should characterize every

While we are succeeding we should also desire that others may have their latiors crowned with success. We should never be prompted by a selfish feeling toward our rivals, but should exercise the kindest regards for there and desire their prosperity. Then with this view we would take it into the shop, the sauctum, in short, into every department of life, and especially we desire more of it in the school-room, and be assured that much good may be accomplished by the same. Students stimulated by pure filial aspirations, will always suc ceed better than those who are not so prompted. They are more earnest eager; in fact, they have more vim about them and they will succeed if success is attainable. While those who care but little how the tide turn: us; and last, but not least, God watches carried them off and they are, at last, we speak wa must give an account. situation would have affected his mind,

its dismal depths.

Those whose lives have been character t-rized by true aspirations will be en as the surges rise higher and higher they will be elevated in proportion, and will be continually niming at something higher, grasping for things more elevat ing and noble, not in the least stooping countenance the gross and grove things below them. Thus it is with us. Though we may not be the best, we an aspire to be equal; and though then should fail there would be the satisfaction yet remaining that we had done the best we could.

Then let us all strive to elevate our es more and more, for he who is at the top of the mountain first sees the rising sun and beholds the beauties with which he is surrounded. So he who elevates himself above the things of time and sense will behold with gladness the splendor of the Sun of Righteonsness hen he shall appear in the clouds to award all for the labors they have here

Then with your mark set for the right im higher and higher that all may call you blessed, and with pure purposes iu new you may thrill with joy future generations as they pass along in the me glorious path

Mt. Morris, Ill.

OUR INSUTENCE

BY JOHN PORNEY

OUR actions that spring forth in our every day life are that which gives influence to our surroundings either for good or evil. Therefore it becomes the mty of each brother and sister to look w. 11 to himself, and guard every avenue of life, lest we lose our influence for good in the church and in the world there we are required to be shining lights, that men may see our good work and glorify our Father in heaven Let as carefully examine ourselves and sec if our speech is always seasoned with salt; doth it muister grace to the hearer Do we always mean to carry out what we say and promise, in the church and in the world, and to one another? Are we led by the Spirit of God? If so, the good fruit will follow wherever we go. which is love, joy, peace, longsuffering gentleness, goodness, faith, meekness temperance, and we will raise a standard of a godly life wherever we be, at home and abroad, our influence will be great for good. Are we all living episdes of Christ, known and read of all men (2 Cor. 3: 2-3. Do we love out neighbor as ourselves! Do we love our enemies? Do we bless them that curse us, and do good to them that bate us and pray for them which despitefully ase us? Or do we neglect to pray for urselves and our children and for the church, as well as for all men? Luke 18; I Tim. 2: 1. Or is it the reverse ith some of us? Do we rather enjoy the time with our neighbors in talking of idle and vaio things of the world, and do a little jesting and joking? Eph. 5:

Brethren and sisters, let me say to you, we are watched on every side, the world and the nominal christian will of the church of Christ will watch over

in the vortex of degeneracy which must Matt 12: 3-6. God will surely hold and all case and comfort would have soon sink their fruit bark beneath the us responsible for our influence, and been af an end. To the contrarr, his foaming waves never more to rise from will reward us accordingly. If we give it to calighten men, and advance the cause of G -1, the reward will be glori But if we live careless and begin abled to outride the waves of time, and , to neglect our duty to the family, and cease to pray at home, we do not only walk, ride, or stay at home, converse lose our influence at home for good, but with congenial friends, and, best of all. lose our influence at home for good, but even in the neighborhood we live; and more so, if this should be the case with one that professes to be a minister of the gospel. How often has it been told me by the outside world, "Some of your preachers make long and nice prayers sway from home and at meeting, but they do not pray at home with their families, except by chance, when some members make them a visit; and we hear them use so many idle words, and they do so much jesting that their preaching has no influence over us." must coufess that nothing stops my mouth sooner than to have non-profess ors say something of this kind truthfully to me, of any brother or sister. Es pecially we the ministry should be very careful that we lese not our influence for

good. The Lord did not say in vain, ye shall know them by their fruits; and again, "wherefore by their fruits ye shall know them." Matt. 7: 16-20, Let us lay aside every evil with every appearance of it, and let us be full of go fraits that our influence may be for good also, wherever we come in contact with our fellow heings, and to this end we must watch and pray lest we fall into temptation.

OR TANNERS GREAT PAST

T should not be lost sight of that this case is very different from cases where a fast is held by necessity, such as being compelled by disease, by ship wreck, by being lost in a wilderness or forest, being buried in a mine, or lost Dr. Tanner had enormous advantages over all these cases, and hence he could indulge at once in hearty meals, as his digestive apparatus was not impaired by disease, nor his nervous system shattered by anxiety; in such cases it would be very dangerous, if not fats), at once to indulge immediately in such abundance of food. In the case of shipwreck, the exposure of the survivors, resulting in a total want of any comfort, but to the enduring and suffering from other distressing discomforts, and exposure to the elements, contributes as much if not more to the fatal results than the need of naurishment To this must be added the anxiety and uncertainty which keeps the nervous system upon an exhausting strain. s the same with those heigg lost in the wilderness or forest. Of these the forest gives the best chances of survival: but in case of burisl in a mine the utter want of light and the gloom surrounding the victim, combined with the extreme anxicty, make a fast under such circumstances the most destructive to the nervous system. Persons who, for instance. were lost in caves, such as frequently happened in the Mammoth cave, were after only a few days search, found to be nearly insane, so much so that they hid themselves from the searchers.

It is evident that Dr. Tapper had ac easy time, if his fast is compared with that of any of the fasters for causes mentioned above. If he had been locked not only watch us, but the faithful part up under the threat that no food would he given him for forty days, he surely would not have atood it so well, as the will eventually find that the ebb has all our doings; yes, for every idle word mere consciousness of the constrained

mind was kept at pears la cause he bad plenty of air and water, the comforts of good shelter, and all the conveniences of civilized life; he could read his papers and keep up his usual correspond he knew that if he wanted food it would cost him only a word to obtain what he desired at once. Fasting under such circumstances can, of course, be much long er prolonged than if it is done by ne

These facts were averlooked by those who from the first declared a forty days fast an impersibility, and staked money on it. They were not well informed about actual fasts for so long a period of which there are instances on record they did not believe the truth of such records. They judged only from the results of many well known constrained fasts which ended fatally within twenty, thirty, and even ton days, and were kept under unfavorable conditions, often by delicate girls of comparatively tender age and of a feeble constitution, perhaps of consumptive tendency to begin with; therefore they declared all claims of those who pretended to be able to fast as long as forty or even only thirty days as trandulent and impossible without the deception of secretly taking food. Having this as a fixed idea in their minds, they expected that a careful watch would surely cause the death of any man who pretended to be able to fast for so long a neriod, and hence the clamor of defective surveillance.

It must be a satisfaction to Dr. Tau ner that his uprightness and honesty in regard to keeping strictly to the conditions of his self-imposed trial are now generally granted even by his former most violent opponent, who acknowledges freely that his behavior as a gentleman has proved him to be far above surreptitiously taking food while he was pretending to fast.

They have had their eyes opened to the fact that Dr. Tanner's case was very different from most other real or pretended fastings; that in him we have a man of a strong, tough, and & ry constitution, at an age between forty and fifty, which, for such a man provided with a copious layer of adipose tissue or fat round his body, and of a weight of one hundred and fifty-seven and a bulf pounds, which is far above the average for his neight which is rather below the medium, so that he must be classed among the small men. A tai men of that weight surely would not stand it as well. Even a tall man of greater weight would possess no advantages, as army statistics prove that large mes, who may be stronger in regard to muscular power, are less strong in reearl to their namers of sudurance than smaller men, who, as is well proved by long experience, -tund various sorts of privation and fatigue bet ter thon large men, who are usually the first to hr-ak down under such eircumstan

Dr. Tauner may not have proved that ov fords a better, safer, and more economical cure than the taking of all sorts of patent medicine, to which many people are so much addicted, he has done a really good work.—Scientific Amer-

Little acts of kindness bear a harrest of gold, Every little attention the children receive parents, or a holiday now and then, or a book s as bread cast upon the waters that will come back to bless the donor. Every time one these presents are seen or thought of in siter years, a deeper feeling of love w II be register

The Brethren at Work. PUBLISHED WEEKLY.

Entrop J. H. Moone, OPERE EDITOR

CARBINAL PRINCIPLES.

BRETHREN AT WORK,

LANARK, H.L., - - SEPTEMBER 14, 1880. The Ashland College opened September 8th

BROTHER John Barnhart, or Mansfield, Ill. reports one more added to the church at that

place since their feast BRETHERN Hugh McCoy, Obed White and Frank White, of Fayotte Co., Ohio, were elec-

ted descous August 15th. BROTHER Hope reports sixty members and no applicant now in Denmark. Thus we see

that the good work is prospering. When a man attempts to rub you of your good name, whom do you think will suffer

nost the robbed or the robber?

THE article from J. H. Miller, in last issu should have been headed, from Judiana, instead of Firginia. It was our mistake

Ix Germany there is a school teacher one hundred and four years old, who has just com-

BROTHER Enoch Eby is in Ohio attending to committee work. He spent nearly one wat Ashland with the Brathren.

Buo S. J. Peck, of this place, is preparing to move West, and will leave Lorouk for Ne-braska about the middle of the month.

It is very nub-coming for religio to speak lightly of sacred things." It tends to se people to disrespect religion and lorg

Soun time in October a discussion will likely take place between Bro Amsey Puterhaugh, or Warsaw, Ind., and Rev. Reed. Subject, Fost

THE Fairview Church, Fayette Co., Ohio embraces a membership of about eighty five, and has Bro. Wm. Mallow as the only minister residing in the church.

BRETREEN Brown and Calvert, during their late visit to Southern Ohio, called on our es-terned and talented syster, Sarah Major. They found her in somewhat feeble health.

Two Advantages that Eld D P Struffer of the Beaver Creek church, M4. will start on a Western trip on the 20th of this month. Will be absent about three months.

Ix the last few weeks much rain has fullen in this part of the State, replenishing empty cirlerns, dry streams and refreshing regn and crops Lenerally

A BAPTIST church in Philadelphia, numbers among its teachers a lady who has been in the school ever since it was organized, sixty-five years ago. She was then in the infant class.

ELD. Martin Meyer left Lauerk for Adams county, Ill., last Thursday evening. Hope he may have a pleasant trip and he of much service among the Brethren.

Rao. Harper is expected to visit and preerably for the churches in Northern Illi nois the present fall and coming winter. El D. D. Sell, of Platteburg, Missouri is to accom pony him

THE Bush Creek church, Ohio, is large, by ing about 350 members scattered over about 20 miles regare of rough, billy country. The

The simple fact that an author is "deno proof that his arguments are "dead." arguments and words of an author may live and hurn thousands of years after he is dead and

Eveny consistent man will toler that is in perfect harmony with the example set by himself. If not willing to tolerate such acts he should cease setting examples of that

Way dost thou set at paught thy brother Rom. 13: 10. Very true why? For an advan-tage? For your twn selfish purposes? If so, God will some time pull down your house with the work of veng-ance.

Our quarterly council meeting, last Wedn dus, passed off very queetly. We commenced iverye, to the meantime dring considerable able condition. It is a pleasure thus t and work.

In the sketch given of the Antietam church se unintentionally omitted the name of Jacob Fahrney, who was elected in that church and was for muny years a hishop thereof. We gladly make the correction

Mu. B. Seiber, a Jew having been refused adassion to a hotel just Lecause he was a Jew in about to test the matter in the courts. He wants to see whether his race is to be set at naught in this way.

ELSEWHERE, in this issue, it can be seen that the Brethren in Kausas will require more as sistance to enable them to puse the muster without suffering. Brother M. Lichty gives ome instructions on last page.

When you come to sound them, you will find that many of those who are all the time advo-cating liberality in church duscipline one them selves about as parro --minded in regard to what they believe as those whom they con-

Ir there ever was a time in the history of th Brethren's Church in America, that she needed fest and pray now is the time. When sore trials appear and men of perverse minds armse God must be invoked to help the ship to ride safely over the storm

THE Lord has no use for six months men in army; he wants them to enlist for life not at all. The person who will enlist six mouths, to see whether he likes it, is not to he depended on for the strength needed to sustant

a great and good cause As Bro. Busbor and ten others were going ome from meeting one night in a wagon the team ran away in uring several, Brother B. among the number. He sustained slight

internal injuries. We hope this may not inter-fere with his work in Cahfornia. Dip you ever worship your Savier with m

ey? The three wise men from the East did, "when they opened their treasures they gave gifts, gold, frankinosuse and myrrb." Try it id see if you caunot in this way help preach the governel to others.

Bno. M. M. Eshelman and wife returned home last Firday morning facing and looking quite well. We are glad to have them in our midst again, for we never like to be separated from those whom we love. It is thought that Bro E-helman's trip East has improved his h-alth very much.

Tue phrase one frequently meets with in obbituary notices and a certain class of biogr.-phies, namely, that, at a given date, Mr. A. or Mrs. B. "joined the church," is infelicitous and insccurate. The church ought not thus, even by implication, to be put on a level with a fire by implication, to be put on a (***) with a are company, a debaking soriest, or a reading club. When a person is "ecosived" into this congre-gation of Christ's flock, sarely something more is implied in the act than that he joined the church. There is a better, because a more ac-curate word. Why not use it?"

An old brother who has more than a score of thousands of dollars at interest, on being asked to donate \$5, to the Brethren's Tract Society, said, "Let the young brethren give." Now, look here, when the jounger ones give, and do the work, then they are told they are too fast. Better all give,—all do a little. This

THE Annual Meeting Committee of Arr ents are not ready to make a full report of the cost of the meeting, but we are safe in saying that the meeting lacked about one thousand dollars of paying expenses. The entire cost was not far from thirty foor isonded dollars. We may have something to say after awhile in regard to improving the present plan and also reducing

A CERTAIN gentleman in this town stepped up to a physician, and said; "See here sir; the hest doctor in this town has been kept away from that sich man," "Who?" inquired the physician. "Dr. Sunshine," responded the gentleman. When your friends get sick do not fail to call in Dr. Sunshine; his charges are very resonable and he constally calls every

To call a man dishonest, ignorant or predied, just because he does not happen to be-lieve as you do on a disputed point about which men of intellig-uce and piety differ, is a plain indication of a lack of Christian courtesy who does so, should never set himself up as a teacher of others till he learns to know what it takes to constitute intelligence of a high order.

Some of the eastern papers are laboring hard to prove that Roger Williams was never immersed. The logic, if logic we dare call it, runs thus: Roger Williams was haptized in Murch 1639, but the Baptists did not commence practicing immersion till two years afterwards, therefore Reger Williams was not immer The some papers even assert that up to 1641 "all Baptists couplayed sprinkling and pour as the mode of haptism." What next?

Ir those ministers who want to display mu emming by preaching long sermons, would de-vote a part of their talent to condensing their matter the people could then begin to appre-ciate the worth of learning. This is a day of brevity, and the sooner usinisters and writers find it out the better. Learn the art of telling s thing pointedly and understandingly, and then t will not take half so long to tell what you

ck P. M September 7 Lonars, med at 9 o clock r. m. September 1, or typhoid fever. Aged 41 years, 1 month and 9 days. She leaves a kind husband, one daughter and many relatives and friends to mourn her lose. Sister Eby was truly a "mother in Israel," and will be missed both by the church and community. She was not only a kind mother and faithful wife, but also an exemplary Christian sister, who has left vacant a place that will be hard to fill. She was interred in the Cherry Grove cemetery, September 9.

SISTER Martins Boy, wife of Dr. S. M. Eby of

Is the Infidel is going to compare the world oth the church, we shall insist on him taking the best to be found in both hodis th un. It margin t e investigation he shown the the good Christian had a band in making the worldly man as good as he is On the other hand, we find that the inconsistent members in the church are worldly people not fully converted. So all the bad in the church comes from the world, while the good in the world comes from the church.

Last week we were told of an old man, not a member, who took sick and largered for quite a while. The members of his own church visited him and prayed very much for his recovery care of him either day or night. The Brathren care of him either day or night. The Brethren did not make many loud prayers in his presence, that took great pains to sit up and take care of him, especially of nights. When the old man recovered he made application to units with the church, saying that he wished to belong to

Tax report is sometimes brought to us, that This report is ounsellines brought to us, that can be considered by the control of the control o

Some of the Japanese think that Christians Some orner Japanese Chins that Christian are too narrow. They will admit that Christ in divice, and Christianty is true, but wont the missionaries in turn to admit that Japanese gods are divine, and their religion also true. This is much after the fashion of "liberal christianity" in this country and just about as log-

Is brothren must talk politics, and think they Is brathren must take pointies, and tains they cannot live without doing so, they will please not at and on the street, in public places and argue about their differences. Politics belong to the world, and to dabble in them in their present state of corruption, is a very poor way for Christians to show their light to Christianity ought to slevate us so far above the world that we would not be, in any way, affected by the exciting movements going on among a corrupt set of excited politicians.

LET parents inbor to make home cheerful and the surroundings inviting. Home should be regarded as something more than a place to est, drink and sleep . Young prople, like the lambs of the flock, must have something to cheer them, and if they do not find it at home they will likely seek it elsewhere, and in this way are not unfrequently led estray. If more money were spent in rendering homes and surroundings pleasant, and not so much in adding farm to farm, the world would be much bette

LANDMARKS, if according to the Ruble should dhered to regardless of who reproduced and set them up. Truth is truth wherever found In the final judgment no attention will be part to who happens to set up the old geopel land-marks in our time, but we will be carefully examined to see whether we have lived up to them. Those who repudlate certain things just because a man, whom they did not just because a man, whom they did not like, happened to teach them, may one day be badly deceived when the great Judge of the universe shall declare them guilty of open and wilful

A SHOTHER on being maked to doubte some money to the Brethreu's Tract Society, said "I will put in \$5.00 for my daughters and let them distribute the tracts nonually." This is right; put your children to work spreading the We are glad to say that this brother go pot. We are giad to say that this brother has four bright daughters, all of whom are in the church. The interest of \$5.00 will annually purchase 100 four-page tracts, which, when any purennes not our page tracts, which, when judiciously distributed, may bring precious souls to study the Bible and he saved by ac-cepting the terms of the Lord.

The late Ray. Phiness Rice, when taken to

sk for preaching against the Presbyterions. said he had been entirely misunderstood; he loved the Presbyterians and would not hard there for the world. What he was after was the devil. But it sometimes happened that when he was making his heat licks at the devil the Preshyterians got in between and took the . This contains a good hint for those, who so often get their feelings hurt by hearing a sound sermon, or reading some good article that handles sin without gloves.

SPEAKING of his late trip to California, Bro Boshor save:

"If we were to come West again, we would take our blankets, pillows, and lane coffee pot and coffee or tes (water on the plain is alkalied and drinks much better when well coffeed), and ride in an emigrant train. The fare is \$45 less to the passenger from Omaha to Sanfrancisto; mode of traveling about as comfortable, and then you have a much better view of the country. It will take you only three days longer to cross this way than on an ex-press, and besides saving \$45 in three days, you can have a bed at night, by bringing your blankets, without extra charge." SPEAKING of his late tring to Southern Ohio

Bro P. J. Brown, in the Gospel Preacher, says.
"Fall Creek church is located in the northern portion of Highland Co. The membership about seventy-five. Had a good audience, cor sidering the shortness of the notice. morning of the 19th of August we went into erincil with important labors before us. Offi-cers of every grade were needed, and by the uniWE say, yes. The church of Jesus Christ has : Iways been ready to preach the Gospel. We say that we are ready for missionary work for the simple assen that the Master says "go"; and we are in favor of going till the book says stop. "Go into all the world and preach the gospel to every creature," bas been a standing invitation to workers in every age of the church, and will remain so until the

work of the gospel on earth is fully perfected I know that in some parts of the Brother ood mattern may not be in a very good condition, but I never could see any use in stopping all the schools to the State just be small district had a muss on hand. My impreszion is that nothing would please the devil bet ter than to get our prople to stop spreading the He does not believe in the "go," but would prefer the stop. Were we to step mismary work every time we chanced to have a little trouble on hand we would never be

ready for the work. In former years our nuclent Brethren had a tormer years out to the state of the state ture looked dark and ancertain; did they stop traveling and preaching on that account? Nay verily. See what troubles they sometimes had in the days of the apostles. Men of perverse minds taught corrupt doctrines and thoreby defiled some of the churches. See what con tentions they had in some places with false teachers. Did the spostles stop preaching and spreading the truth on this necessar? Cortamly not. They carried out the great commission to the heat of their ability and we

To stop missionary work is to invite idleness, and idleness is the devil's workshop. wants nothing better. Stop missionary work and we become stagmant, and will thereby h disease for the church and her people. If the church wants to be kept pure we must put her to work. Work saves health and develops strength. We want to declare war against the devil and sin in all its forms, draw the sword of the Spirit and plunge into buttle. A strong effort in the right direction will do more to unite and strengthen than anything we can in troduce. Hence we are for the work, want to see fully carried out and san put to Hight.

It is, however, to be regretted that there are some among us laboring to make trouble. Our doctrine and practice are sufficicutly clear and harmonious to reader mis sionary work successful if all the minister would only do that which is right and just. My impression is that we often pay too h attention to men who make all noise and do no work; men who oppose the doctrine of the church and labor to retard her progress.

The doctrine and distinctive features of our ople are not only scriptural but logical, and should be defended and maintained by every minister and especially by missionaries. Suc reseful missionaries, whose hearts are in the work, find no difficulty, more than ordinary, is building up churches according to the established order of the fraternity.

Cure should be taken regarding the kind of men sent out in missionary fields. The preach ing of the word should be committed to none but those who are "faithful and able to teach others also." No men should be sent out to do missionary work who is not in full sympathy with the faith and practice of the general Brotherhood. He should be not only com putent but faithful to his charge; a man wh loves the cause and is willing to do the bidof the church, and work in harmony with her established rules and regulations. I see no u in having a church if her regulations are not to he carried ont. If it is the church of Jesus Christ, ministere ought to labor for its barmo-ny and extension, and if not the church of Christ what in the name of reason do they

Should we get time we may awhile prepare a series of articles on the Doc trine and Distinctive principles of our people for it does seem to me they are sufficiently cl for the use of any missionary who believes that the Brethren Church is the church of Christ We are in a good organized condition, hav ing rules and regulations, well understood, and ey ought to be cerried out, especially in installing and instructing ministers who are to preach the word, and then we will not have this confusion that is now agitating certain parts of our beloved zion.

We are glad for the missionary step taken by ur late Annual Meeting, believing it to have

heen just the right thing at the right time We are glad for the sound men at the beed They are men sound in the faith and willing to work in harmony with the rates of the church and thus be a credit to the cause. believe they will do the right thing for the spreading of the trath and put men in the field who are in full sympthy with the church spe With such men to supe ber doctrine. the work; with the glorious gospel we have to preach and the sanction of Jesus Christ, I say we are ready for missionary work, and hopthat every brother and sister in the land fe not only ready but willing to help the good work alone.

DR. TANNER'S FAST.

MASEWHERE in this issue we give an ably LSEWHERD III - seritten article which presents some very in sting facts in regard to Dr. Tanner's forty days fast. We are of the impression that the fast was kept in good faith, and that the Dr tually abstained from food of any kind dur ing the forty days. The circumstance caused much excitement, and gave rise to many and

various speculations. In our judgment the fast should not be treated limitly, as it is likely to revolutionize some theories heretofore entertained by the learned nd in various ways may aid in treating cer tain diseases to botter advantage. Physici as a rule, have taught that man could not live forty days without food, but Dr. Tennaer has mountrated the fact to the contrary and now other cases are coming to light showing that it is possible for some men to live a great length of time without the use of food. When asked what was the object of his fasting the Dr. said, It was to prove the correctness of his report that he had fasted forty days in 1877, to show the power of the human will, and to prove to materialists that there is something beside oxygen, hydrogen, and carbon in the brain." He also said. "One of the most important benefits to be gained will be in the treatment of diseases Thirty or forty years ago physicians urac ticed bleeding, purging and the using of a low diet. But now this mode of treatment has cone out and a nutritive diet is employed. Now doctors fill their patients with heef ten and sonp in inflamatory diseases. My experience to leach medical men to lower their pa tients diet and spong them fre-ly with cold wa'er

Bible students look at it in different lights

One ingenious preacher (a Campbellite) rea is thus: "Science is proven wrong again: if and live, yet the Bible declares that Mosce Rijah and Christ fasted forty days, which make a clear case of contradiction b and the Bible; and as science is accepted us truth the Bible, by the infidel, is said to be false. But here comes Dr. Tauner, who demon strates that man can fast forty days, thus prov ing science wrong and the Bible correct. reasoning is ingenious and puts the infidel to flight with his own weapon. The cases of fast ing forty days referred to in the Scriptures were different from Dr. Tanner's fast in more than one particular: Moses, during forty day and nights "did neither eat bread, nor drink water." Ex. 34: 28. Dr. Tanner abstrained from food, but drank presty freely of water. Elijah uring his forty days fast traveled across th desert to Mt. Horeb, a distance of about 200 miles, 1 Kines 19: 8. Christ was alone in the depart, exposed to the weather, such as it may have been. When he had completed his fus we find him fully prepared for a conflict with Satan, and ready for active preaching. There was something more than human to sastain se holy men in their festing, while Dr. Tanner was anstained solely by his physical and will power. It was in the interests of science and in no way interferes with a proper inter pretation of the Scripture referring to the lasts of Moses, Elijah and Christ. J. H. M.

The North Extern Dataset of Orio has de-cided to hais the mest Ansual Meeting, which will be half on the College ground at Abhand. The Committee of Arrengement is composed to Committee of Arrengement is composed when the Committee of Arrengement is composed to M. Dictory. We find confident that there exists a committee of the Committee of the making a cool meeting, and hope to have the pleasure of saying their hospitality at the arrit Annual Meeting.

BROTHER JAMES EVANS.

BROTHER Jumes Evans' article, published D on the last page of B ar W. two weeks have not already done to please read it yet. The article shows the feelings of many out siders who have never been properly influenced regarding the faith and practice of our people There are some mruly persons gone out from song us, who never had that sympathy or the church they should have man Their disposition was to rule or roin, and finding they could not rale they undertook torain, and, as can be plainly seen by all, they soon came to naught. It was from this ele that Bro. Evans obtained his information regarding the Brethren. We believe there are thousands ontside of the church in the sam condition he then was in: they would like to unite with the church, believing that she has the true doctrine, but hearing so many strange ra ports they conclude that all is not well.

We are glad to know that our Bro. is in full sympathy with the faith and practice of the burch, especially on the doctrine of nonc formity, for over this God-appointed principle is to be a hard fought battle; it is to be settled whether the church and reason are to submit to the world, or whether the world will submit to the church and reason. If he comes west advocation that doctrine it will be a great hely to the Brethren in North Missouri, for so fu as we can learn they are in full sympathy with the church respecting the general rule and practice of the brotherhood. We hope Bro cans will be pleased with his new home in Carroll county, Misouri, for it is a fine county, good land, good climate, and better than ail, a good hearted set of members.

We learned to know him years ago, when as editing the Apostolic Baptist, in which be set forth some good principles in perfect har mony with our teachings, and we are now glod now that he has fully dismissed Thurn with his ever varying dectrine, and will work barmoniously with the Brethren. J. R. W.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XX

otion into the name of each person of the roduce your cause, suith the Lord; bring f strong reasons, saith the king of Jucch."

TOME ask what the respective names of the Father, Son, and Holy Spirit, into which baptize are? We answer, "Father," "Son," nd Holy "Spirit." "Name" is idiomatic and sim ply represents the person or thing to which i applies. The names "Father," "Son" and "Holy Spirit" represent the three ?ersons of the Goiad to which they are applied. The author of "trine immersion Weighted In the Balance and Found Wanting," asks: "Does trine immersion teach that the Father's name is Father, and that Jesus name is Son, and that the Holy Spirit's name as Holy Spirit? It does so teach but the Scriptures mith not so, (what book? hapter? verse?) Trine immersionists should plainer state the Father, Son, and Holy Spirit's names, since they profess to enter them in aptism; in the absence of such statement, there is no name present to be entered. If the name are not pronounced the candidate ensuring to enter them is left in profound ignorance of the names. For instance we will suppose the Father's name to be Jelovah, the Son's Jesus, and the Holy Spirit's Comforter. Then Jehovs Jesus and Comforter, are the names to be pro-nounced by the administrator." * * "Remember Father, is not the name of the Father.

* * Remember Holy Spirit is not the Holy Spirit's name." * * "If in our vain search for these names we should discover appellations applied to the Father and Spirit, we must not bastily conclude that we have found their sames, not take it for granted because we have found an appellation which describes their at ribntes or perfections, but presecute the in uiry until we find Scriptural authority for sname for each of the three" " " To pro ess to baptize in the name of the three, in it norance of those names, and virtually haptize in no name, is to thrice falsify" pp. 31, 32.

Men sometimes dig pite and fall into them When Bantists, whom this author represents, im nerse candidates, they use the same form of words

we do, and profess to "baptize into the name of the Father, and of the Son, and of the Holv 'spirit. But if Father, Son, and Holy Spirit are not the respective names to be entered, in baptism. (all the other names by which God bas revealed himself are likewise descriptive sither f his attributes, perfections, or relations) and

the administrator fails to mention the name, or names of the three to be outered; according to this author's position, "no name is present to be outered," the caudidate is uninisted be cause of ignorance, and the administrator is guilty of falsebood. Terrubis charge! It crimmates, if true, not only himself and his entire fraternity, but the christian world for eighteen centuries. That Father, Son, and Holy are names, no person of ordinary intelligence will think of denying. But if "Father, is not the name of the Father," and "Holy Spirit is not the Holy Spirit's name," whose names are they? When we find an "appellation," i. e., s name applied to Father, Son, or Holy Spirit, in the Scriptures, if we can't believe such "appellations") to be the names of those to whom they apply, how can we believe that

Whole are apply to "Paul" is Paul's Paul's Paul's name? or "Paul" is Paul's name? What in the Scriptures shall we believe? What jinspired statement dure we attempt to wrest from the flat contradictions of span limidelity? On what principle of communication between max and man dare we louger rely? Surely this important, recent discovery, this new-fangled learning based upon absorbities and self-e tradictions should have confronted ithe litereture of at least eighteen centuries past, and reccued christianity from such fatal ignorance and falsebood. It should have stepped forth from ite simple noventity and arrested the language of the Messiah on the Gallilean mountain and taught Jehovah "Jesus Scriptural] authority for a name " " for each of the Kineffahle three," when he enshrined the relation mode of the divine existence into his own, world-wide and world-lasting "vangelical constitution by the three endeating names, "Father," "Son" and "Hoty Spirit."

T is objected that God's name is one. Zeok 14: 9. The prophet evidently alluding to e triumphant state of the redcomed mentions this, in contrast with the present state of the world, which has many lords; and leven where Christ in known, he is called by different names Hence he says, "In that day there shall be one Lord (Christ) and his name one." There are however, certain, single, generic names that epresent the one Divinity; as "I Am" "Lord," "Jehovah" "God" &: Hud the Savior commanded haptism to be performed in "the name generic appellation belonging to the one winity, the difficulty in the way of this objection by single immersionists would have been measurably obviated, since the Father] is heth "Lord" and "God." Ps. 2:7, 110: 1; the Son is both "Lord" and "God." Ps. 9: 6. John I: 1,Ps. 45: 6; Lam. 5: 19; Heb. 1: 8; Ps. 110: 1, and the Holy Spirit is both "Lord" and "God" Gen 1: 2. Acts 5: 3, 4; 2 Cor. 3: 17, but such is not the case. Instead of finding one generic term for all, we find the three distinct "Father," "Son," and "Holy Spirit," into each of which believers are to be haptized.

MARRINO, Sept. 4, 1880, by Alex. W. Reese Sister Lizzie D (eldest daughter of the officiating Munister) to Wm Mohler, all of Johnson Co. Mo

AT present the Mt. Morris College has over on hundred and fifty students, with prospects for many more Ruo Silas Hoover, of Somerest, Pa., reached

f, eark last Sunday morning, and preached in our meetinghouse at ten o'clock. Sunday evening he commenced meeting in Dutchtown and will continue during the week

HEREAPTER Bro. S. J. Pock's address will be Falls City, Neh, instead of Lapark. He requests ne papers to note the change.

Dn S. M.Eby is still very low with the typhoid ver; his condition is yet uncertain. Only a -w weeks ago he followed a daughter to the -aye, and now while he himself is prostrated, beloved wife is carried to her resting place he hand of a fliction rests heavily upon this

HOME AND FAMILY.

wes unto your own bustands. Children, obe-parents. Fathers, provide notyour children u-rath but bring them up in the nurture and as-matten of the Lord. Servants, be obedient u-em that are your meters.—PAUL.

ONE STEP MORE.

What though before me it is dark, Too dark for me to see, I ask but light for one step more, 'Tis quite enough for me.

Each little bomble step I take The gloom clears from the next but though 'tis very dark beyond, I never am perplexed.

Ami if sometimes the mist bangs close, So close I fear to stray,) Patient I wait a little while, And then it clears away.

rould not see my future path,

For mercy velis it so; My present steps might hurder be, Dld I the future know.

And so I do not wish to see, My journey in its length; Assured that through my Father's c Each step will being its strength,

Thus step by step I cowmid go. Not looking far before; Treating that I shall always in Light for "one step more."

FIFTEEN YEARS AGO

REMEMBER so well the wedding; a fair girlish bride with winsome manners, well member of the church; the bushand somewhat older, dignified and manly in bearing, a college graduate, but with no Christian principle.-Some doubted the wisdom of marrying a mar not rooted and grounded in the faith, but they mid, he is fond of her, and who knows but she may win him to a different life? They were glad when the young man came with her to the church Sunday after Sunday, and they put aside their prejudice about being unequally

By-and-by the seat at the church was vacant. Were the young people ill? When virited, it was found that Mr. Harvey trought he should like a church broader in dectrine than ours, like a church broader in doctrine than ours, and thither both hed gone. Children came to the home. They were taught to pray and go to Sunday-rebool, but finally, as Sunday was the ouly day the father had to visit with his family and take a drive, it was deemed prodent to take the children out of school. It was confining nough to be in the day school for a week, and they need the bracing air.

After a time Mr. Harvey said the family at-tended services so little that it hardly seemed tended services so little that it marray seemed worth while to pay for a rent in a fashionable church, so the paw was given up. Yory faw in their circle were Christians, so their social pow-er was not greatly lessened.

Fifteen years have come and gone. the home a short time ege, a heastiful bome, that wealth and travel, and taste have made very attractive, but the Christianity seems to have departed. Not one of the family ever goo have departed. Not one of the name; were goes to church. Some of the children are openly infidels. A blessing, or prayer, or hymn is nev-er hoard. The flines here gathered in the face that once was girlish and sunny fifteen short years ago; gathered somehow in such a way that the savet, indescribable look that the gopel of Christ gives, bas faded out. There are faces that never become old, eyes that never grow dim, bearts that never get weary, becan they have drunk at the spring of sternal life.

Whose fault was it that this home was not a Christian home? Should the wife have gone contrary to the will of her busband and brought discord into the family? Did Mr. Harvey love discord into the hamily? Did air. Harrey love his wife better[for?yielding to him in mutters of conscience? Assuredly not. Men believe in and admire Christian womanbood. I shall never forget what a prominent lawyer read to me of a lady whom he loved in youth. "' would have married her gladly, but I wanted: Christian woman for a wife," and he was not a Christian man bimself.

Love gives dominion, and wise is she who holds and uses it prayerfully. If woman he weaker than man hysically, she holds a power the greatness of which she but usually half comprehends. Therefore compensations in life that equalize great differences

Again I remember another young couple married about the same time. The bride was a matried about the same sunk. The brake was a gradual and a Western college, as gradual and a Western college, as gradual and and applier of Zoon. Young man and young re-fined as the one above mentioned. She widdle the man of her choice, agreeable, interesting, fine-looking, but/unchritisin. She hoped, hoped of in this life.

as thousands more have hoped, to see his change his course in life. The years wentby, but no change came. She was always in her

place in church, always in the prayer meeting Sometimes she came miles in the darknes-slone. She always knelt by the hedside and prayed in his presence, and he could not hely knowing that she prayed for him. She would snowing that she prayed for him. She would never consent to have wine upon her table, though her bushand used it alsowhere. There were no cards, though he played at other places. Somehow he respected consistent li and made no opposition to her wishes.

. Five or six years ago, in one of those mysterious ways in which the Spirit works, th heart of the profune, irreligious husband wa-tombed, broken in contrition and saved. The: the beroic wife was the strong tower on which, next to God, he leuned. Her life had corre sponded with her prayers, and her counsel was

I have known them intimately for years more earnest, active Christian, one who speak railroad trains, from the platform, anywhere to redeem the years he has lost. I think I have

The wife stood by her principles and saw be husband saved. It is a mistake to suppose that s gentle woman can have no strength, or a strong woman no gantleness. The world needs both combined in its best and truest woman-bood. The doing of one's duty is no sex him-

DECISION OF CHARACTER

VOU need it, young man and young woman Remember this, and as you start out in life, prepare to engage in it, for the time will come when you must decide for yourself. The first thing you want to do is to fix upon some definite object in life and then head all your energies to meet it. The reason why so many ons so through life with a mor existence is due to the fact that they have no object in view, and make no effort to leave the world better for them baving lived in it. A man does not need to be possessed of great wealth or high station in life to accomplish nuch good. Many of the bright luminaries in the grand constellation of reformers were men of humble stations in life, possessed with the requisite degree of enthusiasm and decision of aracter to revolutionize the world in its sea timents and ideas. Don't wait, then, until you become rich and honorable, but go to work There is more hope of future good and useful There is more bope of luture good and uteful-mess in young people, who start out in the world, in home-spun garments and housest hearts with a good share of the religion of Je-sue in them, than there is of those who start in

full of gold and a vain heart. There is something to be admired in the onng woman, who has the moral courage to young woman, who has the moral courage to throw aside the curling and crimping irons and fashion megazines, because she realizes that good looks are not so much in demand as good hebavior and simplicity of manners. Have the decision of character to say, no, when anything is thrown in your way to divert you from the is thrown in your way to direct you from the path of dury, and stand about from the snares and satonic delusionsthat are wrapped up in the latest styles imported from London or Paris, introduced by characters, such as would cause a pious father or mother's check to crimion with shame at the thought that their sons and daughters were the sommon associates of those who would barter soul and body for the gratification of their sensual desire

The church stands in need of men and wo men, who can hear the contempt and ridicale of the infidelity and skepticism of our modern wisescres, who look upon the outward adorning as being of but little consequence if the beart is all right, forgetting that humility and modesty are the true exponents of the divine and higher life that, reigns within. If these principles were heralded forth from every pulpit in resound with the echoing bread of millions of men and women made doubly free; freed from the bondage of sin by the blood of Jesna, and freed from the soul-destroying worship that is offered at the shrine of vanity-fair, in the name of the goddess of fashion, because of which the rophet Issiah, in the third chapter of the book of his prophecies, declares that smite with a scan the crown of the head of the

PATHER AND SONS

IF you wish to train up your child in the way be should go, just skirmish aban on that I've yourself," said wise Josh Billingand if be was not addressing fathers, or thinking of boys, be ought to have been. The write was present once at a social religious mesting when a very large man with a very large non-sud no doubt a very large heart, also, arose an used his space of time to tell what a good mot! er he had, and how her influence had guide him, and finished with an exhartation to a

rs to make good men of their boys The divines followed in a similar strain, an d with the same exhortation, and all th brethren settled themselves more comfortabl uto their sents, and all the sisters bowed then bends with merk faces, as if sweetly taking u the beary burden thus flatteringly their fruil shoulders. No, not at all; for on sat bolt upright, too indignant for speech, t

see those great broad shouldered men thu orr called them to bear. must some mothers, blessed with might

fuith and powerful will, have borge their son-triumphantly over the quick-sands of youthful temptations, and planted their feet firmly on the pleasant upland of righteous mankood, it be demanded of every frail woman to whom God has given a son, that she do the same? No with equal justice it might be demanded of every woman that she write books like Mrevery woman that an write books like filts. Stowe, entertain large undiences like Miss Wil-lard and Auna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer. What weight has a mother's word when

What weight has a mother's word when weighed against a father's example? The moth-ers says, "My son, do not smoke; it is had for your braith, had for the purse, bad for the mor-als, and the pleasure it affords is trifling com-

paredito the evil it works," "What does mother know-about smoking?

reasons the boy; "she never smokes; father smokes, and I am going to, too." "Don't spend your evenings about the bar-com and village store," pleads the troubled tother; "the conversation there is not such as I wish you to listen to '

"What does mother know about bar-ro talk?" questions the boy; "she is at home rock-ing the baby, or darning stockings; father is there, and I'm going."

One out-spoken, ten vearlike[my mother well enough; but I think fath-er is a great deal smarter;" and be expressed the feeling of the average boy when he enters Now, which parent is likely to have the most influence in forming the character of "I'll take what father takes," said the how at

the botel dinner-table; and boys are taking what their fathers take all the world over.

AN EARNEST MOTHER

A N account of a remarkable Christian w As account of a remarkable Univation we-nam appears in the Boston Transcript. Mrs. Drusilla Laha was born in Wellflest. Mass. Sept. 13, 1887, and teighteen years of age was manried, bur husband being then in command of a versel. After baving been ma-ried at years, she being but twenty-four years of age, and having two children, a boy of four and one of two, her hunband was brought bome to her an invalid for life, baving been taken from the side of his wrecked vessel after four clays' exposure to the wind and the wash of the waters. Then it was that he became disboartwaters. ened and saw nothing but destitution staring bim and his family in the face. But to be things looked different. She started a store, small at first, of course, but for fifty-mine years she made mouthly visits to Boston in small sail-boats, replenishing her stock, etc and she says many and many a time she taken over \$100 a day over her counter. and meny a time sho ok care of ber invalid bush fifty years she to who was never able even to dress himself. educated her two boys and started them in bus iness. She also adopted, clothed, fed, educated and placed in good positious in the w

It is seldom wise to enter into a discussion with a skeptical man on the doctrines of relig ion. The best thing is to bare such a life back of your words that you can say "Come and see for yourself whether religion is not a blassed thing to baye."

ty orphan boys and girls, hesides visiting and taking care of the sick at all hours day and night. She will be ninty-three years old in

A manifthat is at peace with God will be of-ten found in God's company.

OUR BUDGET.

Rhode Island has a fund of about \$3,000 for the relief of indigent ministers and their fam

THE crown of Victoria, Queen of England weighs 19 ounces; that of Georga the 3rd weighed seven pounds.

Or thirty-five vessels nipped in the ice of the Arctic ocean very recently, not a vestige of one of them has been discovered. -In most quarrels there is a fault on both

sides. A quarrel may be compared to a spark which cannot be produced without a thut as well so steel. -The success or failure to be a good and

true man depends largely upon one's chedience or disobrdience to the convictions of duty which every man at times feels.

-In obedience to a requirement of the Sen-ate of the United States, the Secretary of the Treasury has reported the entire expense of the late war, as shown by the records in his office

The statement of expenses growing out of the war from July 1, 1861, to June 30, 1879, inclusive, amounts in gross expenditures to \$6,706,702,508; ordinary expenditures, \$609,549. 123.63; specific excenditures of the war \$6 187

-Mind what you run after. Never he con-tent with a bubble that will burst, nor with a fire-work that will end in smoke and darkness. Get something that is worth keeping and that you can keep

-It is man's relations to his God that must adjust and determine his relations to his fellowcreatures. The symmetrical points in the cir-cumference arises from their common relation to a common center. Set a man right with and he will certainly be set right with his neighbors.

The shortest and surest way to live with

onor in the world is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and ex-

This, it is to be remembered, is exclusive of tate, county, and municipal expenses-proj ably half as much more—a burden of debts that will not be removed for many decades to come Of course there is here no account of the per-sonal sufferings, loss of life, loss of time, etc.

-If people who go east and west, and spend their time and money in search of bealth, would stop at bome and take as good care of them selves, walk, ride, drive and rest and hunt and sits and camp out, and forget the world gener-ally, they would be much more likely to recu-perate than in Colorado or even on the Atlan-

-An ice-water fountain for the use of it e publiches been placed in one of the re the New York post-office building. The tank bears the inscription, "Free ice-water, by the Business Men's Society for the encouragement of Moderation."An attendant is placed in charge of the fountain, and glass tumblers provided for the free use of the pu

—One who would lead others to beaven must come from heaven. It is a crime to attempt to conduct the devotions of the church without first securing a devont frame of mind in the only way in which it can be secured-by e munion with God.

The greatest man is he who choses the right with invincible resolution, who resists the sorest lengthations from within and with-out, who bears the heaviest harden cheerfully, who is calcused in storms, whose reliance on trula, on wirter, and on God, is the most unfal-

- Colonel Ingersoll is reported as saving that he had defied God all bis lifetime, and that G had never yet done but any barm. This vill fer of God and religion forgets that divine jus-tice is in no burry to execute its decrees. I This vilican afterd to wait for its appointed time,

-Thirty years ago, says Dr. McIntosh, when Bro. Buckner went to the Creek Nation, it was a penal offence to preach the gospel, and pun isbable with thirty lastes on the bare back. converted Indian who had violated this law seriously punished that he died, a martyr to his devotion to the truth. To-day there are thirty-two Baptist churches in the Creek Nation, with a Baptist association which is trying to do missionary work.

-Kearney has felt the effects of training experadoss. On Sunday, 4th, the moh turned upon bim at the sand lots, and he was taken from the ground under the protection of about forty policemen, who only saved bim from vio-lence by the most strennous effects.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for asking and a wring questions, drawn from the Boble. In a wring questions, drawn from the Boble. In a wring the Boble Traith, all questions should be feel, and clothed in simple language. We should be supply questions to our contributors to name but this does not exclude any others writing up the same topic.

Is there a buptism of the Holy Ghost? What is the testimony of Jesus Christ, a has that testimony as defined in Rev. 10.10. Will you please explain how? "And then (the scripent) shall braise his (the Messiah's) heel." Gen. 3:16. C. A. ALLEN. 16.
Will some one pieuse gire light on Matt. 5:23D. W. . Row

Will some brother please give an explanation of Matt. 24: 15, which reads as follows: "Wifen; betterfore-shall see the abomination of desolution-poken of by Dazziel, the prophet, stand in the bollow. Wiseo readeful et him understand?" If such taken place in the time that is past, or is it yet in the time to come? S. W. Yor. Will you pieass explain how long Noah was

g the ark—at what age he was when b accel building. Also where it can be foun-A. E. Kinosley. "Let no man seek his own, but every man seel 10. 24. Bro. Stein plea WM. T. SMITH. Some one phrase explain Prov. 9: 1. "Wisdom and builded her house, she bath hown out her "FRANKLIN ROYER." FRANKLIN ROYER. Will Bro. J. D. Haughtelin please explain hove

Will Brt. J. Privinghest precise a spatial feet the widow could excape washing the salul's feet until the age of sixty years, (4 Tim. 5: 10) if every time we commune each member should wash and each waye feet?

H. B. LEBRAN.

"PURGE HIS FLOOR

Will some heather or enter states give a defini on Matt. 5:12,especially on the word "floor Many Prestly MARY PEFFLY.

[MB word "floor" is much bette readered by
either translaters than in our common
English version. Is is readered "triesling
floor." The word "fan" they reader "winnowings-shorel." The characters to whom it is
referred, is Jeans Christ. He is represented
according to an ancient custom, as a man
threshing his wheat; and after bowing threshed it separating the chaff from the wheat. Afte the wheat was threshed, the wheat and chaff maxed together, lay on the 'fiver'—the thresh-Then be that "well purge his floor waits until a wandy day, who, be will take nit whent and chalf in the air against the winds and the wind will separate it. The chalf being light sists the winds, falls down and remains on the garner, but the chaff is burned up.

This is figurative language and has a two fold application—an individual and a general and in other words, a temporal and eternal. It indicates judgment. The Lord will judge his ople;—he will judge the world.

The individual application is tolerach child of

God, or follower of Christ. He is not his own, is bought with a great price-is?" his floor." It is not the floor that he will purge, but the con-t ats on it—the mixed wheat and chaff. Hence is the thoughts, words and deeds of man that He will cleause and parify be will porce. them by passing them through the cruc fiery trials, tributations and afflictions, and so purge the dross from the gold, the chaff from the wheat. See Mal 3:23.

the wheat. See Mai 3:23.
The general application is to the great day of judgment. John bay direct reference to the Javas as the people of God. They were "his own," and unto them. Christ came to execute judgment on them. The winnowing shovel are his judgments, and his "floor," There were the Jews collectively—bypocrites and true worshippers—which he was to separate and the wheat, the true worshippers, his kingdom, and cousign the chaff, the hypocrites, toleternal fire.

DANIEL BRIGHT.

BLOOD AND LIFE

To a Faithful Worker for Jesus

YEITHER forgotten nor neglected. I am constantly straining myself beyond my scrength, or rather drawing upon and dimiu-ishing my reserve power, so that I cannot wait on my friends as I would, nor on myself. During the spring and summer my suffer have been unusually persistent, and wasting, and soul limiting.

oon bad my net so full of great, wide-spanning. interrelated truths, that I was unable to drag it ashors, and had no fellow fisherman to assist it asbors, and bad no fellow lisherman to assist me. I see plainly that my time to do justice to so angust, all-comprehending a theme, is not yet come. Angels are steggered by it.— They desire to look into it, but cannot trece its shyrinths, or touch its bottom

The whole Bible, and the entire scheme of Redemption, may be epitomized thus: the blood of Jesus. There is nothing we can think of which is not in some way and at some point cted with it. The first promise relates to Godlin the flesh, which is the same as saving Au n blood vitalized with the life of God ast promise is, surely I come quickly: AMEN. Who? The Godman, the avenger, sanctifier, and immortalizer of blood. Getween the first and last promise, we have a continuous stream of blood, coming from God, speaking of and for ed, and leading up to Ged. When Jesussays repent, it is a human voice, sustained by human blood, with the life and authority of Deity in both voice and blood. The body is the reser-voir of the blood, and the chicle of its expresvoir of the blood, and the relacte of its expres-sion; and the expression is the power of God anto subtation. Had the blood of Jeans not come out in the form of scords and acts, and at last literally on the Cross, his incurnation used theratey on the Cross, his incorramon would have been a farce. All that is done by the body objectively is done by the blood, for "the blood is the lite," and external works are its expression. So then the blood reaches us figuratively and practically long before we are identified organically with the hody. It is the od, under the administration of the Spirit that preceres us for the hody. The world must se reached and converted by blood, brought in

MEMBERS IN ISOLATION

C. H. BALSBAUGE.

The Spirit works only with such mate

from all church privileges,—from church guid-auco, consolation and protection. Many plaees in new countries, and especially in the West, are members living that have not the privilege of hearing the Gospel preached per haps for years. Truly they are scattered a the wilderness without a fold and without a shapherd. No wonder if the zeal sometimes begins to grow cold, and they imbibe a little of the fushion and the worldiness around them But in many instances this is not the case, and they stand firm and unmoved. Some have a long and so vainly called to their brethren is the East for the Brend of Life, that they been to be a little discouraged, and think their wants are not regarded. They cannot understand that when Christ said, "Ford my lambs," he only meant those who were safe in the fold, and that those whom necessity had scattered over the wilderness might go unfed. They cannot know all the little difficulties which may prevent the brethren in the East from ministering to their wants, and yet the ques-tion will arise, "Is the East doing her duty?" The Church, es a body, bas been so bonutifully blessed with the riches of this world, the factities for traveling are so convenient, and the West offers such a promising field for the Gospel, that it does seem that greater efforts d be made. Few brethren could li

n the West where they would have no preach ng, and not become convinced that missionary work is necessary; such us would not shrink from the rude buts of the pioneer, preaching the Gospel where it is almost unknown. ionaries should be living examples in every particular of what they preach. But since such missionary work can only come in by degrees, let me say to the breturen and section, be not discouraged, nor become weary in well doing. Christ in his humiliation loved the milderness, and be is with you there. Your propers will be as much beard, and answered it eavenward amid the solitude of Nature, as if attered to the most magnificent temple the valley of humility the enemy can have as little power over you there as if you were min gling with a host of God's worshippers. ou hold out faithful your reward will be as are, and your bappiness the greater for all you

On a clear night go gaze upon the stars and

groups are more pale and dim. So should we be. The more alone we are amid the durkness of the world, the brighter we should les out light shine; the more careful we should be to show the worldly by our welk and conversation that we are Christians in fact as well as it name. Since we have no church to watch over us and protect us from evit, are not sub ject to the watchfulness of man, but of God we should be far more careful that we follow faithfully in the footsteps of our Savior, and not trespass God's holy law, but live soberly and righteously.

and righteouty.

Hops on, pray on, since life is at best but n

"rails of teurs," a state in which to prepare
conselves for a happy immortality; if matterlittle where our few days on earth be speak if
we be but prepared for the great and solemn
change which awaits or. Though we
never meet with our brethers on earth in a
chorect open on the second of the control of the concontrol of the control of the control of the concontrol of the control of the control of the concontrol of the control of the control of the concontrol of the control of the control of the concontrol of the control of the control of the concontrol of the control of the co be present at the great meeting in the evening of this world, and en er into the marriage sup Danbury , Neb.

FROM FREDONIA, KANSAS,

WE are made to rejoice when we read the good news in the B. AT W., of the in teresting meetings and conversions. It causes e fresh courage and for the Muster here to the Fall River church I feel it my duty to speak in behalf of the scattered members that are continually calling for preaching, and n.t only members, but those for prezioning, soin in. Only themsers, not close that are standing ontside the church of the living God, which I am not able to fill as my beath will not permit. When traveling some distance I am too much worn out to talk to the congregation. I will give you an outline of a call that we tried to fill as best we could, by blood, nourished and eternalized by blood. Christ ass made ready in advance by His life and death. The blood of the Lamb. This will be the keynote and gamut of the Everlasting from Chetanqua Co. near Sedan. Brother Geo. Shoup wanted his wife's funeral sermon preached but we could not go at the time, so I got Bro. Burghly from Waterloo, Iowa, to so Bro. Burghly from Waterloo, Iowa, to go there. He also baptized one, then his daughter EXPERIENCE has taught me to deeply requested baptism but I could not so on no ent o sickness. She took sick the same day If sympathics with the brethren and sisters whose circumstances or necessity has removed she made the request, and died in two weeks Then we were called again to preach her funerel discourse, when wife and I took the treight train loaded with ties to the station of Neodesha. Next morning, in company with several others we started in a two-borse wagon, a tance of forty males. When we arrived at Bro Shoop's we met a bereaved family. Had meet ing in their school-house, and had a good con gregation. Bro. Mahorney preached upon the

subject of conversion. Next morning was the Sabbath, and the day set for the preaching of the funeral discourse of sister Julin Shoup. Do not know whether we are justifiable in calling her sister or not but the fault was not here Stopped on the way home and had meeting in a school-house. At the close we haptized an applicant, at the bour of ten at night. Bro. Glockle now rejoiced that be made the con-fession, and like the Enguch of of went old his way rejoicing. He was a member of the Lutheran faith. The next morning we started me. I am now teeling worse on my lungs,

but am glad that it is as well with us as it i Brethren, send more laborers into the field to gather in the scattered sheaves. Who is to be blumed for the neglect of such calls? There ces where there are four to ten behind the table, and these should scatter out among those who are starving for the Bread of Life. JOHN F. HESS

THE SLEEPING PREACHER. ROTHER Noah Troyer, with whom our readers have already been made acquainted as the "Sleeping Frencher," is at present on a visit to his friends in Indiana, from which place he intends to go to Ohio and also to Pennsylvania. He is accompanied by the hrethrer Stephen Yoder and Eli Stulamun as his attend ants. He stopped at Eikhart on Wednesday, August 25th., and in the evening spoke in the Mennonite Meeting-house at that place to a large audience, who listened with attention to the strange phenomenon presenting itself in the condition of Bro. Troyer while presching in an unconscious state. This was the first time we had the privilege of h-aring him, and time we had the privilege of hearing him, end from actual knowledge can testify to the facis as they are given in the accounts published concerning him, both in the papers and pum-phlets. He spoke with wonderful carnestness, on both the English and German languages, for about two hours, after which he kno lead orated, and then fell backwards into the armof bis attendants, who laid bim on his conch. and the difference of the second of the seco

gregetion had dispersed he was carried on his of to Brother Browneman's where he slept ill four o'clock, when he arose and read awhile till the other members of the family arose. On where his father lives. When at bome he works and attends to his duties on the farm as ther farmers. His attacks come over him bout five or six o'clock, every evening, though he does not speak every evening. During the last year he spoke 133 mights in succession. not missing a single night, and yet his health is good, feels well, and ente with a good relish. This is indeed a most remarkable of nonite Herald of Truth.

A SERMON WITHOUT A WORD.

MIDNIGHT revel, full of hollow vanity and dissipation, was going on one Satur-lay night in the city of Eimburgh. The people of the house in which the revel was being held, were a family of some note, which he longed to the St. George's congregation. Ite minister, Dr. Andrew Thompson, bad been out late that night to visit a sick member of his flock. On his return home, his eyes chanced to light on this house, whose windows were brill-iant with the glare of festivity. The minister prosed as he was the shadows of the danroom; be could hear the sounds of the ma-sic and the voices of revelry. Taking his ressintion, i.e stepped up to the door-way and rang the bell. Without speaking a word to rong the hell. to servant who opened the door, he went up stairs, entered the room, and stood up in the uidst of the dancers.

Had a spirit from the other world appeared. the party could not have been thrown into s state of greater embarrassment and confusion The music ceased, the duncere stood still; a si-lence as awful as death followed, while the hold intruder surveyed the company with a sterm glance. Not a word did he utter: not one tongue was moved to ask. "What doest thou?" As the penetrating glance of reproof fell in turn on each one of the confounded revelers, every countenance fell, and the bravest qualled. The piercing eye and solemn presence having accomplished the work of admonition, the minister retired amid the same unbroken ei-It was a hold stroke, but God blessed was the beginning of a work of the revival of genuine Christianity and reformation in many a family in the Scottish metropolis.-

THE STEIN AND RAY DEBATE

BEN Brother Stein and Ray held their oral debate at Newtrais, in view of the calification of the debaters, we anticipated a horough work, bence some good results; but when their written debate opened up our ex-pectations were much greater, as there is such a decided advantage in written matter over oral. but as the discussion progressed we found it difficult to follow them in their references to each other's arguments in preceding speaches as papers got scattered. I believe it is gaperally thought that we never have had the d ent themes of our faith and practice so thor-oughly analyzed and defended on the on hand, and so cunningly and craftily opposed on the other. It is also evident that in its resent seattered form it can be of little or no uture use to the Church, and hence I favor ite future use to the Church, and hence I ravor its publication in book form. In that way Bro Stein's untiring lasors in defending the trath would be of lasting benefit to the Church. A few authorities in each congregation would dispose of a probable edition. We propose to

I. J. ROSENDERGER

see what we can do.

Do the duty that lies nearest thee, other will follow in their place

God hears no more than the heart speaks, ud if the beart he dumb. God will certainly be

The success or failure to be a good and true uan depends largely upon one's obedience or isobedience to the convictions of duty which are man at times feels

The influence of a faifbful Christian life other reproved of attracts every sonl touched

Do little things as if they were great, because the majesty of J. sus Christ, who dwells in see, and do great things as though they wer tittle and easy, because of his omnipotence

FROM THE CHURCHES.

Amp they that be wise shall shine as brightness of the firmament; and they that to many to rightenumens, as the stars forever: are: -Dan. 13: A.

PENNSYLVANIA.

To-day our meeting was at the Replogle meeting-house, near Woodberry. There was a large congregation present. Eld. Jacob Miller and Bro. John Snyder did the preaching. After the sermon one made application for bap tiem and was interrogated in the presence o the entire congregation, after which to the water and baptized according to the command of Christ. Thus you see the good work is still going on. We have much reason to be thankful to the Giver of all good for the many bleening we receive from him. Tem porally we are blessed above that we deserve and if we are not blessed spiritually it is on own fault. I am afraid sometimes we do not work enough for Jesus and for the good of our work enough for Jesus and for the good of our souls, and threeby fail and come short of our spiritual blessings. Dear hrebbreu and sisters, let us try to pray a little more. Eve closer to the commands of our heavenly Father, become a little more humble in the sight of God, and we will not regret it. According to the Scriptures that time is not far off when we will all bave to appear hefore the Judge to render an rour deeds done in the body. May every soul he prepared to usest God in peace is my prayer. The B. AT W. makes its visite regularly every week to our home and its contents are read with much pleasure. D. S. REPLOGLE.

Elk Lick.

We had the pleasure of a visit from Bro

We but the pleasure of a visit from Bro. Eshelman and wife, who came to us on Tuesdar the 23rd and remained till the 23th,—presched two sermons, visited some among the Brethren and also succeeded in getting funds for the Tract Society. We were sorry that they could not remain longer and preach more for us. We onthy for a brother who is traveling for health, or would have insisted for Ana, 31st.

INDIANA

Our harvest meeting is past and we bad a good meeting. Surely it was love that prompted so many of our brethren and sisters of Ohio to be with us. Twelve ministers present. Bro. beary Garber was chosen to the ministry, brothren S. Martin, C. Plocher and E. Neber to the office of descon. The justallation was very solemn. May God bless them and give them grace to fulfill their every duty. I more added to the fold by haptism, and others counting the cost. May the blessings of God rest upon our brethren everywh-EBNA WATSON.

TOW 4

On the 22nd of August we beld a Love feast in Adair county, the first ever beld there. It is a new esttlement, and there being no suitable buildings in the neighborhood, we held it able buildings in the neighborhood, we held it in the door yard of a residence under the blue canopy of heaven. O how pleasant! We had pleasant weather and a good meeting. It com-menced to rain the next morning and has con-tinued every day since. The rain was much needed as we had out two previous rains since June '79. I hope our gratitude to God will be as sincere as our desire was for this blessing. My brother, A. H. Haughtelin, a member, is in Colorado for his health ever since A. M. was at Longmont with the Flory brethren for six or seven weeks,—is now at Monument. He is improving fast. He has been suffering with Asthma for uear a year. It affords us so much pleasure to bear of his improvement and hope of recovery. He writes, "I feel that I can never be thankful enough." He had spent much in be thankful enough," He had spont much in different remedies with but little benefit, before he tried the Rocky Mountain air.) may be very grateful for our good health ere it is to J. D. HAUGBTBLIN-

RAILROAD MATTERS.

RAILROAD companies are making sew A rangements for free rates, and for a few weeks we can not advise how to ship, but will as soon as possible and hope our brethren at us such things as we are in want of. Sand no of the crime for which she suffered death, and callbugs, as it does not bear shipping; other expressed himself feelingly. "The Personality

regetables and fruit are very acceptable, and co se piled in cars loose and will keep better. Ou-ons are especially desired. Second band cloth-ng, and bedding is also much needed. May od remember you all is our prayer.

Rell. Kousas Mf Lichty.

Rell. Kannas TO THE BRETHREN IN SOUTH. ERN ILLINOIS.

THE District Meeting of Southern Illinol-will be held this year with the brethres in the Big Creek congregation, Richland Co Illinois, three miles east of Parkersburg, com Hinnor, three mules east of Parkersoning, com-mencing the 12th day of October. There will also be a communion meeting at the some piec-on the 10th and 11th of October. We hope the churches over the entire district will respond to the meeting promptly. Every con gregation can send two delegates. A genera invitation to the Brotherhood is given. The Peoria, Decatur and Evansville railroad ran through the entire district without changing cars, and will sell excursion tickets to Parkers urg on the 8th, 9th and 11th of October, good to return on or before the 16th at Peoria, De catur, Mattoon, Greenup and Olney. Breth-ren coming to the above stations should ask for excursion tickets to Parkersburg and return. By order of the church, S. M. FORNEY.

HOLD TO YOUR CLAIMS,

S the advice and encouragement which to us from most of our true friends in the tion, others say hold the fort in Western Kan-sas, God is able to see you through. These friends have invariably come to our assistance with their prayers and their worldly goods, and thereby have sided us in our efforts, so that all who were willing to stay here could do so, and just now we very sensibly see God's power to newbet his children in the effort of planting he good seed in the hearts of frontier settlers The green fields of corn, which we now have on our fine practice are an evidence that we will have at least plenty of fodder on which to winter our stock, and the green fields of rye and wheat already give us a prospect of raising our bread by next sesson. Much will yet he need-ed to prevent actual suffering through the ap proaching winter, though our prospects now are far more encouraging than at any time in lust year. Vegetables, we will raise mone, as the good rains came too late and this is a kind of food that might prevent doctor bills. proy you, dear brethren, continue to send us money, food, clothing and hed clothes, a trust in the living God for a rich reward. think you will all, in the near future, bear that your liberality is the means of drawing souls to Christ. Many of our neighbors have arometed a desire to make with our Brethren on seeing the love we manifest to one another in time of trouble. Fear not that you will er, wi us on dainties or laden us with This is not what we want. When any of you wish to send us any goods from west of Chicago, write to M. Lichty, Bell, Norton Co. Kansas, for shipping instructions, to get free rates, and when you send money address H. M. Blue, Treasurer, Bell, Norton Co., Kansus. Yours in hope of a better life beyond the river N. C. Workban.

LITERARY NOTICES The September number of the North A is the initial paper by M. Charcay on "The Ruins of Central America." This article is Ruins of Central America." This erticle is illustrated from photographs, which aid mate-rially in the study of the text. An expedition under the auspices of the American and French governments, of which M. Charney is in charge is now operating in Control America, and the explorations are likely to create an interes more prolound, and to be attended with mon shie archaeological results, even than from the researches of Charapollion in Egypt They promise a new chapter in American his tory that shall establish the origin of the re markable race of which nothing but splendid ruins were left when Columbus discovered the ruins were left when Cotambus discovered the near world. Following this article is one on "The Perpetuity of Chinese Institutions," from the pen of S. Wells Williams. The writer ba-bace a resident of China for many years, and is thoroughly conversant with the language. in stitutions, and social conditions which be dicusses. Gen. John W. Clampitt, the surriving member of Mrs. Surratt's counsel, writes upon "The Trial of Mrs. Surratt." The author sinand vicinity will continue to collect for cerely believes that Mrs. Surratt was innocen-

if God" is treated by the metaphysical writer W. T. Harris. R. B. Forbes gives some valu bls suggestions in reference "Steam Disasters." The Rev. Elward Everett Halfollows with a paper upon "Instacerity in the Pulpit," that will hardly fail to draw some protests from his brother clergyman. The works on the Brain and Nerves, by Dr. Georg

TRACTS

We are indebted to Austin Jackson and Co for the following and other excellent "Health Tracts." Send to them and get a list of the books and tracts: How to Cure Drankard-How to take Baths: Tobacco and its effect apon Health and Character of troops who me it; Diptheria, its Causes, Treatment and Cur-The American Costume, or Women's Righand Good H-alth; Flesh as Food; or bow ! Live without Meat; Dispepsin; or How to Hav a Sound Stounch; Student Life; or How t work the Brain without over working the Bedy Ti - Gluttony Ptagne; Sizall our Girls Live of D. ? How to Nurse the Sick; How to Ge well and how to keep well. The Four Drunh Clergymen, What they owe to themselves, the wives and to Society, Papers on Alcohol. cents each or 50 cents per dress Dansville, New York doz. post paid. Ad-

FALLEN ASLEEP.

Bismed are the dead which diels the Lord,-Ser, 14:15

BRALLIER .- In the Big Grove church, B Co., Iowa, July 12th, 1880, of cancer, sister So phia, wife of Samuel Brallier, aged 65 years, a phia, wife of Samuel Brallier, aged 68 years, 6 mountly. She guffered much for several months but was fully resigned to her fats. She left an aged hunband and two children. Funeral servi-ces conducted by the Brethren. Peren Forner,

STAMBAllGH.—Near Payragut, Iowa, Sept. 2nd, 1880, youngest son of Bro. George and sister Sue PAMBAUGH.—Nead 1 1850, youngest san of Bro. George and sister 8 Stambaugh, aged three week. B. F. Flory

ANNOUNCEMENTS.

10 A. M.
16, Wades Branch, Miami county Kan.

17, Central Illinois, in a removement from Henry. 18, Silver Creek clurch, Cowley Co., Kan

18, Nishua Valley, Fremont Co., Iowa, 18, Bethel church, Mo.

24, Mbertyville church, Jefferson Oo, Ico 22, in the Bestriec Uburch, Gage county 25, North Solomou Church, Osborne Co. Kansas, at be house of D. O Brumbungh Neb. at the house of Noah Brubaker, 25, at the house of Jeonah Burnbart, nea Cestropolle, Prunklin Co., Kausses. 25, Pashody church, Nansas. miles south-cast of Bestriee at 2 P. M.

Bear Creek church, III., at the bouse of brother John Stutsm on, MaCoupin church, IIIIcots, at the bouer f brother Samuel F. Brubaker, Grasshopper Valley, Jefferson, Kansas, Root River congregation Minn. From Creek, Ogle III.

9, Cana church, Elk, Kunsus. 9, Newton Grove church, Mich., at 5 P. M.

9, Newton Grove church, Mich., at 5 P. M 9, Neesha church, Kansas, at the home o brother O. F. Travise 9, Pails City, Nebraska. 9, Dallas Centre, Iowa, at 1 p. m. 9, at the residence of Jesse Shick, Ahllens Dickenson. Kansas.

18, Hudson, Illinois,

13, Pine Creek church, Indiana.

13. Pine Grež: church, Indiana.
14. Osrunas, Indiana.
14. Osru Creek church, Ind., at 10 a. m.
14. Osne Creek church, Ind., at 10 a. m.
14. Sine Creek, Ohle.
14. Silver Creek, Ohle. Ill.
15. Monticello church, Ind., at 4 P. M.
15. Coon River church, Jows.
16. Tearroat, Hamphire, W. Va.
16. Fairview church, Appanoos county, Ia

16, near the Southern Pacific B. R. Dixon

Pulasks, Mo. 19,Wichlita chu**rch, Butler** Kansas, at bro

John Waringer's. 23, Beaver Dam, Mineral, W. Va

The brethren of Adison, Illinois will hold their Love-feast on the 16to of October, comtheir Love-state on the 10th of October, com-mencing at 4 o'clock, p. m. The invitation is extending to all who expect to be at District Meeting of Southern III. Please remember us. The places of meeting will be about thirty miles spart. We will furnish conveyance from District Meeting to our place. T. M. Calvert. The Brethren of Rock River church, Lee Co., Illinois, will hold their Love-feast on the 16th and 17th of October, commencing at 2 p

There will be a communion in the Hown church, Howard Co., Ind., twelve miles west of Kokoma, Oct. 12th, commencing at 2 p. m.

The brethron and sisters of the Logan eburch Ohio, will bold a Love feast on the 20th of Oct. encing at 2 p. m.

The Brethreu and sisters of English River district, Kaokuk Co., Iown, expect to hold their commuton meeting the 18th and 14th of Octo ber at 10 n m

Springfield Church, Summittee to the meeting-house near Magadore, commencing at 10 a.m. on Tuesday the 12th of Octo-J. B. Massian. The Brethren of the Beaver Dam church,

Lidiana, will hold a feast on the 12th of Octo-ber commencing at 4 p. m., at their meeting-bouse two miles S. E. of Sevastopol.

The brethren in Jasper Co., have appointed their Love-feast immediately after the District Meeting, which will be the 14th of Oct. The on the 16th, five miles north Curthaga Ma Grance Raderier

We expect to five miles south of Waterloo, Iowa, on the 12th of October, commencing at 4 p. m.

E. SHOWALTER Love-feast at Wadams Grove, Stephenson ounty, Illinois, October the 19th and 20th

ENOUR ENY Shoals Creek church, Newton Co., Mo., Oct. 19th and 20th. Saginan church, Clinton Co., Michigan Oct ADAM ALBAUOR.

At the residence of the writer, eighteen miles north-west of Wellington, Sunner Co., Kansas, Oct 9th. S. HUMURDORS. Kansas, Oct 9th.

The District Meeting of norther: Missouri will be held at the userting-house in 'ise Wa-kenda congregation, Ray county, on the 14th

The District Meeting of Southern Missouri, will be held Oct. 14th, with the brethren in Jasper county, in the vicinity of Carthage.

BIBLE SCHOOL ECHOES

BIBLE School Echoes" is designed for the service of songs in the several depart. B service of songs in the several depart-ments of church service. It is designed to elevate the music of the Sunday-school above the frivilous character of many of the Sundayschool songs in vogue, and while interesting the young, to cultivate their taste in the direction of that which is higher and purer in poetry and nussic. The tone of the book is praiseful and devotional,—bas none of the military ele-ment in it. The melodies are graceful and casely learned, while the barmonies are well arranged without any straining after odd "orig-

4.00
4.00
6.5
8.5

W. U. R. R. TIME TABLE.

WEST BOUND.
Our Express
Night Express
Secondariation
Ony Express
Sight Expens 26 A M
toronmedati-n
Tichela are sold for elects trains only Passenger trains make elect measuring at Worters Union Janetice. M. M. OLIN. Agrict.
Passengers for Chicago should leave Lanurk at
12:13 P. M.: run to the Western Union Junetion;
here they need wait but five minutes for the Chi-
rago, Milwaukee and St. Paul passenger train, and

k from Chicago; go to Carroll S e Chicago, Milwaukes and St. in the evening; run North to th, change cars for Lanark, and in the morning.

Vol. V.

Lanark, Ill., Tuesday, September 21, 1880.

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THE BRETHREN AT WORK

TRACT SOCIETY.

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SEVENTH PAGE.—Bruising the Heel, A Lasting Peace. The McLean "Peacemakers," The Lock-ed up Pardon. The Power of the Bible. The Young and the old, Men of low Words. From St. Martins, Missouri. From Postoria, Oh Etourn Page-Hylton, Va. Rock Creek, Ill A Letter. A New Organization. Notice.

CURRENT TOPICS.

The Greek Minister of Education has ordered that in all the common schools in the kingdom the original Greek New Testament shall be used as a text book in the study of ancient language. As a consequence, the demand for it has become so great that the missionary depositories are not able to supply the needed books. and a publisher has undertaken its publication

stors of A. T. Stewart's will, Judg-Hilton and Mrs. A. T. Stewart, have decided to erect male and female colleges in the immediate vicinity of Stewart's Episcopal Cathedral. now nearly finished, in Garden City, L. I. The cost of the institutions will reach \$4,000,000. The colleges will be three in number, and one em is already in course of con The intention is an institution that will equal the best of the European universities.

The Mind must and will control matter. power of the Roman church to-day is the mtell gence of their leaders, and the ignorance of the masses. No wonder they so persistently oppose our public school system. No wonder the colored people were excluded from every apportunity to rire above the status of a well

A manuscript of the Gospels, written on pur ple parchment, in silver ink and adorned iatures, was recently discovered in Colabrio by O. Von Gehinard and A. Harmack. A set of the reproductions of the ministures has just been published at Leipsic, and a correction the text is promised. The MS. cantains St. Matthew and St. Mark. The discoveries would fix as early a date as the end of the fifth centory or beginning of the sixth for both the miniatures and the text, a claim which is likely to

The Friend, published at Honolulu, says that the people of Tapitenes, in the Gilbert Islands, the people of Tapitenes, in the Gilbert Island; ism is may great impoliment to foreign misunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following incisizes any profitably pender the following inciunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following inciunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following inciunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following inciunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following inciunder Rev. W. R. Rapu, have gathered togethsizes any profitably pender the following incisizes any profitably pender the following incisizes any profitably pender the following incisizes any pender the manufacture of God in human form, and
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They have also passed stringent prohibitory awe, making illegal all traffic in intoxicating liquor. The sanctity of the Sabbath is also enforced by imposing heavy fines for games or

Thomas Jefferson, the great American stat an, after many years of public service, uttered these very forcible words:

"The habit of indulging in ardeat spirits by men in office has occasioned more injury to the public than all other causes, and were I to com neuco my administration again with the ex perionce I now have the first question I would ask respecting a caudidate would be: Does he use ardent spirits?"

In his late charge to his Convention, Bishop Whittle, of the Protestant Episcopal Dioces of Virginia, uses the following strong lauguage n speaking of the evils of "round dancing," it is sometimes termed: "While Paul said to the church at Ephesus that it was a shame over to speak of those things which were done by ome in secret, I should feel ashamed even to speak as the truth would require of this thing which is done openly before all. I will only my, that I trust no man or woman will be preented for confirmation who means to continu to participate in this abomination.

Father Curci, of Rome, who was condemi as heretical by Prus IX, and restored to favor by the present Pone, makes use of some pretty plain language in the introduction to his new translation of the New Testament, He says: The New Testament is the book of all others least studied and least road among us. So much so that the bulk of the saity-even of those who believe they have been instra and profess religion—is not aware that such a hook exists in the world; and the greater part of the clergy themselves scarcely know of it than they are compelled to read in the breviery and missal.

We have been told, says the Macon Wesley re, of an overseer in slavery times who agreed to manage a large plantation for what he could raise in the fence corners." His "fence corner" crop turned out so well that the proprietor preferred to give \$1,000 the second year. Full half a dozen sermons come to mind which naturally preach themselves from the text of those wisely used "fence corners." Fonce corner No. 1. summer vacation: No. 2. wayside conversations; No. 3, the old moments; No. 4, one's family and friendly corresponence: No. 5, the house missionary work not far from en ery one's door; No. 6, the "corners" of each one's own disposition, babits, temperament, too often left neglected and running to waste, it not to weeds, which would a hundred-fold renay the careful and gracious cultivation, etc.

A teacher by name of Wasson, who plies his high vocation in Portage, N. Y., has furni a bint to the whole profession which we hope they will not be slow to take. He has put the school building, furniture and grounds in care of the pupils, ingeniously suggesting improve ments, and encouraging them to display their skill and teste until he has converted a scene of desolation, dirt and dreay into an inviting and artistic haunt of the muses. He divides the school into sections, each charged with a spec ified duty. The surplus energy and latent lly expended in worrying the Mas ter and defacing the building, are here on ployed in maintaining order and developing features of beauty. Mr Wasson has not taken out a patent on his scheme. All teachers are at liberty to use it without danger of infring-

"The men who do not think that sectorism

Before Chief Joseph of the Nez Perces fled from his rightful home, in 1876, to fight for his very life, he was asked if he wanted schools in the Wo.lowa reservation; he said, "No: When asked his reason, he replied that "it would bring churches." "Din't you want "Don't you want quiry." "No! no!" hurches?" was the next inquiry." be answered. "It will teach us to quarrel about God, as the Catholics and Protestants do We fight each other but we don't want to learn to fight about God."

This is a stinging rehuke from an Indisu chief to the sectorian divisions that have so long disgraced Christendom and impaded the progress of the gospel.

An exchange sums up our native "foreign odocts" thus: Russia leather is made in C necticut, Bordesux wine is manufactured in California, French lace is woven in New York Italian marble is dug in Kentucky, Marseil inen is produced in Massachquetts, English Cassimere is made in New Hampshire, Spanish mackerel are caught on New Jersey coast, and Havana cigars are rolled out by the millions in

A TUNDAMENTAL TRUTH

HY C W BATCHARDS

NOT in a long period has anything appear in our papers so fresh and effervesoing with startling truth, so profoundly fundamental and thoroughly practical, as Elder Lint's interrogation on page 5, No. 34. He puts the question on which hinges our existence as a distinctive body, our success in home evangelization, and more distant missions; and with emphasis be it said, the reality of our religion His question involves the one principle runs like blood and nerve through the entire conomy of redemption, and the whole ecclesinstical structure. Without it, the Christian hurch would have been wilted in the bud Without it the Trigity would have been at odds, the Incarnation only a new form, of sin and the angelic revolt an improvement on the old orderism of Deity. Such are the legit imate and direful inferences of the principle with which some of our latitudinarians so zeal ously labor to to leaven the church. Brother Lintie not pronounced as to the essential nature of the principle of unity, nor as to the necessa ry character of the amalgamation. But I refer from several expressions that he is "on the Lord's side." His point is the absolute necessity of unity, in order to the successful propagation of the gospel. Unless we come squarely up to the principle so emphatically preso in Bro. Lint's essay, our Frateruity is doomed-We are on the edge of a cataract by allowing too loose a rein to tradetion and the carnal reasou; and we will find it desperate work to check and reverse the momentum that is hurrying u into the vortex that has swallowed up all other hurehes nuder the dominion of the principle. This is no time for parleying and compromise and sugared rhetoric. It is life or death to the Brotherbood. The progress that undermine and disinterogates, is a galloping consumption to the Body Mystical. The conservation that aptagonizes the innate properties of soul, and the essential potentialities of regenerate life, dwarfs the Bride of the Lamb, dries up her vi excrescences, instead of the bloom and clasity and expensive vigor of Davine Youth. Thi is strong language, but let facts and their prin ciple bear witness. We must start and maintain the mission enterprise as Jesus inaugurated and consummated his mission of rede The Incornation of God is the life and model of the church in all her activities. There is a central, all-binding truth somewhere; and in it-

ionsness by the indwelling Holy Gnost, This cuts the dress of every saust over the puttern of the Cross, and relates education to the nme symbol, even as God himself is related to the human mind. Apart from this, culture is as abnormal as for Beelzebub to utter the Lord's Prayer. And for a Christian to dress save in the element and world-hated principle and form of the Incarnation, is as incongruous

as to place "the cup of devils" on the Lord's table, and sween off its contents with guifawa to the glory of religious progress. With all the confidence which an axiomatic truth soires I challenge the church and the world to produce the principle which excepts dress from the peculiarity of the life which so widely set off Jesus Christ from the world, that the Cross was the natural and inevitable climax. Let it he done, or hold your nease forever. To this kernel of all religious truth I have

carnestly and persistently called the attention

of extremists on both sides, with no public recognition save irrelevant trivialties and gross escutation. They pay me round on round of detractive compliment, seemingly oblivious that there is a principle in consideration Not with a finger do they touch the central trath which cannot be ignored without disavowing the Divine Incurration, and its vital relation to all the elements and expressions of the individual Christian life. Let them weet their principle, and accept it, and acknowledge its right to regulate dress, as well as education, or As well attempt to overtorn the Throne of Jehovah. Without it God is powerless. Without the red-uptive conjunction between the no Christian ever existed. "The gates of hell ogoniz- and exemplify it or not, it will stand and be the glory of God's character and kingdom forever. We want no hair splitting nor word-fencing. The contest is not for round costs or broad brims, but for the central verity of the gaspel which differs the saint from the world; without which the gospel is nomore, as a method of salvation, than the silly "melodies of Mother Goose." It is the life of Jesus we want, as the essence and director of our own And that life is nuifir in the church as in the Trinity. It separates from sin and the world, as death separates soul and body. If we are cified with Christ, such world-separation is the inevitable result

A COMPREHENSIVE PRAYER

THOMAS a Kempis, who died just one hun dred years before the German Reforms. on, is said to be the author of this prayer: "Give men clear understanding against all error, a clean heart against all impurity, a right faith against all doubtfulness, a firm hope sgainst all deficulties, fervent clearity against all indeligrance and negligence, great patience against all disturbance, hely meditation against against the tiresomeness and drowsiness of the heart, and lently, a devont remembrance of thy holy passion against the wounding of the sou by vices. Assist me, Ols my God, with all these, thy good gifts, and confirm me in a'l thy holy words. Amen."-Alliance.

AT this time there is much danger of Chris tions being led so far into the excitement of colities as to forget God, and wholly neglect their religious duties. The world will have its seasons for excitement-they belong to the world and are for the world, but should, in no way, he sllowed to interfere with our religious obligations. The Christian's aim should be to serve his God aright at all times, and under all circumstances, and not allow worldly commo-

No. 38

Beligious Gems.

No man preaches well to others it he does not preach to his own heart

—A little girl described a parable "an earthly story with a heavenly meaning.

-Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham. -If we must give account of every

idle word, take care also lest you bave to answer for an idle silence. -Heaven will pay for any loss we

may suffer to gain it; but nothing can pay for the loss of heaven. -Strong miods like hardy evergree are most verdant in winter; when feeble

ones, like tender summer plants, are leafless -The reform most needed in Ameri-

can life to day is personal. It is not more nor better money, but more and hetter morality, that will bring good

The riches of the Bible, like the tre ures of earth, lie beneath the surface You must dig deep for gold; you must think deep for truth.

A man that has become so rich that he don't want to associate any more with those he has been intimate with is in a had way. He thinks himself too cultured, but the proper way to spell that kind of culture is c o n.c e i t.

- Alexander the Great Seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply—"the difference between your father's bones and those of his slaves.

The following is a short sermon that President Lincoln is said to have often preached to the children: "Don't don't swear; don't gamble; don't lie; don't cheat; love your fellow men as well as God; love truth, love virtue and be happy." Is that not a splendid They are all lost under guilt, condemned

-Some one has beautifully said: "You have noticed that all evening shadows point to the East where the dawn will appear. So every shadow made by the cending sun of earthly prosnerity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God.'

.- The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, and rirage queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the others to virtue, is a much greater character than ladies described in roplance, whose whole occupation is to murder mankind with shafts from the oniver of their eyes.

-Died, in Landices, the prayer meet ng. Its health was poor the last year. A few auxious friends kept it alive. Discouragement at last prevailed, and it died from neglect. Not a Christian was present when it died. Over forty prossionals were living within a quarter of a mile, and not one was there. Had two been there, its life might have been saved, for "where two or three are outly ered together, etc."

-Every one has a welcome for the per son who has the good sense to take things quietly. The person who can go without her dinner and not advertise the fact; who can lose her purse and sheep of the house of Israel. But what you in the name of Jesus Christ for the Christian.

keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbor's eye into a beam; who swallows bitter words without leaving the taste in other peo ple's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it-such e surely carries a passport into the good graces of mankind.

-A little boy and girl, were playing by the roadside. The boy became an gry at something, and struck his playmate a sharp blow on the check, where upon she sat down and began to cry. The boy stood looking on a minute and then said; "lidn't mean to hurt you Katie; I am sorry.

The little girl's face brightened in stantly. The sobs were hushed and she said: "Weil, if you are sorry, it don't

-Children's morals must be cared for at home "week days" as well as Sundays. Sunday schools are excellent in their appointed place and work. But they must not be looked upon as a kind of spiritual laundry, where children's morals may be sent for a weekly wash. Parental responsibility cannot be thus

REMISSION OF SINS

BY T. W. DRENNER. THE Lord has determined that all in

never been brought to Christ are in un

belief. The old prophet Isaish says "they have all gone out of the way. There is none that doeth good, no not one." The whole world without Christ lies under the power of the wicked one See if you can't all learn it by The Lord came into the world to save that which was lost, not to condemn the world, but that the world through him might be saved. He did not come to save any one irresistably, but to open up a way for all that would be saved or to give all the privilege to be saved "For God so loved the world that he gave his only begotten Son that whose ver believeth in him should not perish but have eternal life." From the above Scriptures we learn an important lesson. First. The influite goodness of God sug gested the grand scheme of redempti cond. The infinite will resolved Third. The infinite wisdom devised it Fourth. The infinite power executed We may regard every step in the divine procedure on the eternal purpose of God, down through the ages till sin ners are saved by the blood of Christ. as a link in the chain of events mar out for the salvation of all men; but it will be necessary to inquire as to the starting point of the plan of salvation. We assert, without fear of successful con tradiction, that it commenced with John Matt. 3: 1. "In those days came John the Baptist preaching in the wilderness of Judea, saying, repent for the kingdom of heaven is at hand," or as the Greek expresses it bassileas (the kingdoni). In a few months the Savior er tered upon his public ministry, and saya repent for the kingdom of God is at hand," after which he calls his beloved

written, behold I send my messenger before thy face which shall prepare the way before thee." "Butstop," says one, "this is not the gospel." Then you contradict John. Christ; and the three evantire revelation from God to man

We will now proceed to show that it was John's baptism for? Says Mark, it is for the remission of sins." What did Peter say when he preached on the day of Pentecost? Did he not say, "Repent and he haptized every one of you for the remission of sins, and you shall receive the gift of the Holy Ghost? Furthermore, we would ask, what is meant by "in the name of Christ?" We understand by the authority. Says the learned world, you are correct, it means by the author of it. Dr. Franklin, of incinnatti, says "the same in the name or by the authority."If Peter's language implies by the authority of Christ, was not the baptism of John by the authority of Jesus Christ? Was not John's baptism from heaven? Undoubtedly it was; but you say that John never baptized in the name of Christ. He preached faith in the coming Messiah. Did he not demand fruits meet for repennance of the Jews? Most assuredly he did. This shows that John's mission was certainly the gospel. But stop says an unregenerated state are under one, the gospel never was preached un sin that he might have mercy upon all til the day of Pentecost. Mark says He has concluded that all who have "the beginning of the Son of God Here we find that the evangelist calls John's mission the gospel. Now what is the gospel, says another? The gospel is the death, burial, and resurrection Jesus Christ, says Paul in the fifteenth chapter of first Corinthians. "Moreover brethren, I declare unto you the gospel, that gospel you have received. He al-"you stand in the gospel." What did he preach? The death, burish and resurrection of Jesus Christ. This is what Paul calls the gospel. Luke con-firms the same in the twenty-fourth chapter, commencing with the 46th verse. Thus it is written, and thus it behooved Christ to suffer and to rise the third day, that repentance and remission of sushould be preached among all nations beginning at Jerusalem." From the above Scripture, we argue as follows: that John preached the very same gospel that Christ and his apostles preach This was the beginning of the gospel, for the law and the prophets were John, since that the kingdom of God is preached, and all men press into it. We deem this sufficient to sustain our position; but says one the gospel could not have been preached until the day of You might as well leav the second coming of Christ cannot be preached until its literal fulfillment, as to say the gospel could not have been preached the day of Pentecost. it to be a fact as much so as the day that John began to preach, as the day that Peter preached on the day of Pentecost, Time nor space will not permit us to develop this as extensively as we would wish, in fact, there are other points more important, as we started out with the theme "Remission of sins." We commence again with Peter's language, spostles and gives them authority over unclean spirits, sending them to the lost "Repent and be baptized every one of

were they commanded to preach? Just remission of sins." 'Take another ex what do na not contain the contains a contain the contains and contains a contain the contains and contains a contain the contains and contains a contain the contains a contains a contain the contains a con gospel, for says Mark, "In the beginning clear that the great commission is man's of the gospel of the Son of God as it is recovery from sin. The object of the apostles in preaching repentance and remission of sins in his name is the salvation from sin. Their whole life and labor were in view of that one object. Hearing the gospel had in view the gelists. In fact, you contradict the en- same object, and was in order to the same purpose. The belief of the gospel had in view the same thing, man's parwas gospel. We ask the question, what don or remission of sins that man might not perish, but have everlasting Repentance had in view the same confession, had the same object in view Conversion the same object in view. What were the design of those items? The salvation of all men from sin. But I am sorry to say that a great many professors of religion are not willing to accept the truth of the gospel of Jesus Christ. They have left the gospel and plain teachings of Christ and bave resorted to other means to obtain the remission of their sins. Take this mourn er's bench religion for an example. The advocates of this religion teach their people that there they can obtain the remission of their sine; and Peter says. "Repent and be baptized for the remis sion of sins." They are perverting the gospel of Christ. They place the mourner's hench just where Peter places baptism. Therefore the curse of God rests upon them. We unhesitatingly say

there is no salvation for such people The Savior certainly meant what he said, Go ye into all the world and preach the cospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damn. ed. But here again they are guilty of perverting the gospel when they say, "He that helieveth shall be saved." Why not like honest men say with Peter, "Repent and be baptized for the remission of sine," or if you please in order to obtain the remission of sins, or na in the Greek, into the remission of sins, as the Savior has impled, into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. Perhaps you are not willing to accept this rendering. If my memory serves me right this is the way Mr. Mc-Connel accepted the above in his debate with Brother Quinter. If you are not willing to accept this rendering we will give it to you a little plainer. We will take the first proposition as the model. Baptizing them into the name of the Father This we obtim is a complete proposition, whatevr is contained in it, according to the rules of grammar, is understood or implied in the second, therefore baptixing them into the name of the Son. Here we follow the well established rules of grammar and form the second proposition after the model of the first; we also follow the same rule and say, baptizing them into the name of the Holy Ghost.

ALMOST PERSUADED.

BY JESTINA MILLER

"Then Agrippa said anto Paul, almost thouserstandest me to be a Christian." Acts 28: 28.

Yo doubt there is not a person of mature age who would this but the ture age who reads this, but who at some time in his life, has said in his own heart when listening to the sacred word held forth by God's messenger. "Almost thou persuadest me to be a

Unconverted reader, when the spirit is striving with you, and trying to woo you back from the paths of sin and folly you should not push it aside until a more convenient time; if you do this, you are claiming time that is not your own, for you may never see the sun rise and set again. Christ is ready to receive you now. Now is the accepted time ow is the day of salvation. 2 Cor. 6: 2. The spirit may never strive with you again as now. You are almost persua ded to be a Christian. Why can you not become fully persuaded? Is it be cause you want to be a better person be fore coming to Christ? Is it because you cannot break off from the vain and foolish enstoms of the world? Or have you found many other excuses for not yielding? God will not accept your exkeep his commandments, shove all other duties. You will not grow better by staying out of the fold. "Christ came not to call the righteous, but sinners to repentance." Now if you are not serving God, you are classed among the sin ners, and such be seeks. If you will bearken to the still, small voice and be come a child of God, you will take no delight in worldly pleasures. If the tempter presents himself, go to God in prayer, Christ will help overcome every difficulty. Almost at a place is no there. How would death find you if you should be called from time to eternity without a moments warning. I answer, "Almost, but lost."

lines, "Almost persuaded," harvest is past, "Almost persuaded," doom or Sad, and that bitter was Almost, but lost.

If you continue in sin, you may have to exclaim when doomed to die, "The harvest is past, the summer is ended, and my soul is not saved. Oh, how sad that would bet

I know how to sympathize with you. I stood "Almost persuaded" a long time. The struggle was great, but thanks be to God I gained the victory through sincere prayer. Oh, what sweet peace I then enjoyed. The words, "Almost, but lost" did not haunt me sny more Those words seemed to be ringing in my ears all the time that I stood upo the threshold of the church. Open door of your heart and permit Jesus to enter.

Therefore to him that knoweth to do ood, and doeth it not to him it is sin. My hearts desire and prayer to God is, that you will become fully persuaded,

ecept Jesus, and be saved. Deep River, Poweshiek Co., Iowa.

> FEET-WASHING BY B. H. MILLER

PEET WASHING is based on the

plainest principles and reason of the gospel, because the precept and exauthority in heaven and on earth. He gave it in the assembly of the apostler, in all the plainness that is possible by command and example. It cannot be wrong for the disciples to follow their rong for the disciple to follow their lands. It is reduced that the Spirited bewrips common type and the states, and by all for interpretation is designed by all for interpretation is designed from the disciples to follow the safets for the disciples to follow the case Spirit is the same obscileces. There are objections brought signature bearing the same of the following the same obscileces. There are objections brought signature bearing the same of the following the same of the sa Master. It is evident that the Spirit of God led them to obey the will of the Father, and by all fair interpretation it is safest for the disciples to follow the same Spirit is the same obedience.

others. But we should watch carefully for hom-lf all the objections brought against any ordinance of the gospel, for this is the way in which "the commandments of God have been made void by the tradiwashing is, that it was done before the day of Pentecost. This is true in but the fact does not set the ordinance aside, because the apostle John taught it by the Spirit long after the day of Pen tecoat. If he taught it by the Spirit after that day, it is evidence that we should teach it by the same Spirit and Psul writing to Timothy after that any enjoins it by a penalty, depriving the widows of the highest favors in the church if they did not obey it. If there was any weight in the argument, that feet washing was instituted before Pentecest, these facts show conclusively that

spired men from teaching it. It is said the apostle never taught it after the day of Pentecost, but the facts show they never taught it at any other time, for all they ever wrote about it was after Pentecost. And they refer back to the Savior for the proper order and institution of feet-washing, as they do for the proper mode and order of baptism and the communion. Hence this argument as against feet-washing would set aside the formula of baptism given by the Savior, and his order of hserving the communion. It is plain that these objections to feet-washing God which passeth all underst Oh, how mouraful are the following something less, because they too, were given before Pentecost. This mode of argument cuts off the precepts and examples of our Savior, and is adopting a sys tem of founding the church on the apostles instead of Christ. The apostolic k-ys succeeded by popish keys is the ultimate of such error. The apostles nowhere intimate that the teaching of the Savior should be ignored and theirs shall ve hear in all things whatsoever he shall say unto you;" and, "for I received of the Lord * same night in which he was betrayed, &c. Now the apostles refer the people directly to the Savior, as the Master and eacher, never assuming any right to change from his teaching as these arguments presume to do.

When the courts in our country refer to the constitution as the apostles do to Christ, it proves that the constitution is law to them. Who would ignore the constitution as would ignore the constitution because the court did not repeat every word of it when referring to it, or because it was written before the court was organ-Who would say the court a right to change any part of the con-stitution on which it is founded? Certainly none would presume so much yet that is the precise nature of these argunents against feet washing

BENJAMIN FRANKLIN'S EPI-TAPH AS THE EXPONENT OF HIS FAITH. (Copy, from the Virginia Missionary

of August 12th, 1880). CORRESPONDENT of the Inter

Ocean not long since sent the foi-

this ordinance as there are against all following epitaph, written by bimself TRUSTIN GOD, AND DO RIGHT.

'The body of Be jo in Franklin, Printer, Les here food for word Like the corer of an old book Its contents torp out and stropped Of its lettering and gilding; But it will (As he believed) Appear, in a New and more beautiful Edition, corrected and Amended by THE AUTHOR.

AT THE FOOT OF THE CROSS

MY C T TAYSBADOR. John Y. Snavely, My Very Dear

Brother. WOUR nobly Christian letter of last it was not sufficient to prevent these in week came yesterday, and found me in unusal distress. I thank God for your inspiring words relative to the cause of Christian missions, and the ab solute necessity of crucifying the flesh. Alas, how carually minded we are all inclined to be. The word "flesh" reaches very far in the Scriptures, so that our very thoughts, desires, and imaginations are tainted with it. Adam and Eve had to be carnally minded before their sin took an outward carnal form. It is a rare attainment to have the "life so hid with Christ in God," that our hearts and minds be kept by the very peace of would change the form of baptism, as I have naturally an ardent, suthusiastic, given in the name of the Father, and of fearless temperament, and how difficult the Son, and of the Holy Spirit, into it is always to distinguish between the impulsions of the Holy Ghost, and those of the natural disposition. I have long since become satisfied that woful is the deception in the Brotherhood in this matter. I am just now under the deep inward probing of the Holy Spirit, and see how little I have yet learned, what a babe in Christ I still am, Christ came to "save His people from their sins," and the great work of the Spirit preferred, but always the reverse. "Him is to make us sensible of sin in its essectial nature, and how radically it is ourselves. I glory in the principles which I have for years endeavored to proclaim and elucidate, and am not afraid that the gates of hell shall prevail against them. God is their voucher, and they have the stability of his Throne. But I wish I had dealt less in adverse personality. In this line we are almost sure to forget our high calling, and slide into ourselves in the spirit and form of our work. If I am to live longer to wield my pen, I do not intend to be less hold and uncompromising for the the har and in the halls of Congress. It the apostles do to Christ, it proves that Cross of Christ, but less flesh-roiling, is only the political student or the surthe constitution is law to them. Who temperigniting in my personalities. But my soul is often so profoundly stirred by the daring denials of the fundamental truth of the Incarnation, and the cool, arrogant discount of the Cross that my whole nature is on fire with ea gerness to take the part of Jesus and defeud his dishonored cause. Then, ere I am aware, I cross the bounds of Christian courtesy, and put on my strokes with undue severity. O Brother, what a glorious thing it is to be a Christianto hear derision, and spitting, and calnumy for the truth with the meekuess and forgiving spirit of the Son of God. O how intently we should ever be "looking unto Jesus" as he stands in calm

BY ADMING POWNER

COURAGE brother do not atemble, Though thy path be dark as night, "Trust in God, and do the right."

Let the road be rough and dreary, And its end far out of sight. Foot it bravely!strong, or wears, "Trust in God, and do the right." Perish policy and cunning! Perish all that fears the light!

Whether losing, whether winning.
"Trust in God, and do the right!" Trust no party, seet, or fact

Trust no leaders in the fight; But in every word and action, "Trust in God and do the right." Trust no lovely forms of passion; Friends may look like angels bright; Trust no custom, school, or fashion.

Trust in God, and do the right." Simple rule, and safest guiding, Inward place, and inward might. Star upon our path abiding,
"Trust in God, and do the right."

Some will bate thre, some will love thee, Some will flatter, some will slight; "Trust in God, and do the right

FORGOTTEN CONGRESSMAN

HOW ephemeral is political fame! Among the thousands who figured in their day as scuntors and representatives of Congress, the usmes of but few are familiar to the present generation. Clay, Webster, and Calhoun made as impress on the history of their country, which, perhaps, will never be forgotten. The class of statesman standing of them in ability are even now almost faded out of the public mind. John Forsyth, of Georgis, was one of the most accomplished off-hand debaters that ever appeared in the United States Senate: yet how few of the 48,000,000 of people now dwelling in this land of ours h that such a man ever lived. William C. Preston, of South Carolina, was no orator or great power and a senator who reflected honor on his State. After his death, how soon was he forgotten. Webster's reply to Robert J. Hayne is likely to keep his (Hsyne's) memory fresh in the mind of the reader. Otherwise he would have been lost to the recollection of posterity. Yet he was one of the most brilliant men of his day. William T. Berry, of Kentucky, was

one of the most eloquent of men, and played a conspicuous part in the politics of his State. It insafe to say that a large majority of the present voters are not apprised of the fact. Felix Grundy, of Tennessee, was noted for elequence at vivors of the era in which he cut his most prominent figure who know any thing about him. Maryland kept Gen. Sam Smith in Congress thirty-nine years, and we venture to say that thousands of the politicisms of the present day never heard of him. The same may be said of Nathaniel Macon, of North Carolina, who represented that State in Congress thirty-seven years. We might go on and specify a score of others, qually talented and influential to their day and generation, [who are but seldom thought of beyond the precincts of their blood relations. If such should he the fate of these distinguished politicians, what is to become of the men who are now strutting on the political stage? ZA large majority of them not be remembered five years after they have been consigned to private life. Such is political fame. - Louisville Cou

The Brethren at Work.

	PUBLI	SHED	WEEKLY.	
d. M. ESI J. HAI W. STE	RIGON.		1.77	Entrop
II. Mr	one		Orra	CE EDITOR

CARDINAL PRINCIPLES.

Principles Childrenty is all the ancient printy.

Principles Childrenty is all the ancient printy.

Principles the first Tentament as the only intailints rule of table
for recognitive the first Tentament as the only intailints.

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That the finderies work-tagened associations weeks of Children see the

sely price of redemption: Treat Baits, Separatore and Septim one conditions of partice, an annotate the resident of thes That Teleo Impuration, or disping the conditions three times base-for work, in Christica Displace. That Teleo Treathing, as explicit in Janu 15, is a divisor command to b

element of the clotted They the Lord hyper's a fell mesh, and, in connection with the Gennesolise, whereif he lakes in the screen, and the close of the day That the relations of the Brity Stein, or after of Cherty, is follows agons the followers of Chefts. They that not Britishable us to consumy us the spirit and self-decaying spiritcipies of the religion of Facu Chefts. Think Stein-Conformity to the verdel steom, contenus, daily walk,

It matchains that for public wearing, or sulfgens a service, Cristians themely appear an elected in 1 Co. 7-4, the formation of the substantial that we have been as the criptomic deep of activities that with cell in the substantial that critical cell in the cell in the critical cell in the critical cell in the critical cell in the cell in the critical cell in the cell in t

This Section will be respective out for the general biase of this payer, and the previous of an extractive and intelligent that they arises every visited of the vertice.

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chires all communications,

BRETHREN AT WORK,

Luners, Carroll Co., Ill.

IANARE, ILL., · · · SEPTEMBER 21, 1899.

IN No. 38,ou 7th page, N. S. Hale should have

Politics wilt never divide a church of which Jesus Christ is the head.

Bno, Basher reports good meetings in Catifornia. Twenty have been haptized.

Bno, Abraham Younce, of Ohio, is said to be

Eld. J.'S. Stephenson, was in town over last g Sonday. He seems very quiet just now.

A Telegram from Enoch Bby informs us not be left Lima, Obio, enroute for Illinois last

Buo. H. B. Brumbaugh, of the Primitive, pent several days in Ashtand, Obio, the first of ise month.

⁹ Bro R. H. Miller says the actions of the District Meeting in North Eastern Ohio was very harmonious.

Buo. Wesley Adams, who is still in Waterloo, lows, expects to spend the winter teaching school in that State.

HELF in the good work of spreading nurs literature! If you may not print a paper you can help circulate one.

Bro. J. C. Ewing is still in the Marni Valley, Obio, teaching singing, a work for which he seems well fitted.

WE should like all our agents to drop ns a card that we may send them an outfit for 1881 as soon as published.

THE Advocate says the farmers in Pennsylvania are putting out the largest fall crops sown for many years.

THE Love feast in the Clear Creek church, Christian Co., Ill., is Sept 23rd, commencing at 10 o'clock, instead of Sept, 25th.

Bro. T. C. Hollenberger, of Huntungdon, Pa. gees to Chiesgo as a short-head reporter. He re said to be well adapted to the hunines. TO DAY several members leave Lanark for the West, among theos. Eds. Martin Myer's wife. They will stop in Kanana and Nebrasika.

wife. They will stop in Kansas and Nebraska. E.D. Wm. Howe, Lewistown, Penna, has returned from an extended trip in the West.

returned from an extended trip in the West. He spent one day in Lauark during his travels. Buo. J. S. Mobler is engaged to write up a

Bio. J. S. Mobler is engaged to write up a history of the churches in South-western Missouri for the Brethren's Almanac

•We learn that Bro. D. F. Stouffer, of Washington Co., Md., left his home yesterday exroute for Illians, expeding to travel over the principal part of the State.

Bno. J. S. Mohler, of LaDue, Missouri, reports that three persons united with the church at that place the last of August.

On the 23rd of August Bro. Landon West was ordained to the eldership, and now has charge of the Bush Creek church, Ohio. An immence amount of rain fell in this part

An immence amount of rain fell in this part of the State last Saturday night and Sauday morning, causing very high waters along the streams.

are in the midst of the Love-feat season and would like to hear how the good Lord is prospering you. The Annual Meeting Committee of Arrangement will meet at Mt. Morris the 23rd to make

ment will need at Mt. Morris the 23rd to make a final settlement of all the business placed in their bands

SAYS Talmage: "When I hear that four angels are doing all the singing in heaven, I'll premt four people to do all the singing for my congregation."

Just serous the atreet, in front of the B. AT

Just scross the street, in front of the B. Ar.
W. office, is the building in which the Danab w
Macion received its first formal impulse. The
building is now used for a farniture store.

The Bretheen at Blue Ridge, Ulinois, had a

Two Brethren at Blue Ridge, Illinois, had a did Children's Moeting during their fesset at that place. The little folks were addressed by Abner Bowers, J. R. Gish and D. B. Gibson.

Buo John Nicholoon has been ordained to the eldership, and now has charge of the Bristol church, Ohio. We understand that the title church is in prace and harmony.

Bao. W. H. Miller informs as that the church at Morrisonville, Ill., is in love and union. Their congregation was very large Sept. 5th but no minister present.

BRO. W. C. Tecter gave us a short call last Friday. He was cauvassing in the Rock Creek church and reports good success. This week be is working in the Milledgeville congrega-

THE Love feast at Arnold's Grove, this county, on the 18th, was a very pleasant one Breth ren Shultz, Barto and Gable from Maquoketa church, love, were present and assisted to the editionation of the church.

The Green Tree church, Penusylvania, has a membership of nearly two handred. They naised thirty dollars for missionary perposes and lately collected about thirty dollars more for the suffering Brettren in the West.

BROTHER George D. Zollers has bren selected to take charge of the Rock Creek church, Whiteside county, Ill., Brother Edmond Forney having previously resigned his care of that church on account of other duties.

Bao. Jeabus Shullz and three sisters from Cinton county, Iowa, gave us a call last Wed needay. They attended the feast at Arnold's Grove, and were then on their way to Shanpon.

Bro. Shulfz reports matters in good condition in Iowa.

Edn. Daniel Fry is lying very sick at the

hosse of Bro. William Escaphies, near Mt. Carroll. The old brother is getting quite feeble of late years. He has been a merful man in his trme hat his race is almost finished.

Bro. Jacob Peck, who, since the Annual Meeting, has been traveling in Indiana, Obio, Penorylvania and Maryland, retorned homelast week. Be will accompany his son Samuel to

Nebraska.

The church et Elk Creek, Johnson county
Mo., issmall, numbering only eleven members,
yet they propose to have a feast Oct. 2nd and

and, is small, numering only ever measures, we they propose to have a feast Oct. 2nd and 3rd, and not allow the work of the Lord to lag among them.

Bro. E-helman yreached last Sunday morning at the Dickey church, brother Evy at Oak

ing at the Dickey church, brother Eoy at Oak Grove, and brother Brumtaugh at Maple Grove. In the afternoon brother Brumbaugh prenched at the Coupel and brother Esbelman in the evening.—Preacher.

But David Eby, of the Yellow Creek congragation, called on us last Wedboxday. He was here to see his uncle, Dr. Eby, and went from here to Shannon to attend the feast. He was accompanied by Bro. and sister flowe of Kansas.

Bno J. F. Oiler preached at Bethel schoolhouse on Sunday at 10 c'lick; and at the close of the meeting several persons made application to be received into the church. These will be applied on Sanday, the 19th inst. Between forty and 5fty bare been added to Antestam church since bet January—defocate. Bno. Silas Hoover closed his meeting at Milledgeville last Souday evening. He preached in the Brethren's meeting-house in Lanark Monday evening.

THE lade Love feast, in the Blue Ridge church, Pintt country, Illinois, was held in a large tent owned by Eld, J. R. Guish. Those who attended the feast say it was very pleasant. Why not have leafs to use in other localities where the Brethren have no meeting-house?

Bro. W. J. B. Baueran, of Morrill, Brown Co., Kansss, after an cheence of twenty five years expects to visit his oative State, Pennsylvonie. He thinks of spending about two months in the field, and if desired, will stop in the States East of Illinois.

Examiner, in this issue, it will be seen that David Bowman mentions: a good opening for precibing in Arkansas. Could not some of our wealthy brethren put a good man in that State to later air meeths or a year os a misticular? The Missico Board is getting more calls than it can neestiful fill.

Time Love-fount at Millidageville, lust, week, was a very pleasant gathering. The attendance, however, was not as large as is mand for that place, but those who were precent stemed to enjoy themselves. There was another feast at Sbannon, fourteen miles away, at the same time.

Bno. Bashor does not even to admire California as much as we thought be would. We had formed a favorable opinion of the Eldorado of North Americs, thinking much of the fine climate, the code soil, delicious fruits and besutiful clear streams, but his letters to the Preserve have left a different picture in our mind.

Ox page eight, this week, will be found a letter from N. C. Workman that may be of interest to the members, in the vicinity of Lanark, who are gathering supplies for the autierers in Kannas. It is, hoped that the railred companies will do the right thing by those whom they have induced to either and have found the proper transportation privileges.

Ter Report of the proceedings of our late Annual Meeting, did not reach our office until last week. It is a neatly printed pamphlet of 55 pages and covered with neary pages. We have not had the time to read it through, but a lastic plane over some of the pages convinces us that it is the best Report very published of any of our Annual Meetings. It can be had of the Primitive Christian, thoughdon, Pa.

From present indications it would appear that the Minison Board is going to have pleaty read-to-land the present of the prescribing of the word, and we hope that a senticency of means will at once he of the present of the word, and we hope that a senticency of means will at once he do good work. Now is the time for those what as to strongly believe in minisonary work to do on-constiting for the spread of the trafts.

Ma. I. B. Wils, the shie Campbellite minister who hold a discussion with Bro, Gainter, in Manoayun Cs. Ill., acuse twelve years ago, has been apending several months in Galifornia recruiting his besith. Of late years he has been in very feells health, much of the time unable to attend to his daties. He is a gentleman of considerable learning, end has much influence among his people in the State of Minsouri heree he has lived for swerpl wears.

SPEARING of his wint to the National Soldier's Heno, at Derten, (bids, Fee F. J. Broom a say: "We not a few solders who experience as say: "We not a few solders who experience convery finil oil man said be know fuln; Teberode, was questioned with the Dankards for many years, believed in the doctrine of the cherch, and would is hopfirst lates and there if he felt hybrically able to undergo the task. Another cone, appearing a nice man, plead with as to come them and proach, which thus, which are to come them and proach, which thus, one of the come them and proach, which thus, one of the come them are proposed to the other than the come."

Denues the late was come bettere, who were dusted in this State, was to Springfield to consult with the Governor and score their relates from the dard. The Governor asked on what gramulat they chimate exemption from what conscientionally opposed to the denue was conscientionally opposed to the property of the consultation of the Governor asked if they voted for the President. They said they did. He when the how of it was regardened and the level of the government and the world are the government and the world the government and the late of the government and the government

Bro. R. B. Miller offers some good sugges d tions on church government, in a late numbe k of the Primities. We olip the following: "In this it seems that the importance of

circle power is not mandalised as it should be. The power of the slity is not estensed bigh remogh; not trained and taught well believed a bring the whole of the slite is the should be s

ly to bring all the business before the church in a proper manner, explain it, and led the church connect man and decide it. If the officers of the detects awould step down ahoud one half in the authority they take, and get the ruling, we would be in the power and interest in ruling, we would be in the power and interest in ruling, we would be a supplied to the ruling, and the have all their way, and do many things, decide many things, and heavely ask the church to agree to what they have decided."

SOUNDING OUT THE WORD.

A find tenth to the front again; error may be a chowel to a side for a season, but it will not be a fine for a season, but it will not be a fine for a fine for the power of food and assert its claims to the power of the Spirit and a man bere of God, here, of the Spirit and remained in it, occasid; "Hund food through Jeans Christ for you, that your faith is polar of throughout the moder profile "Hun 1: 8.

This new creator in Christ Leans and clean of a charge within he had a redde "Hun 1: 8.

This new creator in Chrut Jenus so declared a new chart has been a planted at Rome, and it is pretty evident that this little praisage the Berthern did not term any of them away from the truth. Their faith was spoken of net only in Rome, Thersal-nike, Ephrems, Spain and the "regions round about Illyramon," into throughed the solder sorty—in every part of the Roman Empire. That church had great name. It had not exclude reputation, and why? Because of the great faith.

Now the third means a great proportion.

Now hear what the same holy man sent to hishrethree at Theerahoules: "From you counded out the word of the Lecd not only in Macdours and Achais, but also in every place your failt to Godward is proud already as that we need not to speak anything." What does be say? Does be tell them that "the word of the Lord." was "sounded out" only in the regions

pound about Thes doning? No, he does not say that. Well does he say "ye were only on-samples to the people in Theseloning?" No, he does not say it that way, hat remained them that the word of the Leed was sounded cut from them, so dony in Macedonia and Achain, but it every place their faith was "perud abroad," Watch at gelevies muse the charrel abroad, "and the fact goes it green the charrel and the fact goes it green expensions and the fact goes it green expensions.

Tough their means of communication, were limited—an suitable and telesgraph to find-like the tensonission of sown—yet the flitt of the church of Revolution, was spoken of an exhibit the church of Revolution, was spoken of an exhibit the church of Revolution and shadow, and the countries of Moodium and Admin, betto are countries of Moodium and Admin and the falls. We have been countried to the countries of Moodium and Admin and the countries of Moodium and Admin and the Countries of the Countries

We look with admiration upon the massionry work of the herderen at Thresslowine. The word of God was "enoughed off" over a large word to god was "enoughed off" over a large street, and the street, and that, too, with adult to superation of any other cheech. No adult to superation of any other cheech. So may we for the common of the the face. So may we first the common of the cheech. So the work of the Lord; the god if sport to the work of the Lord; the god if it is sounded and common of the cheech of the cheech of the Lord;

The work in Demmark, under the supervision of Bro. Hope is being blessed by the Lord so that the faith of the Brethren over there is beginning to be spread shrond, reaching the ears of many who never hefore had so much as head of Christ encodient. And it is worthy of oute that while Bro. Hope as sounding out that while Bro. Hope as sounding out to supervise the world of the Lard from the pulpi his paper is doing the same. And it afforts in additional pleasure to know that while he is telling the

story of the cross from the pulpit, his paper is There is no cor tion and strife manifested between those of the same family through the paper while he is sounding out the word. He and his fellow ministers agree in the application of divinely revealed principles when in the pulpit, and so

do the contributors to the Danish Monthly. There is no personality, no caustic criticism of those who seek to sound out the word of the Lord. There is harmony in the parts, hence harmony in the whole hody. There are no eagles watching from the topmost hough self-exaltation to pounce upon the faithful workers who, in their simple way with confidence in Christ, tell the people of their sins and point to the Lamb of God-blessed Jesus! Ged help the humble and self-sacrificing work-

ers in Christ. We have confidence in the work which God has ordained. We believe much good has b done by the men who have gone out over hill and dale, full of zeal for God's cause, and set up the standard of truth in the midst of bitter position. We admire the work of our old fa there who shuuned not to visit the lowly and humble cottages along the frontiers and omforted the mourners with the prom Jesus. This looks like sounding out the word of the Lord just as the Thessalonians did; and we are much more easily convinced that these seelone workers were real missionaries in a greater sense than those who write a great deal

It has become fashionable to write great sounding articles on mission work and do nothing. We need less writing and talking and more doing. Obedience means action-ac tion of body and mind, not of tongue only. It is very easy to sit down and write and twit some one about missionary work but it would be much more commendable to spend that brain wer on some darkened soul trying to pour in the true light. Then let us have less talk and more work-less getting ready and more going out. This sitting still, while thousands are starving, brings crowns on nebody's head

THE DYING REQUEST OF

REFORE sister Mary A. Long. of this place D closed her eyes in death, August 14th, she requested her bushand to sell her collection of flower plants and appropriate the proceed to the preaching of the Gospel in Denmark This we regard as a noble act-one that should be remembered to her honor by her brothren and sisters. She loved the Lord and desired his salvation to be presented to others

hence herdying request.

Now in order to carry out her wish we in ite Brethren and friends, in and around Lanark, to meet at the house of her husband. Geo Long, on Saturday September 25th at 2 P. M. at which time and place the plants will be offered for sale. We make mention of this in our paper because it is for a righteous cause, and in order to call forth the help of those whshould be most interested in the Master's work.

THE CASSEL LIBRARY.

PRO. C. G. Lint, writing from Meyersdale, Pa., Sept., 13, 1880, says of the library. "By what I hear the West is doing well in contributing towards the enterprise, and in truth she should. I consider that library a boom equaled by nothing among us. I will yet say,
if it should ever occur that in the course of my travels, I shall get within reasonable discance of your place, I shall come to see thee and thine, and also the library." Hope the H'cefern hrethren will continue promptly to respond to the call until the amount is fully raised. The work, however, is still moving steadily onward Several thousand dollars are subscribed. all who wish to help send us, or some of the brathren looking after the work, their names Bro. Tector is still canvascing in Northern Ill. He reported over \$400 from one church last School moves currently. If some of the churches could see our school in session, with its bondred and fifty-six students, to-de all in chapel, they would see a general hody of neat, plain, intelligent looking young people, which would compare favorably with our plainest churches. Fraternally.

J. W. String.

HOW THE BRETHREN OR GER-MAN BAPTISTS CONDUCT THEIR LOVE FEASTS.

THE Lovefeast at Shannon in this county on the 16th and 17th ingt. was so impressive-so erjoyable that we concluded to give the order of exercises for the benefit of such as never witnessed a feast of the Brethrenally there is meeting at 1 P. M. the first

day at which one or two preach the word " as of the shility which God giveth." Sometimes sermon is preached in the forenoon, but we helieve in most places the first sermon is preached at 1 or 2 P. M.

2 After an intermission of about an hour, the congregation is addressed upon the theme of "self-examination," the 11th chapter of 1st Cor. being the lesson.

3 Another intermission and then the s bers are called together about 7 P. M. for the purpose of observing the institutions of Ged's house. A minister (usually a bishop) is chosen by the ministers present to officiate or lead in the exercises. A hymn or two is sung while the members are arranging themselves around the tables, when the following order is observed s) A minister reads John 13: 1-30, As he reads the 4th verse, four brethren and four sisters arise, by seids coats and shawls, two brethren gird themselves, each with a towel, the other we pour water into a hosin or bosins, the sis ters doing likewise, and then in pairs begin to work fort with brothern weshing the brothren's feet and the sisters the sisters'sfeet; one washas and the other wipes. After the brother with the hasin has washed his brother's feet he salutes him with a kiss, then goes to the next

(c) The one with the towel wipes the feet of those who have been washed, and also salutes each brother. Frequent changes are made among both males and females, so as to enable as many to wash as possible. In some congrgations, each one washes and wipes, so that all an participate in all the exercises of fortwash-

and does the same to him.

(d) Feetwashing over, each one seats hu felf at table in eating posture, and after thanks have been given, all the members cat the Lord's Supper-a full meal, composed of bread, beef,

(e) All having esten, thanks are again givon heing preceded by singing an appropriate

other on the right and salutes him, then his one the next and so on until the saluta tion has passed around among all the male nembers. The sisters salute one another in

(g) A brother reads the 19th chapter of John or the 15th of Mark. While he is read-ing the Scripture, the officiating brother preares the leavened bread which has been place on the table in the form of cales. They are so prepared that they can be broken into strips about one inch wide and twelve long. (g) The Scripture being read and bread pre-

ared, all the members rise and remain standing while the administrator returns thanks.

(b) The administrator turns to his broth his side and says, "Beloved brother thi bread which we break is the communion of the body of Christ," breaking a small portion of it and handing it to the brother. He then hands the larger piece to the brother who breaks to to the next' and so on until all have brok bread.

(i) While the males are thus engaged, the dministrator breaks bread to the female (k) all having keen supplied with bread and ried for one another, they eat in silence. (I) having caton the broken bread, the ad ministrator pours wine into two cups, the

embers then arise and he gives thanks for (m) The administrator starts the mong the males by handing it to the brother

tearest him accompanied by the declaration, The cup of the New Testement is the commanion of the blood of Christ." (n) While one cup is passing among the alor the administrator names the other

smoug the females. During this exercise the hole congregation engages in singing. (e) All having drank of the cup, thanks are wen in a standing posture for the blessings en-

joyed.

(p) A hymn is sung and the congregation

For the benefit of those who never witnessed one name, Jehorah, the Lord of Lords. In him such ceremonies, we say that we endeavor to point out divine authority for our work; and that any person desiring to be present to wit made welcome. Hundreds of spectators or generally present; for in many places the brethren have commodings houses of worship ad that all may see and learn. We hold no feast in secret.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXII.

Bantlem into the name of each parson of the Holy Trinity. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa

OME ssk, "Since the Father and Holy Spin it are in the Son, why not just haptize in the single name of Jesus?" I might ash with equal propriety, since the Son and Holy Spirit are both in the Father, why not buptize in the single name of the Father? We have already shown the illegality of such new form of administration. Christ himself has fixed the form and has not left us to find it by logical scumen, or philosophical skill. Mr. Robert Roberts of England says, "In Christ, we have the three names in fecal combination. He is the Father manifested in the Son by the Holy Spirit. Consequently, in being haptized into him, we are haptized in or into the name of the Father, and of the Son, and of the Holy Spirit They are all three presented to us in one per-Again he says, " It is not three names, but one name made up of three." True Im-nersion Weighed, &c., p. 5. By what author-ity does he say that "He (Christ) is the Pather?" Was the Pather, born? baptized? Was he cru cified? dend?buried? resurrected? He had just as well say, "the Holy Spirit is the Son." Ar not the three names as much in focal combinstion in the Father? or the Spirit? as in Christ? In order to apologize for his one dip Mr. R must first invade and violate the sanctity of Deity itself and virtually deny the distinction between Father, Son, and Holy Spirit, which again he intercedes by the expression "the three names" "made up of three," kn. kc. Mr A. Cannbell has beautifully as well as truly observed that "the revelation of Father, Son, and Hely Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable three in the present affairs of the universe. It is true, so far unity of design and concurrence of action are contemplated. They co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in these words: "My Father worketh hitherto and I work. 'I and my Father are one:' oever the Father doeth, the Son doeth like wise: but not such a concurrence as annola personality, impairs or interferes with the disinct offices of each in the salvation of man. For example; the Father sends his Son, and not the Son his Father. The Father provides a body and soul for his Son and not the Son for his Father. The Son offers up that hody and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now salvocates Christ's e, and not Christ his own cause. The Holy Spirit now animates the church with his esence, and not Christ himself. He is the head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design, and mission belong to the Father; reconciliation to the Son, sanctification to the Spirit." Campbell on Bep. p. 280 Would the reader see these heautiful thoughts onfirmed? Examine Mark 13: 32; John 5 19, 28; 6: 38; 16: 28; 17: 3, 32; Acts 5: 32; 1 8: 6: 2 Cor. 13: 14; Eph. 2: 18; Heb. 1, 2, 3, 5, 6, 8, & 2. But Mr. Roberte' own explanation of his doctrine un wittingly destroys his one dip Does he baptize into three names in con tion? or in one name without the three? If h has "one haptism" in the sense in which the three are one," it must be a triume baptism

Our haptism is "one made up of three," his i But one says, "If all the fulness dwells in Jesus, if all 'the fulness of the Godhead hodily' resides in him, he is the complete name, the

not. It has no "three" in it.

is hid the Father's and Spirit's name." Trine Immersion Weighed, &c. p. 32. Does this writer or his prople ever profess in administer-ing their rites to baptize in the one name Jasus? Does not the fulness of the Godhead dwell also in the Father and the Holy Spirit? Is not the name of Jasus as much hid in the Fath. not the same of resus as much much the roun-er and Holy Spirit, as their names are in line? But as "be could not be hid," Matt. 7: 24, neither can they nor their names be hid. The Father and Holy Spirit are in Christ not so as to he hid, but so as to he declared, manifested. But does their manifestion in the Son, destroy their personality?--their distinct offices and ons? Is the nature and likeness of a parent which his child inherits by ordinary generation, absorbed in the child so as to hide, swallow up and destroy the Father's personality? It would doubtless he a great accommodation to some theories, if the names of Father and Holy Spirit, could be hid, especially in the baptismal formula. But this cannot be while Jesus, is the Savior of sincers, for he has de-clared them. He has placed them with his own

heart of every true Christian and should man in his med and stubborn unbelief despise and disregard them, the universe still celebrates them and eternity will proclaim them. J. W. S. THE ROCK CREEK FEAST.

hand as a triple guard to the door of God's house

He has enshrined them with his own in the

I was our fortune to be with the Brethren at Rock Creek, Ill., the 18th and 19th and oy their excellent Feast. Ministers pres ent from abroad, Edmond Forney, G. D. Zollers, Silas Hoover, Henry Martin, M. Kimmel. and W. C. Teeter. One beloved sister received into fellowship by baptism. We were very much pleased with the order of exercises, and with the love and zeal manifested by the memhers. The Lord will bless such people; for whatever is in harmony with his law, will be

Horning's and assisted in the anointing of eister H., who has been afflicted for several The Lord restore to her that health which she so much desires. She is yet young and if permitted to remain with the Brethren awhile longer may do much good in the Mos-God bless her, and all the memhere of Rock Creek church.

Bao. Daniel Kingery returned home from Harlan, Shelhy Co., forwa, last Sakerday. He reports the church there in peace, but in meed of emigrands to assist in giving the work strength. They have a fine country, and land can be precured at reasonable rates. Some of our members have visited the place and ex-press themselves as very much pleased with the looks of the country

CHRISTIANS should have great regard for each and act in a way that will not give offense one thinks himself better than the other he should show it by his superior conduct, and not by speaking and acting insultingly.

THE members in Champaign Co., Ill., report a good Love-teast at the Urbana church, Sept 11th and 12th. The meeting was largely st-tended and the heat of faciling prevailed. Four made the good confession and and others are almost persuaded.

HEALTH in and sround Lauark is much imroved. There are but few cases of sickness of the present time in the community. Of the four members who had the typhoid fever two have recovered. Dr. Eby's condition remains auchanged; his recovery is still doubtful.

THE members of the Cana Church, Elk Co Kansas, have changed the time of their feast from October 9th to the 13th, commencing at 10 o'elock

Bao. Samuel Gibbel, of the Spring Creek church, Lebason Co., Pa., writes to the Prim-ilire that fifteen have been received into that church by haptism since April last.

THE feast in the Hudson church, McLean Co., Illinois, is Nov. 13 instead of Oct. 13,

BRO Thomas D. Lyon, of Hudson, RL, is now preaching to Cass Co., this State.

Bao Rofus Zook, of James Creek, Penna. now elerking in the Primitive Christian office.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit you'ves subo your own husbands. Children, or own parents. Fathers, provoke not your children rath but bring them up in the nurture and contion of the Lord. Servants, be obedient sum that are your masters.—FAUL.

CALLING THE ANGELS IN

We mean to do it. some day, some day We mean to slacken this fevered rash

That is wearing our very souls away, And grant to our loaded heart; a hush That is only ecough to let them hear The footsteps of angels drawing near.

The footsteps of august orawing oraw.

We mean to do it. Oh, never doubt,
When the burden of daytime broil is o'er,
We'll sit and muse while the stars come out,
As the patriarchisant at the open door
Of their tests, with a heaven ward gaving eye.

To watch for the angels passing by. We see them after at high monetake,
When Section the world's hot fleathings best;
Yet never baye bidden them turn saide,
And tarry while in converte sweet;
Nor prayed them to hallow the cheer we sprove

We promised our hearts that when the stress Of the life-work reaches the longes-for close, When the weight that we grown with hinder

less,
We'll loosen our thoughts to such re
As banishes oure's disturbing dis.
And then—we'll call the angels in. The day that we dreamed of, comes at length

The day that we dreamed of, comes at responsible to the When, thred of every mocking quest, And broken in spirit and abora of strength We drop indiced at the door of rest. And wait and watch as the day wanes on—But the angels we meant to call are gone!

HELPS IN WORKIED WEEK-DAY LIFE

BY BEV. J. B. MILLER

WRITE to help you, if I can, in your per sonal life. You are east in the midet of esperiences that continually worry and vex you. Those about you, either wittingly or unwittingly, annoy and try you greatly. Es-pecially since you became a Christian, and made a confession of your love for Christ, have they

a contression of your love for Units', have they made it hard for you. Perhaps I can help you. The question in this: How can you get through the tangled brisms and thorns which grow along your path, without having your poor hands, and feet town? How can you live would be a supported by the perhaps which we have the perhaps the perhaps which we have the perhaps the restly amid the vexations things, the irrita ting things, the multitude of little worries and frets, which lie all along your way, and which you cannot evade?

You do not want morely to get through it any sort of way; you want to live a heautiful Christian life. A little child, when once asked what it was for her to be a Christian, r is to live as Jesus would live, and to behave as He would behave, if he were a little girl as d lived at our house." That is it precisely. And you want to bear yourself just as Jesus would do if He were standing all day where you stand, mingling with the same people with .whom you have to mingle, and exposed to the same mnoyances, trials, and irritations to which you see exposed. You want to live a life that will are exposed.

are exposed. Tou want to live a in the case on its lace to the gausineses of your picty. How can you do this? Let me sungest a few things for your prayerfal, thoughtful poulering. First, your life is to be lived in just the circumstances in which you now find yourself. You connot at present change your surround-ings. Whatever kind of life you are to live must be lived until precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. You may think your lot is hard; may wish it were otherwise-that you had a life of ease and luxury, amid softer scenes, with no briars or thorns. Then you could be gentle, patient, screne, trustful, happy. Vain dreaming! Whatever your life is to be made, beautiful or marred, you must make it where you are. No ness or discontent can change your lot. Otises may have other circumstant them, but here are yours. You had better make up your mind to accept what you cannot olter

The second thing for you to p to The second thing for you to possible in the limit of the property of the limit of the property of the limit of the property of the limit of the l its growth exist. And do you think God cares lected

more for trees than for His children? He be planted you amidst the experiences and circ stances in which your life will grow and rip The discipline to which you are subected in your lot is the ducipline you need turing out in you the beeaties and graces You are in the right true spiritual character. You may think you would ripen bet

ter in a more easy and luxur akes no mistakes. There is a little fable which says that a prim rose growing away off by itself, in a shad corner of the garden, became discontented a it saw the other flowers in their gay beds : the supshine, and heared to be removed into re conspicuous place. Its prayer was great

ed. The gardener transplansed it to a m showy and sunny spot. It was greatly please: but its blossoms were not nearly so heautifu as before. They were pale and dim. The ho sun made them faint and wither. So it prayer again to be taken back to its old place in the shade. The lesson lies on the surfanot be written

The next thing for you to ponder is, that you can live a brantiful life in the midst of your present circumstances. When God put to them, He meant to see you throu He had no intention that you should fail know it seems hard for you at times, but Christ is with you. You say, "Oh, if I led such a lot in life as this one, or that one, I should be a different." No, I remind you again that yo must be yourself, and not some other one, and that your life is to be lived and your own po culiar experiences. But God adapts His bely to our circomstances. There is a text that says, "Thy shors shall be iron." That means that if you have stony paths to walk over, God

is not going to send you forth with paper slippers on, but with shoes strong and ends ring, equal to the need of the journey. simple words, Christ is just as able to help you to live a truly beautiful life in your psculai ricumstances, as if you were in the easiest and ost sheltered position possible o earth. And He will, if you but learn to trust Him.

Theu the last thought that I shall s to you is, that you must resolve, through Ged's grace, that you will live a sweet, lowly, Christ like life, in your allotted place. Every life must grow up in this world amid antagoni But you may overcome. You are at school now, and you must be a good, apt scholar.— Processes are unimportant; it is results we want. If a tree grows into majesty and strength it matters not whether it be in the deep vale or on the hold peak. If character develops into Christ-like beauty and symmetry, what mat-ters it whether it be in ease and luxury, or

through hardship and sharp attrition? The important thing is not the means, but the end -spiritual loveliness. To be made truly noble and God-like, we should be willing to submit To be made truly noble to any training and discipline

You must resolve, then, that you will use very experience to help to develop in you the every exp likeness of your Lord; that you will regard your provocations, annoyances, and all your hardships and trials, as practice-lessons in the application of your Christian knowledge. The tree that grows where storms sween is stronger and grander than the one that grows in the quiet vale. It is no heroism to live patiently here there is no provocation, calmly who

there is nothing to perturb. Not the hermit's cave, out the stress of busy life, tests character. cave, out the stress of oney me, sens character. If you can live gently, patiently, unmuranningly, amid all your frets and irritations, day after day, that is heroism. That is your task. You are to resolve to do it. No one, not even God, will do it for you. Heaven does not put ures of heauty in our lives as the jews sets cems in clusters. The unlovely elements like slides in the stereopticon. ngh struggles to all noble attain ments. It is he that overcometh that is made a in God's temple. You must accept the You will fail more than once. Many a night you will go to your lonely room to wer at Christ's feet over painful defeats. But new

You spoiled many a quire of paner before vo could write well. I did, and even yet canno write legibly. So you will make many poo efforts, crooked lines, and many a page will be blotted and blistered with tears of regret. But MEN TO BE LOVED

HERE are some men whom it is always delight to meet, whom we grapple to, is our hearts as with "hooks of steel." We may not see them too much. Our paths may be widely seperated. But we love them all the same. And when Providence may thro gether, there is an unfailing conviction that w have met a man whom it is safe to trust and These are men who have opinion and are willing to express them. They are n whom no favor can buy or hatred or three frighten to wrong courses. They do not alway "hozanna" with the multitude, nor "cruc "when the tide turns that way. Never hav ny selfish ends to serve that co wrong another, they are beyond the temptati of lying and double-dealing and crafty subt-

fag They do right because it is right. If a hor is wronged or slandered or persecuted, I be black or white, rich or poor, high or lothey fear not to say so. It may offend son powerful friend or family to speak frankly, le he shrinks not for that. He has the clear in telligence to see that dishouesty and wrong-dethey degrade and weaken whoever eugages 11 When he knows a man has lied to or about him, he never can respect or fear him until he repents and seeks fo rgiveness. Such a self poised, open-browed.God-fearing man is a sen, pomer, upon-crowsed, code-tearing man is noble work of God, to be loved to the sud o our days.—Relgious Herald.

THE REPUBLICAN CANDIDATE

CENERAL Garfield's enreer illustrates ju : I remarkable degree the possibilities of American life to one born with a strong brain in a stoong body, and gifted with industry ourage, perseverence, and a high ambition His father, a poor farmer, possessed of a few sterile seres and 'wharge family, died when he was six years old. He had no well to do rela was six years ore. Its user no well-to-do rela-tives to help him along. In fact, he had no help save the counsels of a wise, resolute, relig ious mother, and no capital save what is his own head and hands. With the lahe ave what lay in his hands, put forth in the lower forms of houest toil, with the axe, the hoe, the curpenter' plane, and on the tow-path of a causi, he gain ed the means to obtain such education as a ru-ral academy afforded. Then, making a capital of his new store of knowledge, he tenght country schools, and got the means to take a higher course of study. Equipped with the training of a Massuchusetts college, he opened for him-self a path in life which began with the Latir and Greek professorship of an obscuro school in Ohio, and broadened out until it led to a sest in Congress held for nine consecutive terms, to an election to the Scoate by the unanimous choice of his party in the Ohio legislature, and now to the republican nomination for the presidency. All these honors came to him without solicitation, and without effort on his part to grasp them. So far as fate shaped his career in life, it was the eareer of a day laborer. High urposes, an indomitable will, a great cap for work, fixed principles, and good habits on abled him to compel fate, and change that ca reer to one of conspicuous honor and useful-ness. Every farmer boy cannot become a major general, a senator, and a presidential

nnece, but the lesson of Garfield's life that the institutions of this country place a obstacles in the way of the poorest lad who toils in the fields or the workshop. It is a lesson full of encouragement and cheer. It shows, too, that in spite of all the changes in our social fabric, brought about by the growth of great corporations and the accumulation o vast wealth in a few hands, telent and muniness, unabled by money, can still win their way to the most exalted positions. The presidency is not yet sold to the highest bidder, nor dis-posed of by a junto of selfish political schemers. —August Atlahtic.

SUNSHINE.

DID you ever notice what a different as D everything wears in the sunshine to what it does in the shadow? And did you ever think what an analogy there was between the sonwhat an analogy there was between the son-shine of the cloudless skries and the sunshine that gleams into the darkened chambers of the human being? How bright and beautiful are the goldan beams that break through the riven clouds to light up the world again after a sucand happy are the blessed words of hope and joine to have the abundant resources of that cheer that touch the heart and fill the spirt a scient hand again unlocked, and a new and with emotions of peace and joy after a long batter-directed everyy infused into the inhabitants.

do not, in a greater or less degree, have an inence over the earthly happiness of others, e sense of contributing to the pleasure of nuence over the earthly happiness of others. The sense of contributing to the pleasure of others sugments our own happiness. Unsel-fishness, Christian charity, and loving kindness are sunbeams of the sonl.

OUR BUDGET

Key. R. J. Adeock, the femous honey man of Monterey Co., California, has at the pr time three hundred and forty hives of hees, and om these bees he has already taken eight tone of comb honey since Christmas last. He ex-pects to take at least two tons more before the alose of the year.

-The Chicago Tribune tells of a tree in Celifornia, which is said to contain 537,000 feet of sound inch lumber. It took five men twenof sound inch lumber. It took are men twen-ty-two days to out it down. The stump has smoothed off, and there is room enough on it for thirty-two persons to dance four sets of cotillion at the same time

-The Rescue says: "Fifty thousand dollars in eash, and ten thousand in land and building meterial, have been raised to build in Wilton, Conn., a hospital for the treatment of women heen rained by alcohol and opiem. The President and cabinet, and other high offiith 1,500 clergymen including nal McClockey, and a number of Methodist, Catholic and Episcops! Bishops, have contributed to this fund and given the enterprise their warm approval."

-The German Governments about to ome complete control of the frailways. shall watch for the result with anxiety. Thus for it is said to work well; hence the persocution of the system. As to government ownership, of the system. As to government ownership, it is said: The same is true of Belgium, and to a considerable extent, of France. The Gov-ernment ownership differs from that of private corporations, in that no attempt is made to corporations, in this in accompt in made to make them profitable as investments, beyond what is necessary to pay the interest on their cost, add provide for improvements, and keep the lines in good order. All possible surply hesides this is used in the form of a r besides this a water general benefit of the pub-

p-reports from all parts of the West and North-west show that the prospects of the wheat harvest are excellent, both in respect to quality and quantity. The acreage is spect to quality and quantity. The acreage is much larger than last year, and the yield par-ticularly in the North-west, is bester than last year. The total yield in Minustota is expected year. Gorly, million hosts, is to be over forty million bushels. The growth in Iowa is simply magnificent. growth in the state of Dakota promise immonre yields of wheat and oats. Western Kansas has sufferof wheat and the second resident Kaneas has suffered severely from lack of rain; Eastern Koness reforces in harvest-measures beaped and running over. On the whole, the great harvests of the West never have been better, in the agof the west nearly so great as they promise n oe this year. All the way from the Alle ghenies (for there is about where, according to gnesis (nor there is about where, according to Eastern estimate, the West begins) from the Alleghanies to the evening shadows of the Rocky mountains, the shrill slanger of a million "reapers" fills valicy said prairie with the exultant music of its great harvest hymn.

-If Cyprus shall become renorated un British rule with hetter laws, more widely-diffused education and diversified industries, some credit must be given to Beaconsfield, whatever may have been the underlying motive. the railroad shall soon be completed from Jopthe full road some sour ne completed trong Jop-ps to Jerusalem, as with the pseudar goaranty of Baron Albert de Rotchsilds, it is likely to be; and it a grand system of railroads is devel-oped in Asia Minor, including the Euphratea Valley Road, also made probable by a recent concession to the Franch, the British Protoctorate will not seem to have been in valu. The bold stroke of Benconsfield drew bither the attention of the civilized world, and especially those of the Irraelitish race who are proud of their kinship to the Roglish ex Premier. Betheir kinship to the Keglish er Premier. Be-sides the railrood (gasaranty of Rothrechild al-cody mentioned, made to the ex-Mayor of Jerusalem, a Vanetishia Jew has given 60,000 francs to establish as agriendarial school in the Plain of Sharon. Sir Frederick Goldemid, another westley Izraelite, who has in times past befriended the Torkish Jew, is moving for a railroad from Jerusalem to connect wi-projected for the Euphrates Valloy. ever the motive that loosens the purse strings of these rich Ieraelites, all the world must re

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for asking and an avering questions drawn from the Bibbi. In order to promote the Truthall questions should be lived, and classical absolute to the contributors to answer but this document of the contributors to answer but the contributors to the contributo

Is there a keptlam of the Holy Ghost?
What is the testimony of Jesus Christ, and whas that testimony as defined in Rev. 10.10. Will some one please give light on Matt. 5:23-24

D. W. . Row.

Will some brother please give an explanation of MMM. Will form brother please give an explanation of MMM. Will fig. which reads as follows: "When ye therefore shall see the aboundation of depolation, spacken of by Daniel, the propiet, stand in the help place. Whose readed he him understand?" Has anoth taken place in the time that is pactor in they in the time to come?

S. W. Your.

in the time to come?

Will you please explain how long. Noah was in building the ark—at what age he was when he commenced building. Also where it can be found.

A.E. KINGLEY. 1. "Winder Some one please explain Prov. 9: 1. "Windo hath builded her knows, she bath bown out h FRANKLIN HOYER."

neven ulliars. Will Bro. J. D. Haughbelin please explain how we will be orded accept washing the sulnt's feet nutli the age of sixty years, (1 Tim. 5: 10) If every time we commune each member should wash and sch wips feet?

"Let no man seek his own, but every mand seek another's wealth." - 1 Cor. 10: 24. Bro. Stein please Ws. T. Shirni.

BRUISING, THE HEEL

Will you explain how? "And thou (the set) halt bruise his (the Masslab's) bee!."—Gen. 2 F [This question was answered in No. to current volume, but we republish it for the benefit of those who have not read it. Eds.]

THIS is a generic history of the entire con test for power in the world from the intro-duction of sin until God's final victory. Serpent and woman, though real beings, are used in this passage metaphorically; otherwise ithe whole passage would be ridiculous. Six partie are mentioned in this verse.

The serpent 1. The woman.
Serpent's "seed." 2. Woman's "seed.
Serpent's "head." 3. "He" (Mussiah). The surpeut and the woman are placed/anti-thetic. The surpeut's "seed" and the woman " "seed" are antithetic. The surpeut's "head" and "He" (Messiah) are antithete, hence we have ranged on one side the serpent, his seed and head, and on the other (the woman, her and and Messiah. The head of the serpent (the devil) stood foremost on the surpout's side, while the Messiah stord foremost on the side of the woman, "He" (Messiah) represents on power and antithetic to him is Salan who represents the other power. The serpent represents the folse religion introduced by his head, the devil. The woman represents the true r ligion introduced by her head, the Lord Christ.
"Thy seed" represents the false civil govern-

ments, and "her seed" represents true civil gov ernment. The seed of the serpent is not the erport itself, and the seed of the woman is not the woman. Hence, each of these stand as rep-resentatives of something. The serpent repre-sents false religion, the seed of which is false civil government; the woman represents true religion, out of which springs true civil government. There has been perpetual enmity between true and false religion, between true and false civil polity ever since the fall of man. We do not regard "her seed" as meaning the Messiah, for in that case we would have to look for siah, for in that care we would have to look for a person descended from a serpent, an antipode of the Messiah. "He" undoubtedly refers to Christ, as "head" refers to Satan; but we main-tain that "her aced" also unquestionably reprea true civil government.

The Devil's first great schema being false : ligion, and the serpent being next to him, if properly represents that religion, and as his is not the sarpent, it too must represent something, and this labse civil government. we trace the elementary stages of true religion and true civil government we will, in due time with proper representatives .- Shem are there stood at the head of one, Japheth at the other

Moses stood foremost in one, Asron in the other. In the building of the temple the the other. In the building of the temple the representatives of tree religion and true civil government were kept before the people by the two pillars, Jachin and Bosz. Here I shall stop until called out again.

M. M. E.

The fear of the Lord is the beginning of wis

The Bible contains the richest gems the world can possess.

A LASTING PEACE.

READER, peace is a blessed thing. War is an immense evil. Peace ought to be rayed for night and day by all who love their country. But after all there is only one peace which is lasting, and that is, the peace in Go which is lasting, and that is, the peace in the which faith in Christ gives. There is no hap-piness compared to that which this peace af-fords. A calm sen after a storm, a blue sky after a black thunder cloud, health after sickness, light after darkness, rest after toil, all, all are beautiful and pleasant things. But none, none of them can give more than a feeble idea of the comfort which those enjoy who believe in Christ, and have pence with God. It is

peace which passeth all understanding. It is the want of this very peace which me sany in the world unhappy. Hundreds have many in the world onhappy. Hundreds bare verything that is thought able to give pleas-ure, and yet are never satisfied. Their hearts are always sching. There is a constant same of emptiness within. And what is the secret of all this? They have no peace with God. It is the desire of this very peace which makes many a beathen do much in his idol-atrons religion. Thousands have been seen to mortify their hodies, and vex their own flesh, in the service of some wretched image which their own hands bad made. And why? Bose they hungered after peace with God.

ares they numbered into peace with the possession of this very peace on thich the value of man's religion depends. Without it there may be everything to please the eye, and gratify the ear, forms, onics, services and sucraments-and yet no good done to the soul. The grand question that should try all is the state of a man's con Is it peace? Has be peace with God? 80 6D08as once. Is it peace? Has ne peace with user Reader, this is the very peace about which I address you this day. Have you obtained it? Do you feel it? Is it your own? Believe on the Lord Jesus Christ and you shall have lasting peace.—Golden Censer.

THE McLEAN "PEACEMAKERS,"

R. J. H. McLean, of St. Louis, has invented ones terrible instruments of war, named "Pencenakers." The gun called "The Aunilialiator" is designed for the light artillery. The barrel for this gun is four inches in diameter, with lateral and horizontal motion. This barrel is surrounded by twelve magazines, so con rived that at the will of the gunner, any two of these magazines can be brought in the line of fire and discharged with precision at the rate

of from 128 to 140 shots per minute if desired The magazines are supplied with shot, per cussion hell, or grape, and may be loaded, while attached to the gon, with the name case as any other magazine gun. The caisson, supplied with duplicate magazines, is secured under the gun out of danger. Only the gunner is required, and he is protected, breast high, by the foundations of the gun. A small gun, of the same model, has been fired over 500 times, at the rate of twenty-five shots per minute. From the fact that this gun can be trained upon an salvancing hody of men, from a distance of 1,200 yards to three miles, with a constant fire of 138 shots per minute, its immense power will be ed. The machine magazine gan, "Pulvericer," is composed of twelve harrels arranged orizontal line side by side and occupying The fire is con a space of about three feet. and at the rate of 600 shots per minute,

Dr. McLean's ides, in inventing and con-structing these novel and fearless engines of destruction, is, antithetic as the proposition may seem, to reduce the chances of war. He thinks it is time nations be compelled to keep the peace, and theorizes that the shortest way to this result is to make war so fatal as to move outs to settle their differences in some ore rational way .- Messenger of Peace.

THE LOCKED-UPPARDON

N the Isle of Man, as I was one day walking on the seashore, I remember contemplat-ing with thrilling interest an old, gray, ruined tower covered with ivy. There was a remarka-ble history connected with the spot. In that tower was formerly hanged one of the best govtower was formerly hanged one of the best gov-ernors the island ever possessed. He had been accussed of treachery to the King during the time of civil war, and re-served sentence of death. Intercession was made on his behalf, and a pardon was sent; but that fell into the hands of his bitter enemy, who kept it locked up, and the gover-or was hanged. His name is still honored by the many; and you may oft-

for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation till we ask ourselvas whether God might not point his finger to most of us, and say: "Thou art the man! Then hast a pardon in thy hund to save thy fellow-creature, not from temporal but from eternal death. Then hast a suited to all, designated for all. Th Thon hast a parder enioved it threelf: but hast thou not kept it back from thy brother, instead of sending the ends of the earth?" Hugh Stouril.

THE POWER OF THE BIBLE

Bible distributor, going through a distri A line distributor, going through a district where they were huilding a milroad, gave copies of God's word to several of the labures on the works. The Romish priest, hearing that n copy had been left at an Isish dwelling told the father of the family that it was an im proper book for him and his family to read, and ordered him to burn it when he went home. The man's curiosity was excited, and he thought he would look in the dangerous book for himself and see what it contained. He did so, and reading the New Tastement, had his eyes opened to the truth, and was converted, and he and his whole family renounced their Romish views and connected themselves with a P .dester to urch

An infidel young lawyer, going to the West to settle for life, made it his boast that he "would locate where there were no churches, Sunday-schools, or Bibles." He found a place which substantially met his conditions. But before the year was out he wrote to a former classmate, a young minister, begging him to come out and bring plenty of Bibles and b presching, and start a Sunday-school, for he hed become convinced that a place without Christians, and Sabbaths, and churches, and Bibles, was too much like hell for any living man to stay in." - American Messenger

THE YOUNG AND THE DLD

THE feeling prevails to a large extent in the ong men can accomplish more labor than d. This is true no doubt as respects physical old. This is true no dunct as respects physical labor, and in a field requiring a very large amount of travel us doubt a young man would be preferred. But it is not true as respects mental labor, and certainly it is not true as regards moral influence. In this conne is pleasant to recall the amount of mental effort and moral influence exerted by the two princi nal leaders of the parties on the late contest in Great Britain. Beaconsfield is now over sev-enty years old, and yet there are few men who sfully compete with him in the dis eussion of the great questions of statemanship Gladstone is said to be in his seventieth year, and has performed fests in popular orstory al-most unequaled, and has succeeded in over turning the Besconsfield Ministry at the vary time it was conscious of strength and dared him to the contest. And if such exploits may be accomplished in political affairs, why can not our strong men of seventy in the Church con duct a crusade against sin and Satan with eq. al energy?-Christian Pres:

MEN OF FEW WORDS

SOME men use words as riflemen use bullets They say but little. The few words go right to the mark. They let you talk, and guide your face and eyes on and on, till what ou say can be answered in a word or two, then they launch out a sentence, pierce the matter to the quick, and are done. Your conversation falls into their minds as a river in a deep chasm, and is lost from sight by its depth and as how to me again by its argue to year and darkness. They will sometimes surprise you with a few words that go to the mark like a gunshet, and then they are silent again as if reloading. Such men are safe counsellors and true friends, where they profess to be such. To them truth is more valu able than gold, while pretention is too gaudy to deceive them. Words without point to them are like tithes without ly betraving the weakness of the blind marit on dupes who are ever used to forward oth

Dyrno on Ong's Kners. - Alexander Cruden. help to Bible study, the Concordance, was very What little profit came from his b op, and the generor, was mapped. His many and pour maps it is influenced by the many and pour maps of grant and po

ttle time alone in his tent. his men, he was found upon his knees. They pussed a moment, but he moved not; then they entered and touched him, but he was dead. A sadded student in New York was recently missing at the breakfast toble. He was sought in his room, and was found, the bed undisturbed, but he kneeling at its side cold in death -

How THE Swiss Live. - As much as anything I am surprised at the places deemed babiteble and actually inhabited. On the sides of mount nos, on the edges of precipites, upon steeps which the children of the plains would besitate to climb as a feat of daring, are seen not single houses alone, but groups of them, and large neighborhoods. Indeed half the people in Switzerland seem to love to five on shelves, and it is difficult to see how they around and descend. How children are brought up, I can't imagine. I should expect four or five

imagine. I should expect four or five, the mo-ment they stepped out of the door, to fall down in sem sake or gorge. Yet the population continues to increase and maintain its numbers. They are children of the air. They are forever surrounded by mountains, than which nothing is more beautiful nothing more sublime, except the clouds that solemnly sweep their tors, and hold mysterions commun

FROM ST. MARTINS, MISSOURI.

HERE in the Morreau Crock aburch we are in love and union, and are trying to build a honse of worship. We have our meetings in different places but want to concentrate one efforts. A see a call for preaching in St. Louis There is an opening for City Mession as well There is an opening for City Mussion as wall as the Misson Hoard. I am personally ac-quainted with Bro. F. C. Myere. He is a wor-thy young brother, and he writes to me there are some there that would make with us if they had an opportunity to do so. He says he will procure a place for preaching and a place for the brothren to stop. If these calls are not filled, and souls are lost, who will be to blame We have enough of noble workers to go in see not able. We have a number of such call but must let them go unheeded as we cannot fill them all. I am the only minister within sixty miles that preaches. Think ut it when there are several ministers at one meeting and bere in the West there are souls starving for the Bread of Life; here where you can get good homes in the midst of schools and good as and where you can preach every Sunday. Bro and sister Ellis from Arkanses were bere and they say there is no minister in the Stata.— There are some that say they would unite with us if they could. We received their letter as they had found no church since they came to They live over two hundred and fifty miles from us. They are lively members in God's house and would do good work if they had an organization. I say this much for them as they are going to appeal to the Mission them as they are going to appear to the Mission Board. We hope the Lord may open the hearts ofcour dear brethren everywhere that they may give liberally to the Mission cause that our dear missionary brotheen's wants[may he sap ed, that they may give themselves to the ord.

FROM FOSTORIA, OHIO.

anded to admonish one noother and as I am away from some of the irethren and sisters I can only communicate with them in this way. It would be a great adisfaction to me if I could live among and satisfaction to me WI could live among and associate with the young brethren and sitters as many others do. I know by experience that we are not so apt to become careless, although we should not become so no matter where we We are poor, frail mortals and need the tragement of one another. There are those eactingseers of one snotter. I here are most in this vicanity who would receive the Geogral in its purity. Dear brethern and sisters, we should do all in our power for the salvation of mankind, and not withhold the gospel from any by neglecting our duty. We should do all that we can in the cause of our Master, and

remember that there are thousands who have never heard the Brethren preach. There is a reat and important work for the church tod great and important work for the church tod-and each one of us have our part to perfor-The day is declining and the long night of etc. outy is drawing near when we can work is more. Then let us be ever found at our pr

1 duty, let us be of one mind, live in peace no. will command the blessings of heaven uper Samamina M. Withous.

How rare it is to find a soul still enough to

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the direnament; and they that turn many to righteousness, as the stars forever and star. Dan. 12:3.

VIRGINIA

On the 4th inst, the brethren and sisters On the 4th inst, the brethren and satern or more at together in our house of worship to attend to the business of the church. It being the regular time of our annual visit, quite a large number of the members were present were but few difficulties to settle, none of which were very gristions. About three hundred members were visited. Two were re-ecived by letter. We decided to have our com-

union on the 2nd and 3rd of October. September 12. This evening our hearts v made to rejoice and our songs ascend to the Lord in humble gratitude. Brother J. B. Byltou led two more dear converts into a liqui-atream. We trust they will walk worthy o the vecation wherewith they have been called and exhibit a brilliant light to the world so that when their days on earth are spent they will inherit a crown of life To this end Lord

C D HATTON

ILLINOIS

Rooir Greek With the Brethren at their church in Rock Creek, Illinois District, 11th and 12th inst. On the 11th Eld. Edmond Forney pre-mided at the coupeil, as he has this charge Everything was disposed of harmonicusly and the brothern seem to be alive to the interest of the cause of the Master. As Bro. Forney has other churges to take up much of his time, he re signs this charge and the brethren will select an other elder from among the elders in Northern Illinois, at their feast, to take charge of their shurch and preside over them. The brethree at Rock Creek are enterprising and helped the Library cause liberally. The most of them are favorable to Sunday-school work and they pro-pose to reorganize their school next Springwere glad to find them so aggress hope their efforts will create an interest among the young and their labors he crowned with May the Lord bless the dear members in this church and strengthen them to continue in the right. Fraternally.

W. C. Teeren

Our council meeting passed off pleasantly We have had no increase in the church lately but we are still trying to follow Paul as he fol lowed Christ;-still pressing toward, the z for the prize of the high calling of God in Christ Jesus. Jacon Neglex.

A LETTER

Dran Brownens I learn from our Corresponding Secretary, Bro. M. Lichty, that you have informed him that the good people of Lanark have some goods gathered up to send to the Brethren here to assist in relieving them in their destitute condition. - Such nev gives joy to many hearts. Perhaps none that have not been here and know for thomselves the destitution among the people that can fully realize our situation. We were anything in the way of estables. were left without counties are included in the district covered with the awful drouth; 15,263 families left with the norfal droubt; 15,985 families left without food. Think of th' Poor people, no means on hand, noneconing. Thousands have gone back East to get a living; thousands more are here yet clinging to all they have of this world's goods, holding to their land almost with a death-gramp, asying; "We want a home of our own." There are 900 could in our own county depending on the charities of the people for a living. Oh, how hard the brothren have worked to get supplies to save suffering! No other so to get suppress to save summing: A other so-ciety in the counties named that is doing so much in relieving the needy as the Maple Grove Society. The counties central commit-tess fail to get provisions, send agent after ageat, they come back discorraged and say, the Dunkarks are the only people that can get aid. We have no agent out, and have only had one out a little while. We have had to cut our society down nearer the church in order to save

society down hearst the church in order to save the church, and our wants are now only tem-porally supplied. The railroads here in Kannas have broken their contract twice; we are now arranging the third time with them, and the

grangements will be complete in a few days. we will send you shipping directions. am afraid some of our members will suffer fore we get more goods. My labors call me much from home. We are among the poorest but doing all we can to make a living until we can raise a crop. We have a good piece of land which we wish to make a home of; we don't like to beg, but there seems to be no other way We are not ashamed or too lazy to dig, bu digging has not amounted to much this Sun mer. Freternally. N. C. Wobenan.

A NEW ORGANIZATION.

Freternally,

BY request, Bro. Joshun Shultz and mysel met with the dear members near Clarence Cedar Co., Iowa, Sept. 3rd, to assist in organ-Cettar Co., 10wa, Sept. 3rd, to assist in organ-izing a church. Quite a good representation of members were present. The organization was effected by the choice of Bro. Joshus Shultz as presiding elder, Bro. John Zack chosen foreman for the church; Bro. B. F. Miller was advanced to the second degree in the minestry, and also chosen for clerk, and Bro. Nost Rudy was chosen for deacon. The member applied the very appropriate name of Pleasant Prairie to the new organization. They now have a membership of thirty-eight, including nave a memocrosup of surry-eight, including three ministers and two deacons. Much of the love of God seems to be enjoyed by this little hody of believers, and a noticable feature in that community is, they have the confidence of those without, manifested by large attendance and good attention to their regular meetings. May the Lord bless and prosper the Pleasant Prairie Church. D. E. BRUBANER.

NOTICE

WHEREAS Byo. A. Flora (minister) and most of the members of the Brethren Church at Larned, Kunsus, have moved away, therefore the brothren in church council cosidered it advisable to change the name of our shurch organization from Larned, to Edec this being the name adapted by the unity for the valley where most of the rs of our organization reside. Our nov office is Great Bend, Burton Co., Kausas. Edea Valley is ten miles south of Great Bend. We very much desire traveling ministering breth ren to stop with and preach for us. If they give us bimely notice we will meet them at Great Bend. Michael Moonnead.

ANNOUNCEMENTS.

- 25, Peabody church, Kansas, 25, In the Beatrice church, Gage Co., Neb.
- 25, In the Bentries church, Gage Co., Neb., miles south-east of Bentries at 2 P. M. 10, Marion congreption, eight miles cast of Marion. Ind. at 3, p. m. -8. Log Greek, Caldwell county, Mo., at the hours of J. E. Bosserman.
- the house of J. E. Besserman.
 I. Bear Creek church, Ill., at the house of brother John Stutsman.
 2, Cottonwood church, Lyon, Kansse.
 2, Rik Creek. Johnson, Nebraska.
 5, Fall Rever church, Witson county, Kan.

- Fall River church. Wilson county. Kan 0, MaCoupin church. Illinois, at the house of brother Samuel F. Brubsker, 9, Orashbepper Valley, Jefferson, Kansar 9, Root River congregation Minn.
 Pine Creek, Ogle Ill.

- Fise Creek, Ogte 111.
 Newtoo Grove church, Mich., at 6 F. M.
 Necotis church, Kanssa, at the home of brother O. P. Travice
 Falls City, Nebraska
 Dallis Cettre, Towa, at 1 p. m.
 at the residence of Jesus Shuk, Ablisce,
 Face Shubhards
- 9, Mahoning church, Ohio, 9, 18 miles north-west of Wellington, Kan
- 9, 18 miles north-west of Wellington, K Dickenson, Kansaa.
 Dickenson, Kansaa.
 13, Pino Creek church, Indiano.
 13, Sumerset district, Wakash Co., Ind.
 13, Sumerset district, Wakash Co., Ind.
 13, Pony Creek, Brown Kansas, fourum north of Morrill, at 3 p. no.
 18, Cuna church, Elk, Kansas.

- 18, Wakendah congregation, Eay o
- 14. Cerronns, Indiana, 14. Clear Creek chureb, Ind , at 10 a. m 14. Denuells Creek, Ohio. 14. Silver Creek, Oglé, Ill.

- 14, Suver Creek, Ogle, III.

 15, Turkey Creek, Ind.

 15, Grundy shurch, Iowa, at 1 p. m.

 15, Monticello church, Ind., at 4 P. M.

 15, Oson Hiver church, Iowa.

 15, Panther Creek, Woodford county, Ill.

- 15. Fanther Creek, Woodford county, Ill.
 15. Inward Cherck, Ind.
 16. Exetar church, Fillimore, Neb.
 16. Exetar church, Fillimore, Neb.
 16. Altions, Illinor county of 2 p. m.
 16. Tearcrost, Hampohice, W. Va.
 16. Tearcrost, Hampohice, W. Va.
 16. Fairrowe ohurch, Appanoso county, In
 15. pear the Southern Pacific R. E. Dixon,
 16. Marlies county; 10mq; at Bro, Edvà.
 Policki, Mo.
 16m Various Ch., Butter Kannana bro
 16m Warlies Ch.
- John Waringer's

" 22, Spring Creek, Koschuson county, Ind. Nov-15, Hudson, Illinois

The brethren of the Crooked Creek congre

ration, Washington Co., Iowa, will hold thei Love feast on the 9th and 10th of October ommencing at 11 a. m. J. THOMAS The Salene Velley church, Ottaws Co., Kan.

will hold its Love-feast Oct. 16th, commencing at 4 p. m., at Bro. Jacob Kinsel's. L. W. FITZWATER The Antioch congregation, Indiana, hav hanged the time of their communion meeting

from Sept. 23rd to October 9th, com: mmenciog s D. Lesby. There will be a Love-feast in Mt. Etn hurch, Adams county, Iowa, October 9th

D. G. Couse Milmine congregation, Piatt county, Ill. D B Gie Detoher 16 at 2 p. m.

The church of Codar Co., Lows. will hold its Love-feast on the 9th and 10th of Oct., four miles west of Tipton, at 1 p. m. S. Y. Musselman.

The Love-feast at Eagle Creek church, Be cock county, Ohio, will be held on the 19th of October, 4 p. m. S. T. Bosserman. The brethren and sisters of the Eikhart Va ley church, Elkhart county, Indiana, will hold their Love-feast on the 19th of October.

The Nevada church, Vernon Co., Mo., will old their Love feast on the 23rd of October, at the home of Bro. S. Click's two miles northeast of Nevada. The members of the Cedar Creek church

Cedar county, Mo., will hold their Love feast at the house of Bro. Crafton Bydlers, four miles north of Cederville, on the 10th of Octo S. CLICK.

will hold a Love-feast on the 2nd and 3rd of October, to commence at haif-past 10.

News Items.

-A gentleman has recently made the trip stope on a velocipede, making a daily average of about eighty miles.

-The President on his trip acress the conti ent, refused to accept the hospitality of the Mormans, whereas they are very indigment. -The car of Juggernaut was not drawn through the streets this year, and the omission

defers this ceremony for twelve years. -A stream of lava is issuing from Mount Vesovious, near the new railway to the crates Some imprudent visitors have been injured. -Not long ago a manufacturer in Patterso

N. J., took his 200 employes on an excursion to Long Branch, all under full pay. His hands have never struck.

-Within twenty-five years, more th persons have gone over Niagara Falls. Last Summer seven went over, four on the American side and three on the Canadian

-The whole number of students in the Colleges of the United States last year in the col-legiste courses was 30,368. In the preparatory rtments there were 27,000.

-The world's fair for 1683 is to be in New rk. Commissioners have aircady been ap pointed in most of the States, and they held their first meeting in New York City last week, shout one hundred being present. -The Czar of Russia lately traveled by rai

to Livadia, and on the route two mines were discovered. During his journey 9,000 peasants and 40,000 troops guarded the road night and day. -The Indians at White Earth Agency,

Minn., are demonstrating the success of the peace policy, and have harvested 40,000 bushels of wheat, 10,000 buthels of corn and a of small crops. -The dome of the largest church in St. Pe

tersburg is covered with gold a quarter of an inch thick. It is computed that in Russia there is gold enough thus lying idle to pay the -In India great anxiety is felt at the peril

of famine which threatened large districts in that country. The rainfall has been five or six inches below the average, leaving little or no prospect of crops. A gentleman in California who owns

— a genteman in California who owns a farm of 60,000 acres, sent eight ships loaded with last years wheat to Europe and is so well pleased with the results of dispensing with in termediaries that he will do the same with this vent's eron.

-Yan Phow Lee, of China, carried off the

first prize in English composition at the Hop-kins grammar school, in New Baven, and gained the highest rank in this year's gradu--So far as can be learned from the Pacific,

the orange crop never looked better. we not so full of fruit se lest year, but the quality and price will be good. At present, good oranges are worth from \$40 to \$50 per

September 6, an explosion o

—Lute dispatches from Jamaica state that that island has been almost impoverished by the cyclone of August 18. Several persons were stilled. For miles along the cosst not a green ical is to be seen, and twenty years will be re-quired to restore the island to the condition that existed before the storm

Seaham Colliery, near Durham, England. Be-tween 250 and 300 persons were in the pit at the time of the accident. Many were rescued. but the latest official statement places the number of killed et 147. It is estimated that there were 400 horses and ponies in the mir

The work on the Budson River tannel, in which the corpses of twenty workmen are entombed, has reached such a state of progress that hopes are outertained of the dead hodies being recovered during the ensuing week. The disaster occurred during the latter part of July. and all efforts to recover the bodi

fatile.
--Work has now begun on the ship o —Work has now begun on the ship canal across Cape God. This will save ninety miles in distance and eight hours in time between New York and Boston, besides the estimated anomal loss by shipwareks around the Cape of 0,000 tons of vessel property and from thirty to forty lives. The canal will be 141 feet wide at the top, with an average depth of thirty wide at the top, with an average depth of thirty are to the cape of the c

No modern instance is on record of a men's life reaching 150 years, but the fish named the pike has been known to live for 167 years, and a carp for 200 years. Whales have been sup-posed to live from 300 to 400 years, and elephants over 100 years. A tortoise which died in the Bishop of Peterborough's garden in 1621 was more than 200 years of age Parrots have been known to hve for upwards of a century, and pelicans,getse and crows period of life allotted to map. ws have exceeded th

-More miles of railroad were laid in the United States the past year than in any pre-vious year since 1673. The "Railway Age" reports 287 railway enterprises undertaken or projected during the first half of the present year, which show a contemplated mileage of over 30,000 miles. As a rule, these lines are intended to develop new regions, which stend in need of such facilities, and many of them are built by strong companies to act as feeders to existing lines

BIBLE SCHOOL ECHOES

"DIBLE School Echees" is designed for the service of songs in the reveral depart, ments of church service. It is designed to elevate the must of the Sunday-school above the frivilous character of many of the Sunday-school songs, in yours can shall some in yours can be shall some in your can be shall some in the same in frivilous character or many or the Sunnay-school cougs in vogue, and while interesting the young, to cultivate their taste in the direc-tion of that which is higher and purer in postry and music. The tone of the book is praiseful and music. Lue cone of the book as praiseful and devotional,—bas none of the military elo-ment in it. The melodies are graceful and easily learned, while the harmonies are well arranged without any straining after odd "orig-

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Single copy, postpai One dozes, """ Two """ """ "Address	d;

W. U. R. R. TIME TABLE

Day Eagress. Tirkets are sold for above trains only Passetger trains make make maximated at Western Union Janesian. M. M. OMIN. As estection a Water Unit Nations. M M OLS Learn Paccingers for Chicago should been Learner at 1213 F. M. True to the Western United Junction; 1213 F. M. True to the Western United Junction; ago, Milwasker and St. Peal passauger true Chi-cago, Milwasker and St. Peal passauger true. Chi-cago, Milwasker and St. Peal passauger true in this resols through a Tool the same verifier. To post, lake the Chesago, Milwasker Cantoll St. George Chesago, Milwasker Cantoll St. Francis (Town in the evening; run North to the Wil-rest) at 100 m in the normal Lander, now "ve-ber at 120 m the morphism."





Vol. V.

Lanark, Ill., Tuesday, September 28, 1880.

No. 39

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SCCIETY.

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Elouyn Page.-White Oak Church, Ps. Dera dians. Lorane. Bt. Hudson, lows. Salem, legon Sanfrancisco, California Report of evial Destrict Monting. A Good Move.

CURRENT TOPICS.

The Harmony of the first African Baptist church, Richmond, Va., bas of late been disturked, and some seven hundred members will "draw out" and start a new church. That will leave nearly four thousand in the old church.

It is calculated that the ten million harmly of beer reported by the Brewers' Congress as having been sold last year would have filled a five feet deep and twenty-one feet wide extending from New York to Philadelphia, and that it would take a pump throwing thirty gallons a minute twenty-one years to pump it

An instance is recently given of a pastor wh besituted to dwell upon missonary themes be cause he imagined his people did not like to bear such topics. He asked for some aid it stirring them up. A few days after s ery people, not knowing what had been suid, asked for similar help in stirring up the The mission work in foreign countries is be-

ing pushed with much energy. An exchange states that there are thirty-three missionary societies at work in Africa, and there are $75_{\ell'}$ 000 converte belonging to the Protestant churches, with an outside population of 250, These are hard times. Our nation is spend-

ng more for intoxicating drinks than all the bread it cats, all the clothes it wears, all the books it reads, or all the churches it has ever built. If every one of its accursed drinking could be shut up and every bottle smashed forever, we would have good times in thirty days

New York is about to produce a Passionplay, or a dramatic representation of the closing seenes in the life of the Savior, his trial, death, even all your living.

To us, it is sucrilege. To toy and trifle such a theme for amusement, betchens a tority that is too gross even for the modern stage. We may judge of the elevated character of the play, when all that is high and grand in dramatic art is crowded off the stage by "ne ero minetreley" and representations not r than one grade removed. Many of the wellmeant travestees of Christ in the pulpit are sufficiently painful. Heaven spare us the apings of actors and buffoons.

It is said that a Southern Methodist Confervelop the grace of liberality, but are detrim tal to the spiritual interests of the church, The Index is glad that the Methodist brethrer leave taken such a stand, and says it will us its influence to induce Baptists to follow their example. We think the Index ought to be circu lated among the Baptists up North. It will have considerable work to do in that direction up this way.

No less a man than Joseph Cook thinks that it may turn out to be a race that Spiritualism is only "a re-discovery of the ancient art of consulting funitiar spirits." Many other men of superior minds and finely educated have thought the same. Says he: "The power of nnicăting with familiar spirits is known on Biblical evidence, to have been a reality among men acting under natural law." And again he says; "There was not in antiquity s ingle false religion that did not appeal for an thority to what the Bible calls familiar spirits as the source of its confidence that a revelation had been given to it." He thinks, however that as wonderful as any such communications may be, however strange and beyond human power the phenomena, they are in accordance with natural law, simply superhuman but not supernatural, while the miracles of the Bible

Solomon said there was nothing new the sun. At Nunevah, not long since, there was discovered a basso relievo representing a flight of bulloous, the work of artists, say three ousand years ago. By-the-by what an immence city this capital of the great Assyrian Empire must have been; according to classic writers it was more than sixty miles in circ ference, with walls a hundred feet high, and broad anguely for three chariots abreest. This wall was furnished with fifteen bundred towers, each two hundred feet high! It was destroyed six hundred years before Christ, by the united armies of the Medes and Bubylonians.

MISAPPLICATIONS

BY D P. SAYLOR.

WILL give the widows mite, is a com-A expression by many persons when called upon to contribute for church, or other charitable purposes, which is not only a misappliestion, but is actually a libel on the poor widow of whom the Lord said, "Verily I say unto you, that this poor widow hath cast more in, that all they which have east into the treasury, and proceeds to usugu the reason; they did cast in of their abundance; but she of her want did cast in of their abundance, even all her living." Murk 12:44. Now upon that rinciple of right dare any one who gives of his surplus compare himself with this poor widow when he gives but a small percentage of what he has? I am not writing to find fault with any one giving much or little, but let each one give as he may feel disposed; let each be perfectly persuaded in his own mind. But what is given let it be given cheerfully, not grudgingly, but of a ready mind. Let them not say "we will give the widows mite" unless it be given as she did, "give all that you have,

Again, in support of a paid ministry the to make a golden calf to lead them, so soon aftinister's wife and children are made a plea for the necessity of it; and then refer to Paul for precedent and example to sustain them in their demands, saying that on several occasions aul received substantial aid from the church or brethren. None will deny this, but I ask upon what principles of justice can this be made a plea for support of the ministers wife and children. Did Paul moddle the support of wife and children on the church while the Lord sent bim far bence to the Gentiles? Again, was this help money, or was it food and raiment? He says, "But I have all, and abound; I am full, baving received of Epaphorditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4: 12. I am doubtful whether these things were money. The rosty smell of silver or copper is not a very sweet order, but the smell of well prepared food to a hungry man is. When Paul was with Gaius mine hast or in households like that of Stephanas ly had no need of help from others. But when he was where he was like a lamb among wolves and was made as the fifth and offsecuring of the earth a enestagle for the world, for men, and for angels to look at; hving in perils ever among false brothren. There the Brothren dul well to minister to his wants. I presume if they had not he would have perished, 1 don't think money would have been any service to him, for if he would have had it, I am doubtful whether he could have procured the necessaries of hife for it. Men who had bound themselves togeth er under an oath mother to out or drink until they had killed him would have poisoned his food if they could have had access to it-I much prefer to hear Paul referred to a

saying, "It is more blessed to give than to re 'And labor, working with our own hands." "And Paul dwelt two whole years in his own hired house, and received all that camin nuto him. Scriptures like these are cheering to me.

The priests living from the altar service is referred to in support of a paid ministry, to which I will only say, under that economy the the tribe of Levi from whom the priests were had no inheritance in the land of Canaan and the altar service amounted to something that I think entitled them to their food and raiment. When the lambs, and kids, and bulls, and rame, had to be slaughtered not only by the hundreds and thousands but by the hundred thousands, blood and all properly desposed of, and all the offerings disposed of, which was a yoke the apostles said were too heavy for our fathers to his burden is light. Many preachers think killing a beef or hosing a lot of growing pota-toes is too heavy for them to do. I don't know how hard work tent-moking was, but I know

RETROSPECTIVE BY MARY C., MILLER

N the time of Christ I wonder who the progressive party and who the conservative party and also the middle men were in the Jew-ish church? And in the time of the prophete and kings who were they of the different par ties, and when back a little further in the

times when the judges ruled Israel?

By reading the Old Testament we find that people in those days, far back toward the keginning, were much like they are now, very much inclined to forget God and has goodness to them. Let us examine their history for a few thousand years back. Even as far back as Money me find that the great mass of the prople were easily persuaded to go astray from the bord, and especially so it some of the head ones other. Christ told them the would full in and lead off. Who would have thought that Aaron could have been personded would have known him also.

er the Lord of heaven had reparated the waters of the Red Sea and allowed them to pass over anfely, but drowning their enemies in their sight. Such is humanity. It is good for us that we have a merciful God, or the race would long ago have perished and become extinct God thought of consuming them all except Moses, but Moses besought the Lord, and be repented of the ovil which he intended to bring upon them. "And the Lord said unto Moon whosoever bath sinned against me, him will I blot out of my book. Therefore now go, lead en unto thee; behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their ein upon them." Oh what a loss they will sustain for being so fast to put tern after other people and not having faith in their own God; and when the spice brought in their report, what a time they had. Lord said anto Moses, how long will this peo ple provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the postilence, and disinherit them, and will make of thee a creater nation and mightier than they." But Moses prayed for their lives and God hearksned unto him for he was a meek man, for he did not seek his own giory, but worked for the good of his people.

kept them in the wilderness. But there were two parties, which party cutered the promised land, or the conservative, or those who were considered more moderate in going to the extreme. Was it the party that wished to go back to Egypt, that longed for the things they enjoyed when they were there? or was it the norty that believed God and took him at his word? As for the third party, I presume they belong, either to one or the other of the two Then in the case of Korah when he was destroyed and the people murmured, where the people? and whose prayer ugain saved them from destruction? "Next see how it was after the people had

kings to rule over them. Soon Israel was somewhat divided and "Samuel come no more to see Saul, but he mourned for him." Which was the progressive and which the conse tive? We read that after David ascended the throne, there was famine three years in a ssion. So David inquired of the Lord and the Lord said "It is because of Saul and his bloody house, because he slew a people whom he should not in his great real." Which party did Saul belong to? Then there was Abah and Mucah. Ahab believed the false prophets, but they flattered him. He did not want Micab because he always prophesied evil concern-ing him, and he hated him. Which party did Ahab belong to, and which Micah? . Then there were Abaxish and Elijah which

belonged to different parties, but both were Israclites. Then John the king slew all the prophets of Baal, but departed not from the sins of Jeroboam who made Israel to sin." Perhape he was half way between the two extremes When Christ came some knew him and son

did not. The shepherds knew him and the wiss men from the East, also Anna in the tem ple and Simeon, then all knew him and did honor to the great King of Israel; but there was another party who did not seem to know him, and yet they claimed to be the sons of God, saying that God was their Father. It seems strange that they were not acquainted with Christ, yet claimed God to be their Father. They must have lived a long distance from their Father not to have been acquainted with

bis only begotten Son. They might have traveled pretty fast and got shead of their Father. Surely there was something between those who kept them from recognizing each other. Christ told them that he and his Father were one; if they had known his Father they

HOME AND FAMILY.

Husbands, love your wires. Wives, submit you serves onto your own bushands. Children, obey your parents. Fishers, porceds not your children to wrish but bring them sin the nurtare and admonition of the Load. Servants, be obedient to been that are your masters.—PAUL.

Did you ever lose your temper but you felt lonesome without it?

Most of the shadows that cross our path brough life y carrierg in our own

Did von ever see a drinker or smoker who couldn't leave off at any time, if he only wanted

Those who neglect their families under pre-tense of attending to spiritual things, ore guil te of transgression Even Japan is establishing training school

for her daughters, where spinning, sewing and washing are taught. leanc Watta was the greatest hymn

who ever lived. When he was a very little boy he was so fend of study and hooks, that if any money was given him, his first words were, "A book! a book! now hay a book! Curiosity in childre is but an appetite aft

knowledge. I doubt not but one g why many children abandon themselves wholly to silly sports, and triffe away all their tim idly, is because they found their curiosity balked, and their inquiries neglected.

A "drammer" from a New York liquor house says that Mir. Haye." "No wine at State din-ners," was almost a sound of death to the wine trade." He also says that last winter there was not one case of wine sold in Washington where forty were sold ten years ago.

The governor of lown being urged to p onvicted rumseller, declined, saying. I have great sympathy for Mr. Newton, I also have great sympathy for the wives and chil-dren who have been made sufferers by the sale of whiskey to their fathers and husbands by Mr. Newton."

A Mrs. DeGrout, of Newark, N. J., built a church at her own expense, but she me it shall be used only for boly service. She has hed a clause put in the deed to the effect that if fairs or festivals are held therein, the property shall payert to the original owner.

It is a significant fact pointed out by Dr Dro Lawis that tobacco-using students h Dio Lawis that tobacco-using students have nav-small hope of preeminence in study. "Within half a century," he says, "no young man ad-dicted to the use of tobacco has graduated at the head of his class in Harvard College, though the near of his bare used it. The chances, von see, were five in six that a smoker would grad-uate at the head of his class if tobacco does no harm. But during half a century not one vic-tim of tobacco was able to come out ahead." This is a strong testimony in favor of the insti-tutions that hanish this filthy and sinful babit from their balls

An American lady while visiting Montreal was particularly interested in the appearance of one of the waiting girls in the boarding house and determined to make her acquaint-She found her in the kitchen washing dishes (that manial employment,-but a cirl like her would make any occupation hon She talked with her, and found that although uage, and made considerable progress in ranch. She had her French book fastened to the wall in front of her, and while washing dishes had gained her knowledge." This is an age of improvement, and cooks will bad, to be successful in their avocation, they must be in-talligent, for without intelligence no one can

The next time you go to town purchase The next time you go to rown purchase a small bottle of "coach varnish," such as is used by fine carriage painters. If the cold, damp weather, or handling of corn should cause your hands to crack, fill the cracks with vernish, applying it with broom straw. This do in the evening after the work is finished and your bands will be well by morning. It is best to h the hands with castiel or glicerine wast the hands with castiel or glicerine sou-and warm waster, and dry theroughly before applying the varnish. This varnish beals any ordinary fresh cut inside of a few bours. One of the editors has used it in his family over eight years. Try it, and you will find this simple remedy worth the price of the B. ar W. one year. You can get the varnish at drug

A MOTHER'S LOVE.

Though you sail o'er the ocean's corni strands, Or roam far away to distant lands, Visit hails of pleasure—go where you will— A mother's love doth follow thee still. Though in halls of vice you squander and waste Your riches and health, that longer would last, Where vile comrules seek thy feet to ensuare, Remember her love doth follow thee there. When far from thy home and all that is dear.

Where none for thy sorrow doth shed a tear Then lend a thought to thy mother, for she Ooth often, in solitude wasp for thee.

Though far from the paths of virtue you stray, Yet the fond mother doth earnestly pray That the Holy Spirit's guardian power May shield her child in tempation's hour. How often have I seen her bowing in prayer. To ask of her Savier His guidance and care, To ask of her Savier His guidance and care, To teach her young child, in the days of his yout! To follow his Maker in virtue and truth. With what love does the fond mother evertry Her child's faults to hade from every eye But lone in his chamber gently doth child And point him to heaven—a boller guide Would you know still more of a mother's love's

The dark sea has become his resting place; Never more can she see his youthful face, And her heart winders back to days gone by When o'er him she watched with a mother's eye The pleasures of earth hath for her no chara But a solare from Jesus is given now, While to His mild scenter she gently doth bow Devoted and true is that mother's love.

Who can measure the depths of a mother Tis a boundless gift from Heaven above O, trifle thou not with a love so rure Tis a dear, holy gift that thou dost share

MITTERS FOR HANGING OUT CLOTHES.

ON'T go out bare headed to put your we D clothes on the line in winter. It is a fool-ish and nancessary tax upon the system, and mjurious to the hands. Gloves and r worn on ordinary occasions are apt to be more or less soiled—and are not suitable for handling clean clothes. Have a pair for this very purrose. You can cut them from clean flannel white scenes to be the most suitable), sud line them with moother thickness of finned-or make them double-if the flaunch is thin These should be kept in a clean place ready for this particular business, and nothing else good and handy place to keep them is in the

LOVING KINDNESS

IND and helpful words are hetter than K 1ND and helpful and cutting sarcasm for ebarp ridicule and cutting sarcasm for members of one homsehold. If any is of such a temperament that she can live without any outward demonstrations of affection, does it not occur to her that one of a different temperament might suffer intensely where she would be happy? My hushand is not in his dotage, and I have seen no aymptons of "softening of the brain," but he says he hopes never to liv to be so old that his wife will think it silly to ss him; and I respond with a hearty Amen For more than twenty years we have welked life's pathway hand in head, and heart to heart. The way has often been rough; sickness and sorrow are no strangers in our home; but I thank the kind Father every day of my life, that amid all our trials the kind and loving

word and tender caress have never been want Tender love and care, each for the other, have made every hurden lighter, and taken the sharpness from many a thorn; and to me sourposs from many a toors; and to use it seems almost sacribege to hear the natural out-ward expression of the noblest feelings of the heart called "gush." It is a sad pity there is not more of it in femilies; with it I am confident there would be less complaint. I think as a truly affectionate man grows older, he

prizes more and more the tender caress of a lov-ing wife, and 1 can't see why it should be u matter for ridicule that the loving kindness, which had so much to do with winning our love in the first place, should be deemed neces sary to retain it in after years. I pity from the cottom of my heart the man or woman who goes through life thirsting for that to which they are fully entitled, and which should be the dearest privilege of their companion to hestow. Happy they who learned ers the dark hours of sorrow came, that by lying close to the loving heart of the dear Jesus, they have a friend who never fails those who trust in Him.

-Home Department in Christian Witness.

HOW TO COOK A HUSBAND.

THE first thing to be done is to catch him Hoving done so, the mode of cooking has o as to make a good dish is as follows: M.) good husband is spoiled in the cooking. Some women keen them constantly in hot were while others freeze them with conjugal cold ness; some smother them with hatred and cor on, and still others keep them in pickle : their lives. These women always serve then up with tongue sauce. Now it is not to be Supposed that husbands will be tender and goif treated this way, but they are, on the cotrary, very delicious when monaged as follow Get a large jar, called the jar of carefulne-(which all good housewives have on hand) place your husband in it and set him near the fire conjugal love; let the fire be pretty hot, especially let it be clear; shore all, let the heat is constant; cover him over with affection; gur nish him with the spice of pleasantry; and if you add kisses and other confections, let then be accompanied with a sufficient portion or secreey, mixed with prudence and moderation

A DROVER'S STORY

Y name is Authory Hunt. I am a drover and live miles and miles away, upon the Vestern prairie. There wasn't a house within en we moved there, my wife and and now we have not many neighbors, but

Oue day, about ten years ago. 1 went away our home to sell some fifty head of cattlefine creatures as ever I saw. I was to hoy som dry goods and groceries before I came and, above all, a doll for our youngest Dolly she never had a shop doll of her own, only the see never had a snop doil oil err own, only the rag bables her mother had made her. Doily could talk of nothing che, and went down to the very gade to call offer me to "buy a hig one." Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I burried the cattle were sold, the first thing I burried off to buy was Dolly's doll. I found a large one with eyes that would open and shut when you pulled a wire, and had it wrapped up in paper and tucked in under my arm, while I had parcels of calico and delaine, and tea and sugar put up. It might have been more prodent to stay until morning; but I felt auxious to get hack, and eager to hear Dolly's prattle about

the doll she was so anxiously expecting. I was mounted on a steady-going old horse of mine and pretty well loaded. Night set in before I was a mile from town, and settled down as dark as pitch while I was in the middle of the wildest hit of road I know of. could have felt my way through, I remembered it so well, and it was almost that when the torm that had been brewing broke and nelted the rain in torrents, five miles, or may be six, from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's but saddenly I heard a lattle cry, use a canus woice. I stopped short and listened: I heard it again. I called, and it answered use. I could not see anything. All was as dark as pitch. I got down and folt about in the grass; called

armin and again: I was answered Then I be to be a drover, and to have money about me. I thought it might be a trap to catch me, and then rob and murder me.

am not superstitious-not very- but how could a reat child be out on the practic in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself in me then, and I was balf inclined to run away; but once more I heard that pitcous cry, and said I; 'If any man's child is here-abouts, Anthony Hunt is not the man to let it lie here to dic."

I searched again. At last I bethought me of a bollow under the bill, and groped that way Sare enough I found a little dripping the that mouned and sobbed as I took it in my arms. I called my horse, and the heast come to me, and I mounted and tucked the little scaked thing under my coat as well as I could prom s mg to take it home to manamy. It some ed tired to death, and pretty soon cried itself to

It had slept there over an bour when I: my own windows. There were lights in them and I supposed my wife had lit them for my sake; but when I got into the door-yard, I say omething was the matter, and stood still with dead fear of heart five minutes before I could dead sear of nears are minutes before a count lift the latch. At last I did it, and saw the room fall of neighbors, and my wife and of them weeping. When she saw me she hid her fluc-"Oh, don't tell him," she said, "It will kill

"What is it, neighbors?" I inquired.
And one said, "Nothing now, I hope. What's that in your urus?"

"A poor lost child," said I. I found it on to road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and naw the lace of my own child, my little Dolly. It was my darling, and no other, I had picked p upon the drouched road,

My little child had wendered out to meet pape and doll while her mother was at work, and they were lamenting her as one dead. I thanked God on my kness before them oil. It is not much of a story, neighbors, but I think of it often in the nights, and wonder how I could hear to live now if I had not stopped when I heard the cry for help upon the road —the little beby cry, hardly loader than a equirrel's chirp.—Christian Woman.

PUT IT IN WRITING, SIR."

THERE are those who seem to rejoice at a I neighbor's calomities. Two languages at least, the German and the Greek, bear melancholy witness to the existence of such a Each has a word to express oy at another's ills. This close are equally prompt to apread bad news or to speak swil of an absent person. An illustration of a summary and effective method of dealing with such persons is given in the life of the late Zachariah Chaudler;

When Mr Chandler was in the Department When Mr Chandler was in the Department of the Interior, at Washington, a mon called one morning at his effice. Introducing him-self, he said, "Mr. Chandler, I presume it is your intention to have none but correct per-

us in your Department. "That is my intention."
"Well, sir, do you know that you have a roman in one of the bureaus of your Depart-sent who is of bad character?"

"No sir; I do not know that I have any such

"No ser; a us now more resons in my department."
"I thought you didn't, Mr. Chandler, and so decided to come and inform you." I decided to e

The name of the clerk was then given, and the charges against her male still more explicit. Mr. Chaudler listened quietly, and finally pick-ed up a pen and handed it to his caller. "Just put that down in writing, sir, and it it is true, I will dismiss the woman," lie said. The accurer hevitated, and said, "Now I hope

Mr. Chandler, you will not connect my name with this matter. I don't want to be known. The secretary thereupon leaned back in his chair and said, "You know all about this wo-man, and I know nothing about her, except

what you state Ito me. But you want me to put a stain on her reputation upon charges you re unwilling to substantiate with your Never. Leave the office!" Upon the abrupt departure of the visitor so

dismissed, Mr. Chandler turned to one of his clerks and said, "He belongs to that class of cuters who do not besitate to roin a perse but don't wont to assume the responsibility of their acts. I cannot be a party to any such

Dz. Johnson once silenced a notorious feale backbiter, who was condemning some of male racebiter, who was consemining nome of her friends for painting their cheeks, by the remark that "It is a far less harmful thing for a lady to redden her own complexion than to blacken her neighbor's."

FALLEN ASLEEP.

Elemed are the dead which disto the Levi,-Ber, 14: 13.

FRIDLE.—In the Eel River Congregation, Ind August 27th, 1880, Chester Gertrude, daughter o August 27th, 1850, Chester Gertrude, dau friend Peter and Elizabeth Fridle, aged 6 months. Funeral service by the write

The Part of the Pa

SAMUEL LECKBONE BOYTOMFIELD.—In the Scake Spring congregation, Bedford Co., F.A., Aug., 10, 1899, Jacob W. Bottomfield, aged 25 years, 6 months and 2 days, Funstral occusion improved by the betthren from John, 11: 21 John B. Filmer.

John II. 121

JOHN E. STATE THE RESERT CHAIRS, PUBLICATE OR, NORTHER DESCRIPTION OF THE RESERVE AND A STATE OF THE PROPERTY OF

OUR BIBLE CLASS.

"The Worth of Truth no Tonque Can Tell!"

This department is designed for saking and an avering quentions, drawn from the Bible. In or size the problem of the problem o

Is there a hoptism of the Holy Ghost?
What is the testimony of Jesus Christ, and whas that testimony as defined in Rev. 10.10. Will some one please give light on Matt. 5 D. W. . I

Will some brother please give an explanation of Math. 34: 15, which reads so follows: "When ye therefore shall see the absorbantles or descention, spoken of by Daniel, the prophet, stand in the incly place. Whene or enaded the time understand?" Has such taken piace in the time that is pastor is it yet in the time to come? S. W. Your.

In the trans to come?

Will you please explain how loop Noah was Ir building the ark—at what age he was when he commenced building. Also where it can be found A. E. KINOSLEY. Some one pieuse explain Prov. 0: 1. "Windo hath builded her house, she bath hewn out h

ach wape root?
"Let no mun seek his own, but every man seek
nother's wealth."— 1 Cor. 10: 24. Bro. Stein please
WM. T. SHITE.

OUR REWARD

And behold I come quickly and my reward is with me, to give every man according as bigweek shall be."-Rev. 22:14.

III B reader will notice by reading the 16th verse of the same chapter that the personal pronount, refers to Jesus Christ. Our Master's coming may always be regarded as at hand, house the soutence, "And behold I come quickly." Practically its comes to each one of quickly." Practically no comes to each one of us at death and every one reteives his reward according as his work shall be. Life is short and when our journey closes and our heating hearts are motionless, happy do we fiel to know our reward is with him, a faithful judge, what he commands, then have we a right to the tree of infe, and can enter in through the

THE FATHER, SON AND HOLY GHOST

MELISSA FORNEY.

gates into the city.

HERE is positive proof that they are three, and that it does require three actions in ord-r to haptize into three names. (Matt. 12: 31, 32.) Here we see that blasphensy against 31, 32.) Here we see that blasphemy against the Father, and against the Son shall be for-given, but blasphemy against the Holy Ghost shall not be forgiven. Is it not clear, then, that if blasphemy against the Father shall be forgives, and blasphemy against the Son shall be torgiven, and blasphemy against the Holy shall not be forgiven, that they are three? Is it not also clear that if in dischedience we sin against the one, and not the other two or against two and not the other one that they are three? Now theu, if in disobedience three acts are necessary in order to sun against all three, so in obedience are three acts required in order to serve all three. But if one act alone is all that is required in order to haptize into the three names, then also would one act of disobedience be sin sgamet all three.

MURARL MOORREAD

Great Rend Kansas

LANDSCAPE UNDER THE SEA

M. Green, the famous direr, tells singular A stories of his adventures when making search in the drep waters of the oc-an. He thus sketches what he saw at the "Silver Bank," near Haoti: 'The bank of the coral on which my divings were made is about forty miles in length. On this bank is presented to the diver sength. On this bank is presented to the diver one of the most beautiful and sublime access the eyes ever beheld. The water varies from ten to one hundred feet in depth, and is so clear that the diver can see from two to threhundred feet when submerged, with but little chstruction to the sight. The hottom of the ocean, in many p'aces, is as smooth as a marble floor; in others it is studded with coral columns from ten to eighty feet in diameter. The tops of those more lefty support a myrind of pyra midical pendants each forming a myriad giving reality to the imaginary abode of some water nymph. In other places the pendants formed arch after arch, and as the diver stands

so the bottom of the count, and games through and were careful and to engage in their counts of the count of the count of the count they over the count to the count of the co

trees, shrubs and plants, in every crevice of the corals, all being of a faint bue, owing to the pale light they receive, although of every shade and entirely different from plants that I am familiar with that vegetate upon dry land. One in particular attracted my attention; it resemhled a sea fan of immense size, of variegated colors, and of the most brilliant hue."—Sel.

A LONE ISLAND

N this age of railroads and steamboats, it seems incredible that a civilized community ty can get on with a single mail a year. But this is said to be the hard lot of the inhabits, to of St. Kilde, one of the small islands north of Scotland. There are only sixteen families of them, liking in cottages close together, numb ring altogother a venty-five people. They or all read, and almost every shull is a mero-her of the church. The pastor is a man of cal-ture, and quite content with his little parish: and be looks after their morals so carefully that there is not a drunkard or victors person among them. They have little money, as all business is done by barter with the agent of the owner of the island who visits them once a year; and he sells everything at high prices and huys at the lowest. They live on oatmeal, fish and birds, and sell fish in large numbers to the landlord. The women are skillful in knitting, and take up large quantities of articles for sale ou the main-land. They are diligent workers, often toiling from dawn till past midnight. spite of their secluded and ; the islanders are said to be intelligent and hap-

THE ALPINE HORN.

THE Alpine born is an instrument made of the bark of a cherry trees, and like a speaking trumpet, is used to convey sounds to a great distance. When the last rays of the sag gild the summit of the Alps, the shepherd who shabets the highest peaks of these mountains takes his horn, and cries in a load voice, "Praze be the Lord." As soon as the neighbor shep herds hear him they leave their huts, and repeat these words. The sounds are prolonged many minutes, while the echets of the rocks repeat the name of God. Imagination cannot picture aughing more solemn than such a see ring the sitence that succeeds, the shepherds kend their knees and pray in the open oir, theu repair to their buts to rest. The sunfight olding the tops of these stupendors mountaine the magnificent scenery around, and the voice of the shepherde sounding from rock to rock the praise of the Almighty fill the mind of every traveller with cuthusiusm and awe.

A GREAT PREACHER'S POVERTY.

JONATHAN Elwards fought a bard battle with peaury in his last years, and was often sorely perplexed to find provision for his large family. Dismissed by the church at North-hampton Mass. over which he had charge for a uarter of a century, he removed to stock bridge to labor among the Indians. He was obliged to support his large faculty on a merpittance. In this scolusion he wrote his "Free dom of the will, ' which is regarded as a masterpiece of theological literature. So great was his poverty at this time, that the treatise was written largely on the backs of old letters and the blank pages of pam, hiets, as letter-pape was beyond his means of purchase. His daugh ters, who were all young women of saper mental powers, made lace and paint d fans for the Boston market, that they might add some thing to the family resources

A RAINY SUNDAY

FROM an exchange we take a hint to pa, rents which they can profitably use when orms keep the children at home on Sunday as a rainy Sunday afternoon. The chil-

dren at home on Sunday.

It was a rainy Sunday afternoon. The chil It was a miny Sanday afternoon. The still No sour ere came into string contest with the string the rest of the price of the string the rest of the price of the string the rest of the price test dependent of the string the rest of the string the rest of the string the string

had first-rate service, and the father was set to thinking whether he might not de more to make the Sunday both a delight and a blessing to his own family. Time moves on, and the family circle will soon be broken. Christian parents may not be able to leave large estate to their children, but they can make them heirs of more precious treasures in memory of happy Sundays, when God's presence was felt i the home.

NO MILLENIUM BEFORE THE SEC OND COMING OF CHRIST

both Testaments, that hold out the che ng hope of universal peace upon the earth saved we must know Hire, enshrine Him so as and in the 20th chapter of Revelations, the first thousand years is especially named. Does this to know Bim se our Other self period begin before or after the second coming of Christ? I unbesitatingly affirm that it begins of Carset? I understatingly affirm that it begins after his coming; while the great majority of Bible readers, I suppose, affirm that it will be-gin and even before! The correct view of this subject is of vast importance, because of its influence over many pusages of Scripture in both Testaments; and also because of its practical influence over the people. If Christ will come before the Millennium, then he may come in a very few years, but, [if he will come after it, then he may come in thousands of years! One great cause of the muctivity of Christians sen erally, is, I think, because they do not real artling truth that Christ may come white they are yot living

Believing that the Lord will even yet delay his coming for thousands of years, they become ched to the world; they heard up the much atte dollars that ought to be actively employed in

In proof of the effirmation that the Land ming is pre-millennial, I offer at present one argument only. The man of sin comes before Christ, and will then he destroyed. See 2 Thesa 2:1:8. The wun of an cannot live upon the face of the earth during the millennium; therefore Christ must come before the millennium, or the man of sin will live during that happy period. During the milleunium, the will the Lord will be done upon the earth as in heaven, see Matt. 6: 9, 10; but the man of sin will be worshiped as a god; therefore he must be destroyed before the beginning of the mil-

lemmal coming of Christ; but they are few and feelile compared with those that can be brought against the post-millennial coming.—Battl Flag.

God-wise, Man-wise, Unwise

To a Brother in Ohio

YOUR letter gladdened and astonished me Your whole soul seems affame with grat itude for the good you have gained from my pen lahors. You really enter into the very heart of the profoundest ideas of a life which omes to us from God through the humanity of Jesus. You are evidently an unlearned man in the popular sense, and yet you appropriate without effort the highest truths. Your or-thography is exceptionally defective, and yet you utter what can only come from a soul that has made real, personal joyful acquaintance with God. How comes it that others who claim to be educated, and can write glibly about doctrines, and encramen's and hypotheses and arrogate a high standard of religion, find nothing in my writings but oraggalosio, and per-sonal exaltation, and metaphysical ob carity? There is a reason for this difference, and a sad one. It is a fresh confirmation of the truth one. It is a fresh confirms jou of the truth that the apprehension of Christ is no; by the reuses, but by the easiest and simplist m rement of the soul, viz: by faith. Mind is a glorious gift, and its culture is a solemn duty; hot education is inevitably suppling the found of the church by the obscuration, if not pi-c tion, of the central truth that the knowledge of God and of Christ, which the Scriptore term salvation, lies desper than the notellect No soul ever came into saving contact with

of truth must needs satisfy the reason. But our salvation deals with facts and relates to spheres where reason is deaf and blind and dumb. Here the philosopher has no sdvantage dumb. Here the putonopher has no advantage over the most illikerate, on the contrary, the ignorant have droided advantage over those where rational speculations and doubte, and und skepticisms debar faith. O what a dan-gerous and futal power is education if faith means not more than resson. All the colleges on earth, with all their faculties and libraries concentrated into a single soul, cannot culmi-nate in the knowlege of God unto salvation. mate in the knowinge of God unto salvation. Christ found matter for their thanksgiving in the fact that God had "bid these things from the vive and prusent, and revealed them unto hibes." When mind is diveloped to the exchange of an extra the command. We cannot know to much mind, we cannot see too high, or direct the characteristics. much mind, we caunot sear too high, or dure too deep, or know too much; but it must be God's mind. "Let Afri mind be in you which was also in Christ Jesus." He is the President of the University of Jehovah. All elect duets out their lessons at his feet. Knowledge about Him 19 not knowledge of Him. To be

> C. H. BALSBAUGH. From Inwa Center, Iowa

OUR communion meeting on the 16th and O'UR communion meeting on the 16th and
17th inst, was one long to be remembered.
The weather was delightful, the attendance
good, and we had the word preached to us with
such ability and power that no doubt we all such ability and power that no doubt we all feel that it was good to be there. Ministers from a distance were Joseph Trostle, Samuel Goughnour, John Martin and Geo. Kinoey. Members that absent themselves from such good meetings are cheating their own souls. To-day, 19th, at our regular meeting, we were made to rejoice with the angels in Heaven that another precious young person was made wil-ling to come to Jerus and acknowledge him by open confession and baptism. May God bless her example in behalf of her companions. D. E. BRITTLANDS

From Urbana, Ill.

OUR feast was held on the 11th of September O and will long be remembered. Brethree D. Frantz, D. Gibson, and J. and C. Barahart, were our strange ministers. We rejoited to see four precious souls come out and holdly declare they were tired of sin and were now willing to follow Jesus and all his teachings-Again we were encouraged to see the Brethren reaping the fraite of their labors. In the Spring tuey sowed the good seed north (in our district which started the work of conviction in one and the death of a dear sister caused two othand the death of a dear sister caused two oth-ers to think of preparing for a better world than this. The fourth, a young woman, came from Ford county, a distance of forty miles. Thus we see God in his wisdom and goodness has many ways of calling his children, and we t sank him that four heeded the call and are now happy in his service. May they all p faithful and he bright and shining lighte to the church, and to those around them

While attending our Love-teast here, we thought of the dear brethren and sisters at Shannoo, that would soon meet to purtake of the broken emblems of Christ's body. How we we live to be with you. We labored, While attending our Love-feast here, we we we illowe to be with you. We inhored by and pleasantly together, but duty called us to other fields of labor, and we had to part, perhaps never to meet again in this life, May we so live that we may all meet in heaven. To the dear young hrethren and eisters, I would say, do shun the vain and foolish things of thin world and cling to Jesus. Remember how willing you were to sacrifice all for his sake when you united with the church. O remem-her your haptismal vow. Pray often, and when you pray for yourselves, remember your siste Many Hilling.

Chemists tell us that one grain of iodine will

give color to seven thousand times its own wight of water. One indolgence in had comweight of water. One indigence in had com-cany is enough to contaminate you for life.— One since destroyeth much good. The han-oling of pitch defiles your heads for days or weeks. How much more will evil compan-ouship rollute your ouls. The celebrated emperance lecturer, Googh, said, in one of his

"I would give my right hand to-night if I onld forget that which I learned in evil accist; at I could tear from my remembrance those scenes which I have witnessed, the transse-ons which have taken place before me."

The Brethren at Work. PUBLISHED WEEKLY.

M. M. FSHELMAN, Entrons. S. J. HARRISON, Entrons. J. W. STEIN,
J. H. Moone, Office Editor.
J. M. MOORES I I I I I I I I I I I I I I I I I I I
Two Energy will be responsible only for the graced tree of the
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BRETBREN AT WORK,

LANARE, ILL., . . . SEPTEMBER 25, 1880

ARE you singing to glorify God? A GREAT many whole lies are constructed

In sending small amounts please senduilve: actional curency.

One men in London has given \$10,000 to fit up a mission house for the Jews in that city. We hope to hear the result of the meeting in Northern Indiana for the purpose of advancing

mission work. SESTER Julia Wood has gone to Berlin, Pa-She is enjoying the associations of the brethren and sisters on her visit.

Wg have received a copy of "The College secord" published at Ashland in the interests of the college.

PRETTY soon our tears will be wiped away oices sing the song of Moses and the Lamb. Can you say that, sinner?

Buo. S. T. Bosserman visited the Brethren in Shelby Co., Ohio, recently and had a joyful time with them at their feast.

In is one thing to pretend to be a child of God, but quite mother thing to serve him as

In is pretty deficult to save a man wh not confess he is lost. He will only run deeper is ignorant of his unvayed condition.

Bno. J. C. Ewing has been employed by the Board of Education of Lebauou, Ohio, to teach music in their public schools. We are glad to hear that our brother's abilities are appreciated.

BEWARE of men who are always digging round in cesspools for something to disgust the public with. You cannot rely on a men

The State Christian Association, opposed to coretism, will meet in Westfield, Hamilton Secretism, will meet in Westfield, Hamilton Co., Ind., Oct. 19th, at 7 P. M., and continue outil the evening of the 21st

Doctor Tanner is now lecturing. It is n ported that his audiences are small. People re not anxious to learn how to abstain from food; they are more concerned about cating,

WE have now prepared a lot of Manuscript Tablets. Price of No. 1, containing 100 shorts, 20 cents. No. 2, containing 200 sheets, 35 cents, or three for \$1.00. Now is the time to or-

Ann you telling what you know about y brother? or are you guessing at things? Per-baps after while you will find you were mistaken; how would you then make restitution? Can you give back what you take from him? Some people will stand in the hot san two

Some people will stand in the not sin two hours at a political meeting, but cannot think of one hour in the house of God where it is much more pleasant. "Where your tressure is there will your heart be also." MUTUAL forhestance should be called into

play whenever a difference of opinion occurs To resent every apparent wrong is to be miser-We injure ourselves most when we attempt to injure others.

"Wur don't they preach in log house as they did in old times? They are too proud with their fine churches and all sorts of costly ar-rangements." The answer was: "Why don't rangements." The answer was: "Why don't you live in the old log house out there instead of .your 'costly mansion? Your horse-stables now are finer than the honse you lived in when I first knew you." The old gentleman had no more to say about log churches.

DANIEL Peffey's address is changed from Emporia, Mo., to Altamont, Labette Co., Kan Bao, A. S. Chamberlain informs us that or

the church at Croton. N. J. Bro. J. F. Giller, on card dated 22nd inst., says that on 19th inst., three were baptized at Waynesboro, Pa., in the Antistam church.

WE take pleasure in calling attention to the unication, on last page, entitled A Good Resolution. In order to show its faith by its works the Franklin Grove Sunday-school col

lected \$22,25 for the good cause. Bao. Eaceh Eby arrived in Lanark on the norning of the 22nd to visit his ,brother who has been ill for some weeks. He left in the afternoon of the same day for Mt. Morris on business relating to the late Annual Meeting.

BROTHER A. Hutchison, of Missouri, says in "Centraview love feast is post and the soul refreshed-for it was a feast of love. Our little and is working for the Master; and we invite ministers traveling through this country to call and work with us."

AT this season of the year when Love feast eing held, some one in each church should make an effort to sell "Closs Communion. book of 192 pages by Bro. Landon West. Th book should have an extensive circulation both in and out of the church. Price 50 cents. For cale at this office

BROTHER Silas Hoover closed his meeting in Lanark last Sunday evening, and left for home the next morning. He labored sarnest shurch, which feels much refreshed and en raged by our meetings. One was baptized in Sunday, and we believe others were, almost

by the A. M., after spending a half-day in mined by the parties interested to settle their trouble themselves, and did so, thus re-lieving the committee of farther duty. That wise course. Others may imitate it to

Buo. Scott Snively of the Cherry Gr hurch, this county, left this week for Harlan, owa, where he will engage in the hardware business. Bro. Snively has been an active worker in the congregation at Cherry Grove, will regret his We hope his zeal for God's cause may neve

Buo. F. D. Arnold of Garrison, Iowa, recent here too so far as company is con

AN applicate is due those of our readers who seived only a half sheet last week. dered a lot of paper in good time, and it was shipped to us on the 15th, but wa did not reseiza it mutil the 99ad several days too late to Our only alternative was to end out a half sheet to some of our subscribers e satisfactory as we have done the best we could.

Bno. Balsbaugh writes: "A faw days ago I sent you a comment on Bro. Lint's question, "Are we Rendy for Missionary Work?" which may be easily misconstrued. I do not touch the question of going and preaching, but of the the question of gang and praching, but of the principle on which success depends. My object is to keep the work out of the hands of the fast, world-mimicking class. Bro. Moore's ar-ticle on the same topic this week is good."

Bro. Tester says, he has been among the Brethren in the Dutchtown or Milledgevilla-church of the Northern Ill. District for the past week. They have a splendid country, and ne what they have been represented, -a frugal, tributed much to the Kansas sufferers. And from his own personal experience he desires "HISTORY OF ADAM AND EVE."

N the fourth page of B. AT W. we give : tice that we are not responsible for every ntiment of our writers, but perhaps that hit of declaration is read but by few. Hence we fleem it proper to notice a few things in the article by A. H. Ellis. He says:

"God intended that Adam should tran This was all intended by the Lord before the world becan

That God intended Adam should transco s a declaration which should be qualified God's intentions are not always put to th front, hence we should not make hold in suming that they are or have been. That God intended that Adam should be tried is pretty evident from the fact that he caused "the tre of knowledge of good and evil" to grow in Eden's garden. But we are not sure that he intended Adam should transgress. Man is soy ereign in his sphere and God in his; and to say that God "intended" that Adam should trans s, is to assume that man must transgress whether he willed to do so or not. This we do not believe; for it would pull down man's sovereignty in his sphere, and make him a creature without choice. The will-power of man must be kept in view when treating of man's cepa tion from God. Brother Ellis further says

"Adam was to stay in the garden, but when God saw fit for Satan to come in and tempt Eve, he caused Adam to be far off from her, so that God's law might be broken, or what God intended should come to pass,"

Now if Adam was to stay in the garden, then God had intended it to be so. Our brother's position would then assume this phase:

God intended Adam to transgress his law God intended Adam to go out of the garden er transgressing, for he went, God intended Adam to stay in the garden.

Now we cannot reconcile these intentious nor do we believe our brother can. Perhaps it were better were we all to deal in kno facts and leave God's intentions and design

We cannot believe that God designed hir w to be broken. He is Law, and cannot light, liberty, knowledge, wiedom,power, good sess and greatness; and to design things in such a way as to bring any of these into dis producing chaos and atter rain. God's nor thing which would tend to destroy his sovereignty and omnipotence would not be in has mony with his self-existence

Whether Rye would have sinned if Adahad been with her when she ate of the forbidden tree, is merely a question epaculative is character. There is no svidence that caused Adam to be far off from her" at the time. In fact the greater inference is they were together when she took of the fruit." The Divine Record says: "She took of the fruit thereof, and did out, and gave also outs her bus band with her; and he did eat." We have thought a little review of our brother's article would be profitable. Hops he will receive it in the spir it of meekness.

COMMENDATORY.

WE are indebted to the Pittsburg, Ft. Wayne and Chicago Rulway Company for recent favors over their road. This line for recent favors over their road. This line from Pittsburg to Chicago is a leading one if not the leading one, and we take pleasure in saying that all of the employees with whom we came in contact treated us kindly and courteintroduction of the Bible, succeeds in ! ously. The company's facilities for husiness are among the marrels of the age; and when are what tasy have been represented,—a fright, thrifty and indictious people,—a charitable class of hreltren. It has been stated to him on good authority, that they recently aided the "Breitreub Tract Society" materially, and con-tain the state of the section of the second of the good done, and pray "Breitreub Tract Society" materially, and con-tain the second of the good done, and pray the second of th tions we bless God for the good done, and pray that it may be increased. We extend thanks that it may be increased. We extend thanks to F. R. Meyers for the favors; and we think our brethren will appreciate every favor grantfrom his own personal reperious be derived our hunthern will approache every favor granter to say that they deserve usuaried prints of the being from a first shown to any mose is seven headed. Allows to promote the same of the same headed. Allows to promote the same of the same of the same headed allows to promote this, for if one after were not granted by the losts effect on his part of any body of Edward companies, many of our sould not with the losts effect on his part of any body of Edward companies, many of our sould not with the losts effect on the part of any body of Edward companies, many of our sould not with the part of the

TO OUR AGENTS

THE time for conversing is again near at hand, and in order to have the work s well, we invite you to stud us your name and address in full on a postal card. Some of you may have chauged your address since last car, so that in sending outfit we may not be able to reach you. Gor wish is to aid you all we can in the work of procuring subscripti Then send your names at once; and if you can not work for us, please induce some one size in your church to attend to the work, and send un his name and address. Heretofore you have faithfully performed your labors; and as a body of workers we could wish uo better,

We take pleasure in saying that deyear since the origin of the B. Av W. have our agents done so well as this. You have almost to a man paid respect to our cash system; and now at the close of the year we believe you and our readers feel much better than if we had maintained the "waiting system;" and we know we have been enabled to work much better. You should therefore hold fast what you have gained, then you and all our readers will feel We want a live agent in every congregation;

hence we cordially invite some one to take up the invitation where we have no agent, and send to us for outfit and sample copies. And when the outfit reaches, then work early, work late, work cornectly, and see how much good you can do in pleading the truth by means of the pre Do not fail to send us your name and a

INFIDEL INCONSISTENCY.

THE very unfair manner in which Infidels and operate in order to introduc their infidel theories, ought to be sufficient to tem is much better calculated to create evil than to produce good results. Their sim is to tear down and obliterate what others have building qualities, or constructive powers than our domestic animals. But when it comes to tearing down they seem possessed of rare skill, and always have plenty of means and talent at They operate solely in civilized and educated

ountries, made ready to their hands by devoted Christian workers. These Christian workand every thing that was pleasant; went into heathen lands and endured hardships, that the beathen might be properly educated and brought to a knowledge of divine truth. To occomplish this work, the Bible has been the instrument; without it the work never could have been accomplished. This has been a well authenticated by past experience that it needs no proof.

Infidels will not consent to raise and send in fidel missionaries to heathan lands to wilize and educate the people, by the use of infidel doctrine and theories. They know that there is nothing in their claims calculated to civilize and educate a barbarian race. is there in Tom Paine's "Age of Reason" to civilize a heathen? What is there in any set of infidel books to clavate and refine a degraded race? The infidel himself knows, that as an instrument of civilization, his whole systand theories are as powerless as Spanidine's Novel. And for this very reason they will not operate in heathen lands; they have no money to spend for that purpose, hence, confine their efforts to civilized and aducated countries.

Just as soon as the Christian world, by the

ing China and other countries to a proper stage of civilization and education, we may look for the infidel school to send out their learned men, to lecture in these countries against the inspiration of the Bible, and thereby get the people to reject and trample under foot the very book and doctrine, that had bee instrumental in elevating them from a state of cruel barbarism to a state of civilization and usefulness. In proof of this I will state that it is said, that Charles Bradlangh, the English atheist, has sent skeptical books from England to India, and had them translated into Hindoostance, in order to defeat the efforts of missionaries. This infidel feels perfectly willing for the Bible to go shead and do the hard work

up the field and get it ready for usefulness, then be wants to come in with his infidel writings, and upset all the good that has been ac-

hadsilgan The introduction of infidelity into any civiled country, is the first step toward barbarism people loss their faith in the Bihle, and their respect for the very God that cres ed and preserves them, they are tending back to

heathenism as fast as circumstances can move them, hence to save our land from degra-dation we must save it from infidelity. J. H. M. IS THE NEW TESTAMENT A BOOK OF RULES OR PRINCIPLES?

THREE questions may be asked in this con

nection as a starting point: 1 is the New Testamet a book of Rules? 2 is the New Testament a book of Principles 3 Is the New Tesament a book of Rules and

Let us note the difference between a Rule md a Principle. Principle includes doctrine and precept. We quote some standard author and precept. with reference to principle: 'The doctrine requires a teacher; the pre-

cent requires a superior with authority: the principle requires only an illustrator. The doc frine is always framed by some one; the precep is enjoined or land down by some one; the nein ciple lies in the the thing itself. The doctrin is composed of principles; the precept rests upon principles or doctrines.—Crabbe

"We are said to believe in doctrines; to ohey precepts; to imbibe principles. The do fring is that which enters into the composition of our faith,-Hooker.

Principle is "a fundamental truth or tenet; comprehensive law or doctrine, from which oth are derived, or on which others are founded;

an elementary proposition."—Webster Having now before us some idea of princ we will turn our attention to the meaning of

Quide signifies either the norsen that a that rules or regulates; gwide is to rule as the genus is to species; every rule is a guide to a certain extent; but the quide is often that which exceeds the rule. The guide in the moruse, as in the proper sense, goes with us, and points out the exact path; it does not per mit us to err either to the right or left, the rule marks out a line, beyond which we may go; but it leaves us to trace the line, and con cently to fail either on the one side or the

"The Bible is our best oxide for moral practice; you must first apply to religion as the guide of life, before you can have recourse to it

"The rule requires a worth from its fit for guiding us in our proceeding -- Budgell "That which is prescribed or laid down as a

suide to conduct; that which is settled by authority or custom; a regulation; a prescription; a minor law: a uniform course of taines. Webster

From these authors we learn the different between a principle and rule. The principle is the basis, the first; the rule is for the aption of principle. Without the rule there can Rule, therefore, is to princip be no practice. what bands and feet are to the body. The body es and acts by the aid of the limbs; so prin cipal is applied and demonstrated by means of

While visiting the Huntingdon Normal School recently, we had the pleasure of hearing one of the teachers instruct a class in mathe The subject was the "Greatest Com non Divisor." The teacher assigned a Problem to each student and required the illustration of the principle by means of Egures on the black-Wireo the students had completed the illustrations, or in other words solved the Prob lens, he began to question them in order to ascertain whether they understood the principles Be said, "What is the principlo?" One of

the students began to repeat the rule. "Stop," and the teacher, "I did not ask for the rule but the principle. The principle is one thing, the role another. One of the students then gave the principle, following with the rule.

We admired the test of the teacher, and wish ed that every minister in the church would endeavor to make things concerning eternal life operations upon the ground that in every case as plain to the people. If this were done, the distinctive elements form one substance?

the things over which people querrel would be better understood.

We are inclined to the view that the New Testament is a book of revealed principles, which in most instances require rules of the church of Christ for their application. We say in most instances, which implies that in some in tances there are rules in the New Testament for the enforcement or application of the pris We call up one passage where this is the order. "Teach all nations, haptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we are not only told what to do but how to do it-the rule so companies the principle. To prove our other -that the church must prescribe the rule for the application of the principle, we call attention to Hehrews 10: 25. Here the princi ple of assembling together is urged in a nege tive form, but where and when to assemble is not mentioned. The other and where, two things that enter into the application of the principle of assembling, are subjects for the hurch to consider.

Again we are required to divide the cun-the mblem of Christ's shed blood, but how to do so is not set forth in the Gospel. The principle is to davide the cup," but the rule of its application becomes a matter for the "one body" to consid

We think we are now understood on this int, hence call attention to another phase of this question.

The discussion of these questions naturally brings to the surface the rights and powers of the church, the "one body" of Christ Jesus our Lord. We can not accept the view that the one body" is a mero confederation of congrega

tions to be approated and turned over at pleasure but we believe that all the congregations which walk in the statutes and commandments of Ged, constitute the "one body," which is a sation of believers bound together by Gospe man brethren he save. "But ye are not in the bouds, the power of God. This nation of be lievers nousesses the newer to apply the principle of truth, and to maintain and protect the right If there he a discussed member that hady not

esses the inclienable right to put mollifying continent upon the sore; and if the member be nnsound as to endabger the whole body that hady has the power to protect itself accord ing to " These S: 6.

the application of divine principles, are not simp ly advice but prescribed methods for the protice and perpetuation of holy and divinely revealed measures looking towards our salvation

In assuming this position we do not main tain that these rules may not be changed or amended for the better application of the prin iples. The right of the church tolmake a rule implies the right to change it, but the right to change it must be grounded upon the plea for a better application of the principle. brothren who were foremost in the reformators

movement 150 years ago, possessed this idea.

Always accept the best method to lise the saintain and onjoy it. We dismiss the subject here to consider next the power of the church as a judicial and executive

THE DESIGN AND FORM OF CHRISTIAN BAPTISM, XXIII.

Bantism into the name of each person of the Holy Trinity. "Produce your cause, saith the Lord; bring

your strong reasons, saith the king of Jacob

It is objected that these three are one. now they are one, but they are one in the same sense that three are one and hence are also

The husband and wife are "one," 19:5, 6. Are they therefore not fice? Pau rriting to the churches of Galatia, composed of Jews and Greeks, males and females; said, "ye are all one in Christ." Gal. 3: 28. Did he can therefore that there were no individual, national, circumstantial and sexual distinctions among them? The chemist may perform oper stions affecting very differently the constitu ents of the atmosphere, or water; or the coti cian, the three distinct primary colors of light. Does any one question the posibility of such operations upon the ground that in every case

there would be less strife and confusion; and I appeal to every honest, caudid, single immer sionist. Is your baptism one in the same the these three (Father, Son, and Holy Spirit

are one? If so it is triume haptism. Will you dispose of this issue? While we must make tain the Father's socretigaty and the diele unity as the essential doctrine of the divine at tributes in opposition to Polytheism, or a plu rality of godheeds we must also maintain divine Trinity as the essential doctrine of the divine powers, or relations of the one Godkead. wiz: Father Son and Holy Spirit in opposition to Praxeasism and Sabellism which on on haud deny there are three Persons or Power and to Unitarianism which on the other ham decies the divinity of Christ and the Holy Spir it. There is nothing in a single action in bap tism that represents a divine trinity of Powe or persons in the Godhead, any more than ther is in the heresy of Arius, and even Arius, him self did not give up trine immersion. It is tru single immeresociets suy, "I haptize you int the name of the Father, and of the Son, and of the Holy Spirit," but a mere theory without practice is worthless. Every ergument that that can be urged against an action in each of these names, if it be an argument, can be urg ed with equal propriety against the mention o the three names at all; may, carried to its legit imate conclusion, it would not only reject the three names from the formula but so use have already shown would reject the three Power Father, Son and Holy Spirit from the God head, and thus treat with indignity the divin relations of the Universal Sovereign revealed to man through inspiration. Christ don't mand us to haptize "into one Divinity but into each of the three nowers of that Di vinity in all of which Christian's are said to be aul speaks of the Thessalonian church as h ing "in God the Father, and in the Lord Jesu 1 These I: L. Writing to the Ro

flesh, but in the spirit, if so be that the spariof God dwellin you." Rom. 8: 9. Baptism puts us into the Father, and into the Son, and into the Holy Spirit in coremont relation, so that with the qualifications of "repentance toward Goo are made members of the divine family. On baptismal formula then is not an empty theory but bespraks an important reality. With profession to baptize into each name argues o corresponding action. The order of the formule, is the order of our bentism, and the order of our baptism represents the order of As this begins with the Father who "so loved the world that he gave his only secotten Son." and as no man can come rist except the Father draw him, John

44, so we are first haptized into the name the Eather; and as the Son's meritorious wor precedes our renewing and sanctification, which not take place till we have learned of Chriso we are next handized into the name of the Son, and finally into the name of the Holy Spirit who consummates the work as our In structor, Comforter and Sauctifier. J. w. s.

REPORT OF TRACT PUNDS.

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Seorge W. Stutsmar	a,			٠,					83	
Benj. Benshoof,									10	ď
J. S. Gillen,										
Jesse Roop for dan;										
Hetty Engel,									19	1
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Anna Keim,									.5	.(
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Elk Lick Church, Pa	٠, .								.2	£
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ase requires very close attention, and it will take very careful nursing to restore him to health. Bro. A. J. Blough has him in charge. BROTHER W. J. Swigert is teaching th ention class in the Brethren's Normal at Hun tington, Pa. One of the Normal students latel:

made the good confession and was haptized. *Bao, J. M. Mohler was holding a of the members at James Creek, drove as far as

ight miles to attend the night meetings. Noab Troyer, the "Sleep own is now in Pennsylvania.

WILL some one please send us Bro. Jes Long's address?

BRETHREN'S TRACT SOCIETY.

A TTENTION is hereby called to the holders A of certificates that they are entitled to sight per cent of the amount of their certificates in tracts or pamphiets. We publish the following list from which they can select for free distribution. It is hoped that each one will take sufficient interest in this work as to distribute much good reading matter. If your orders are not received by October 10th we shall end amout of truts due you to such places for distribution as we may think heat

True Brangelical Obediance, its nature and accessity, a buight not practiced among the Brothron or Germa Reposts, By J. W. Stein, boing one of his twenty re-sound for a change in church relations. Price, 16 cent

Campbellism Weighed in the Belance, and Found Want

Ballroad Sermon. — Just the thing for travellers earth to heaven. By J. S. Mohler. 12 pages. 1 ics, 10 cents, 12 copies, 30 cents; 100 captos, \$2.60 The Origin of Engle Immersion.—Showing that sing norridon was sevented by Stanonius, and, as a pr manut be traced beyond the middle of the fourd ury. By Edder James Quinter. 10 pages, 2 copi ury.

The Destrine of the Brethren Defended, by Eld. R. H. Miller, Treats on the Divenity of Christ and the Ho-

True Vital Plety -- By M. M. Eshelman. This we treats largely, of the dotter of Christians, and theirse aration from the world. Cath. Proc. Socts. History of Paintino, or The Hely Land. By M. Russell

Mon-Conformity to the World, as taught and practiced the Brethree. By J. W. Stein. This pample should be read by overy member in the oburch.

I. F. Eborsole, 5 for 10 sents, 10 for

Infidelity: Its Cause and Curs .- Treet. Forty cents per

houseful.

One Expliem — A duslopus showing that trino immorting is the only ground of outlow, in bayeless that can be see setted outlier. On the leading decreminations of Caristrodium, By J. II. Morry, 10 coats 12 copies, \$1.00 Georgel Facts.—A four-page Tract. 40 cents a hundred.

to Immerite Traced to the Aportles.—Being a collec-tion of insteriod questition from modern and analog-numbers, proving that a threefold immoration was the only method of baptizing over preferred by the apartlar and their inmediate successors. By J. H. Moore for mote bill against \$1 (6).

Treatice on Trine Immersion.—Proving from the New Testament, and the Established Bales and Principles o Language, that Baptism by Princi Immersion is the on ir wind Baptism. By Lewis W. Tester, 15 ats., two The Porfect Plan of Salvatien. - By J. H. Mcore, 1 copy

Truth Triumphiat.—In six numbers of four pages of Price I can each or 30 cents per hundred.

The Honna walling in Price 6 conts: 12 for 30 cents

DROTHER Martin Myers reports a good feast

ed baptism. He speaks of an interesting awak-

THE A. M. Committee of Arrangements met at Mr. Morris last week to make a final cattle. nt of the Annual Meeting business entrust ed to them. They will soon be ready to publish a full report. The entire cost of the mes-ing will not exceed 83000,00.

THE flowers, left by sister Mary A. Long her death, were sold last Saturday, and the money appropriated to the preaching of the gospel in Denmark. The sum realized was We hope this gift of a dying saint may inspire others to do still more for the salva

WRITING from Jefferson county, Neb, Bro WHITNG from Jesterson county. New, Bro.
Allen Boyer says: "I have now been through
Lewell and Republic counties, Kan., attended
two feasts, two were baptized. I am now on
my way to the feast at Beatrice. My health is

To-day Bro. D. B. Gibson is to commence a series of meetings in the Coal Creek church, Fulton Co., Ill., to continue till Cet. 4th. From there he goes to Richland to remain till Our the District Meeting

WE learn that Bro. J. P. Hetric, of Philadelbhia, did not preach at Meyersdale, Pa., as an-nounced by as in No. 36. This correction hould have appeared sooner, but the card containing it was mislaid.

BRITHREN Esbelman and Harrison expect to be with the church in Linn., Co., Iows, from Oct., 8th to 14th. This includes that time of their lore-feasts which will be held 13th and 14th of Oct.

Religious Gems.

-People's intentions can only be de cided by their conduct.

That which makes death so dreadful is the consciousness of sin and the fear of dampation.

-Did you ever see a mon who habit ually tells all he knows, who did not verlastingly repeat himself?

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

Did you ever see a man who talked much of himself who did not have s

poor subject for his conversation? -Sinuers are perishing daily and hourly, and yet there are thousands of professing christians who are doing nothng to save them.

There are truths which some m despise because they have not examined, and which they will not examine be cause they despise.

— Man is not born to solve the prob-lem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehen-

-Prejudices are notions or opinious which the mind entertains without knowing the grounds and reasons of them, and which are assented to with out examination.

He who makes a great fliss about doing good will do very little; he who wishes to be seen and noticed when he is doing good will not do it long.

The great purpose of all good education and discipline is to make a mau master of himself; to excite him to act from a principle in his own mind; to lead him to propose his own perfection as his law and end.

-A miserly, rich old man, on being rebuked for his parsimony, replied True, I don't give much; but if you only knew how it hurts me when I give anything, you wouldn't wonder." That's the trouble with all of them

Here is a good one: "If we are to live after death, why don't we have some certain knowledge of it?" said an old skentic to a clergyman. "Why don't you have some knowledge of this world hefore you come into it?" was the caus tic reply.

-There is some place in which we may all work-rich and poor, young and old. Coveting earnestly that best of all gifts, love, we shall not he long in fieding opportunities. While those endowed with great intellectual abilities are grappling with deep questions and interests that presents themselves to mature mind and thought, gentle, Ioving souls are bringing as deep thoughts into the mind of childhood, and leading the young heart into the deep way of life

Some persons are good illustrations of what it is not, when they think ever wish and desire of their mind and feelings must be gratified. The gratifienon of self in everything, in every preference and want, in all their opinions and notions, is the opposite of self-deuial. It is seen in a self-will, self praise, and all monner of selfishness. It is seen when the minister wants all the praise and honor to bimself. It is seen when the officer wants all the authority and rule in the church. It is seen when a GRANDMOTHER BY JAS. Y. BECKLES-

AM old and weary, On my journey still.
All the world is dreary,

And my days are ill How I still must wander a this vale of woe, Gazing over yonder Where I hope to go.

I deserve no better Then I have received Cares that like a fetter, Me no more relieve Will not last forever In this cold retreat,

and I have they never Children's children gather

At my weary knee, And Loften rather Would no children see When I think what sorre Some of them will feel, And what dark to morrows

I am old and weary With the cares of life And my path is dream With my daily strile; Boy the strife shall end,

For my taith grows stronger Jesus is my friend. BLASPHEMY AGAINST THE HOLY GHOST.

BY MICHAEL MOORSEAD

F any man see his brother sin a six which is not unto death, he shall ask, and be shall give him life for them that sin not unto death. There is a sin unto death: I do not say he shall pray

ardened in sin that they speak evil of the Holy Ghost, and blaspheme that ho ly and worthy name that is given unto men to comfort and lead them into all truth, can they, should they ever obtain forgiveness? Is it not the sin unto death? Theological dictionary, on page 422. Buck says, the "unpardona

sin is the denial of the truths of the gos gel, with an open and malicious rejec tion of it." Can thisbe true? If it is, all that are out of Christ are sinning against the Holy Ghost; and this agrees with Brother Rows position.

But let us hear Buck further. reason why this san is not forgiven, is not because of any sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as com mit it never repent of it, but continue obstinate and malignant until death If the above is true, who can be saved For all that are out of Christ, by their works, openly deny the truths of the gospel, and are they then not the enemies of God? and if so, can they (ac cording to Buck) ever repent and be

saved? Now let us see what Christ says or this sin. "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men; but the blasphe my against the Holy Ghost shall not be forgiven unto men." "And whosever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Matt. 12: 31, 33. Thus by the words of Jesus we see there is a difference he-

sins. See Mark 3: 28, 29, 30. In the 22nd verse of the 3rd chapter of Mark, should have some test to prove his obe through Beelzebub the prince of devils. This was blasphemy against Christ, if from Paradise. While Adam and Eve not against the Holy Ghost; and Christ Holy Ghost should never be forgiven. I Father, the Son, or the Holy Ghost in a reviling, reproachful, or irreverent manner blasphemes that holy and worthy name. In my humble judgment all evil speaking of the Holy Ghost is blasphemy, and there is no remission of this that he might learn to talk and under

The foregoing is submitted in the feer of God and in behalf of the cause of Christ.

Great Bend, Kan.

THE HISTORY OF ADAM AND EVE

BY A M WILLS

THERE is plain evidence that Adam and Eve were made by the Lord God. He made Adam in his own image; and he with all else made, was good and very good. Time began with the creation, on the 27th day of September; and hence the Hebrew year commenced in the month Tisti; and the work was finished on the third day of Shebath, which is the third day of our October, according to the Hebrew handonis. Adam was placed in the garden on the third day of October.

We are told that Adam become a liv ing soul, but was made a natural man. not spiritual; but that Christ was a quickening spirit, and that Adam was made-created before his fall, a natural man; also that he was earthly, because he was of the earth; while Christ is the Lord from beaven.

"And so it is written, the first man Adam was made a living soul, the last Adam a quicknening spirit."

God placed Adam- in the garden, o the third day of October, subject to van ity. God intended that Adam should transgress. This was all intended by the Lord God before the world began. God made Adam subject to vanity without Adam knowing anything about his future state; God being allwise and boly in all his creation. Adam was to be a pattern for all the human race; subject to vanity as all menkind are sub ject to vanity.

By nature or the first birth we bear the image of the first Adam, which is corrupt, but by grace we are of the last Adam, which is the Lord from beaven. Adam was formed out of the dust of the ground, and was in consequence called Adam, which signifies red earth, that from a sense of his lowness of his oriinal he might always be humble. The tree of life which stood in the midst of the garden, was a type or figure of the last man Adam, which is Christ, indiesting the remedy for sie and death, as being already provided from the fonndation of the world.

God was the friend of man and held familiar intercourse with Adam. The angels frequently visited their younger brother, with a view of instructing him in many important subjects, in order that he might avoid presumption, and nlways preserve a sense of duty in his menter wants the whole barch to sub-mit to him le every matter of expedient.

The property of the property of

It was, certainly proper that Adam Scribes said that Christ had an uncless dieace to God; he was therefore bound spirit, (verse 30), that is cast out devile by a covenant not to violate one object under no less a penalty than banishment were pure, and 10 good fellowship with told them that blasphemy against the God, there was nothing to prevent them from God's presence; the fact is that conclude that whoseever speaks of the God revealed himself to Adam by his personal presence. Adam saw God, con versed with him, and received his con mands. God gave Adam the power of speech. It is swident that God design ed that Adom should talk, and in order

> stand God taught Adam himself. He told him to dress the garden; in speaking he used words that Adam could understand God told him that he should give every living creature a same, and what ther collest them, that shall be the name thereof. God's revelation declares that before Adam transgressed, he talked with God and God talked with Adam.

Now on the third day of October when Adam was commanded to dres the garden, the trees were laden with fruit, se it was mid summer. Adam was naked, winter set in with the fall of man; there was no winter before the fall of Adam. God gave Adam wisdom, that he had a knowledge of everything under his care. The fields vielded abundantly. Adam had whatsoever he de sired, he had neither care nor toil: thus Adam and Eve were blessed in Paradise, while they were yet in love with Being made known to man as a God

in existence, and man having become stained in character, it was God's next work to reveal his own character and bring man to obtain a holy character like unto God. This character was de signed for Adam's welfare, to keep him in restraint for his comfort after the fall: thus he was to he the pattern of all men also the same restraint put upon all the human race. This God did for the purpose of increasing civilization. If God bad not revealed himself to Adem, man would only be one step above the brute. But by Adam we have the wisdom to believe, and to know, that there is a God who rules above, and man through the fear of God is kept in the bounds of civilization; without this faith, hope, and helief, in the existence of God. would become of poor mortal man But God foreknew all things, and in his great wisdom laid his place long before the world hegan. This garden was a type of the benvenly Paradise, and was put in it for the purpose of learning wisdom from God. Adam's prac-

tical knowledge of the garden being in it and seeing the pleasure he caw while in that peaceful abode, and conversing with his Father, not knowing at that time what the garden was a type of. neither did God intend he should, until after the fall; this God intended for Adam's good hereafter, that Adam being made strong to withstand temptation after he should fall. Now it came to pass that Adam trans

gressed, his eyes were opeced, he knew that he was naked, he understood what the garden was a type of; he knew that the tree in the midst was a type or fig-ure of the Savior which was to come. Thus Adam was made strong to with s:and temptation after he was driven from the garden, the pleasure he saw in

tion that he served him hereafter. Thea it is written that while Adam

was in the garden, he represented, or him. his condition was as a babe in Christ. When he was driven out of the gard-o, his condition then was as the Christian man, who is under obligation to God. Adam was created good as all little babes are good. As he passed out of the garden, he took the place of a man of the world, or a pattern for all man-kind. He lived a holy life to God.

The animals were properly paired off; God intended they, as well as Adam and Eve, should multiply, or he never sic. And right here in the same garden, was the tree of redemption, which we call the tree of life. So the provision for life was made before Adam sinned. Adam was to stay in the garden, but when God saw fit for Sutan to come in, and tempt Eve, he caused Adam to be come to pass. This was all for Adam's good in time to come. After Adam had ionel, he saw that he was naked and hid from God, as he thought, but God knew he had sinned. and called Adam. saying, "where art thou?" Adam heard his voice, but was sfraid to answer hecause he was asked. God told Adam to go out of the garden. But God gave them a promise of the Messiah before they departed.

Although Adam and Eve departed at out of Paradise in consequence of their trausgression, yet the presence of God goes with them, and a sweet promise of regaining his favor, which con-soles them in the midst-of their sufferings; He clothes them with skins of animals, such as had been offered in sacrifice. Adam's first son he named Cain, which signifies possession, remembering the promise. Eve thought this child would be the one to regain Paradise. In the course of time she brought forth another son, she named him Abel, which signifies vanity. Her next she named Seth. She said this is my son in the place of Abel, whom . Cain slew. She regarded Seth as the deliverer appointed by the Almighty to regain Paradisc. Adam and Eve were now fully satisfied in the promise of God, that he would be their friend to the end. Adam passed away at the advanced age of 930.

PITCHING TOWARD SODOM

WHEN Lot separated from Abraram, he pitched his tent "toward Sodom." He did not go to Sodom, and while he left Abraham behind upon the breezy hills, he pitched his tent "toward Sodom," and the next thing we find of him he is in Sodom. To be sure, the men of Sodom were sinners exceedingly, and his righteous soul was vexed from day to day with their unlawful deeds: but yet he had pitched his tent "toward it must be actual, complete. Sodom," and finally we see him inside of the city. There may have been chances for money-making in Sodom. Possibly he had invested in corner lots, and thought by speculation to acquire wealth. His wife got tired of moving around as Abraham did, and wondered perhaps how Aunt Sarak could bear it. For

called a permanent settlement. But it! was in Sodom. Sodom was all around

Let die not stay long in Seelom, but yet he stayed too loug. He got out of it is a hurry; but he did not get out soon enough. He left all bis wealth there; he left some of his children there: his wife looking back perchance to the fine house where she had hoped to spead her declining years, was smitten with the curse of God and left a meanment of his wrath. And when Lot, old, impoverished, and lonely, found his shelter in a mountain cave, he found that would have made them male and fe- the curse of Sodom followed him even male. The tree of knowledge of good there, and the abomination which vexand evil, was planted by the Almighty, ed his soul among the cities of the planat the same time the tree of life was. So clung to him and covered him with unwe see that the tempter was to come in speakable disgrace, and made him faththe garden, and cause Adam and Eve to er of two accursed nations, which was excluded from the congregation of the Lord, through all generations. Gen. 19: Dent. 22: 3-6.

There are many men to-day who are pitching their tents toward Sodom; they have not settled there, nor would they on any account think of making Sod om far off from her, so that God's law might their home, but they pitch their teats he broken, or what God intended should that way, and the end is not difficult to divine. Toward Sodom at first, in Sodom afterward, then cursed with Sodom's curse to the latest generations; this is the result of pitching the tent toward

> When will men learn to heware of dailying with sin? When will they learn that pitching the tent toward Sod om is but a preparation for building a house in Sodom, and building a house in Sodom is a preparation to share in the defilement of Sodom's sins, and in the calamities of Sodom's overthrow How much better to be a pilgrim with Abraham, alone upon the distant hills, than to have Sodom's pride and fulness of bread and abundance of idleness, and Sodom's shame and overthrow at last, _Christian

THE SPIRIT OF RELIGION.

BY LANDON WEST.

OUR Master, in John 4: 34, speaks of the spirit of worship, and tells us a proper spirit must be had or our offer ing is not accepted-it is not worship. This at once calls for an examination of our service, if we have any inclina tion whatever to please the Father. Je sus said, "I do always those things that please him," and this spirit I regard as the model of worship-we seek to plense the one we love and adore. There is a service to render, but it must be given in the proper way and with the right spirit, or it is not the right service. Prayer is one service, sod a very easy one, but to gain its object-to be pray it is not certain that he intended to; but er at all, it must have the spirit of pray er. See Luke 18: 10, 14, and John 17

Fasting and almsgiving are also service, in which God is glorified, but they must have the proper motive or spirit or the service is a vaic one.

Repentance is a service, or rather a change of service, but to be acceptable

Baptism is a service to God, but it must be death unto sin, or it is not service to him. It must mark a change of relation, a change of service or work, a change of life, or it is not to be horn again. Water may cover the body, but grace must cover the soul. We must be overwhelmed in the stream that flowher part, she wanted to settle down and ed from Calvary's Hill, or our dipping take some comfort. So Lot perhaps will be vaic, and will not be in the like built him a house, and made what he ness of his death.

Peet washing is a-rvice, oot in the oldees of the letter, but in the power of the spirit. It is love and service to man and to God.

And so of all the highway to heaven; ic has its form, its power, its spirit, and its life. A NOBLE RESOLUTION

WE extract the following from an article in the Messenger of Peace "I am disgusted with war principles. I have never fully experienced the evils of war in its direct forms, but I have seen, and still see, enough of its devas tating effects to decide that war is a great national evil. It certainly is at variance with the principles of Christianity, and also with the sentiment contained in the song of the angelic best at the birth of our Savior, the Prince of Peace. I am a young man about twen ty three years old. I have just enter ed into the field as a minister of the gos pel of peace, and I intend to preach wheresoever I go. I am a Methodist. and am truly sorry that our Methodis preachers so often uphold the principles of the war demon. I sincerely wish

inations would To drive the demon from our land." Yours truly W. Q A. GRAHAM."

STRANGE BIRLE FACTS

THE learned prince of Grenada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in soli tary confinement in the old prison of the place of skulls Madrid. After thir ty-three years in this "living tomb," death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how his brain sought employment and grassling of teeth

through those weary years. In the Bible the word Lord is found 1,853 times. The word and occurs 46, 278 times, and the word reverend but once, and that in the ninth verse of the 140th Psalm. The 8th verse of the than that of mutual forhearance. If we 117 Psalm is the middle verse of the resent every apparent injustice, demand Bible. The 9th verse of the 8th chapt er of Eather is the longest verse. The | h all the other parties in the circle 35th verse of the 11th chapter of St. John is the shortest. In the 107 Psalm four verses are alike. The 3rd, 15th, 21st. and 31st. Each of the 136 Psalm ends alike. No usmes or words are found in the Bible with more than six a million animaculae in a drop of water, syllables The 37th chapter of leainh, and 19th chapter of 2 Kings are alike. There are found in both books of the Bible, 3,586,483 letters, 763,793 words, 31.373 verses, 1,189 chapters, and 66 books. The 21st verse of the 7th chapt er of Ezra contains all the letters of th alphabet, except the letter J. The 26th chapter of the Acts of the apos les is the first chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm. The four most inspiriog promses are John 14th chapter, 2nd John 6th chapter and 37th verse, St. Matthew 11th chapter and 28th verse, 37th Psalm, 4th verse. The first verse of the 60th chapter of Issiah is the one for the new covenant. All who flatter themselves with vain boastings should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of Luke from the 20th verse to its end-

Selected by G. J. H. MILLER.

ing.

SPOTS ON CHARACTER

"Pure respice and under od before God and the Father is the to view the 'm' clear and widows in their offletion and keep semself un-spotted from the world." James 1: 27

THE latter part of this verse seems to bear on my mind this morning. "Keep himself, or in other words, your, or ourselves "naspotted from the world." There is much contained in these few words, more, perhaps, than we are apt think a a first glance at the subject. It surely means vastly more than a mere profession of religion, or being recognized as a member of the church, being asptized, observing the other ordinances of the Lord's house; more than not beng conformed to the world in dress.

We must not think if we make our clothes plain, that that is keeping ourselves "unspotted from the world." inded. All this is right and in harmony with God's word, provided we have no other "spots;" but then I think we may dress as plain as we possibly can and then be very "spotted."

If we are guilty of double dealing, dishoacsty, deceitfulness, profanity, o overhearing in our dealings with our neighbors, so that when a new neighbor moves in the neighborhood, some one will basten to give them warning, say ing, "neighbor E. dresses very plainly, makes long prayer, &c., but you cau't depend on what he says. In a bargain be never stands to his trade, don't pay his honest debts, and as for his family, they are the most disgraceful persons in the neighborhood." &c. &c.

These are "spots" of deepest dye, which bring reproach upon the cause of Christianity, and causes more infidelity than all the Boh Ingersolls in the world Dear brethren, let us examine ourselves and see if we are cursed with any of the above named "spots" which is d tined to land us where there is weeping

MUTUAL FORBEARANCE.

called into play more frequently the rightings of every little wrong, and the same privilege, what miserable be ings we shall all be, and how wretched life will become! We need to guard against a critical spirit. Some people carry microsopes fine enough to reveal and with these they can find countless blemishes in the character and conduct even of the most saintly dwellers on the earth. There are others who are always watching for slights and grievances They are suspicious of the motives and intentions of others. They are always imagining off-uses, even where none were most remotely intended. This habit is directly at variance with the law of love, which thinketh no evil .- Week Day Religion.

It is said of Judge Black that when some one remarked in his presence that the lines that formerly divided people in regard to religion were fading out, he replied: "Yes, and I notice that the distinctions between right and wrong are going with them."

A sin without a punishment is impossible—as complete a contraliction in terms as a cause without an effect.

PENNSYLVANIA.

Hollideysburg.

On Saturday, Aug. 28th, the members of the Dancanwille congregation met in council. The members of Dancansville and Lamarsville are still a united body. We have praching every alternate Sabinth at each place. We concluded to hold our Love-feast on the 16th of October. Bro. Quinter is expected to attend. ing for various purposes. On Sabbath morning after Sanday-school Bro. Grabil Mymorning after Sandsoy-chool Bro. Grahill Mir-ors addressed the congregation from Rev. 20th. Subject, Christ's Second Comme, We met-erry Sabhath. Second Comme, We met-erry Sabhath. Summer to truly pleasant to the Christian. We often this of the many dear brekhrow and entire who are wholly deprived these bleased prix-linges. May told-shundarily bless them in their isolated condition, is the prayer of your soften. E. R. Syttems.

Sent 21st White Oak Church.

Sunday, the 19th, was our regular meeting at the Masor. Attendance and attention good. The congregation was ably addressed by brathren from Romans 6th. After meeting they went to the water and haptized three young were so and water and maprical three young girls. It was an affecting scene—grand-father and grand-daughter both in the water. Thus the good work is still going on. Dear bruth-ren and sisters, let us try and pray a little more for those outside of the church; let our light shine a little brighter and still work a little more for Jesus. May we all he prepared to meet our God in peace, is my prayer. ANNIE E. LIOHT.

TNDTANA

We held our regular council meeting in the Antioch church the 11th of the month. The attendance was not so large as was desirable, yet the feeling was good. Bro. C. F. Yount of Chio was with us and preached several ser-mons At our council we decided to hold our communion on the 9th of October, commencing st 10 o'clock, the time having been re called from the 23rd of this mouth on account of damage done to the meeting-house by light-ning. J. W. Southwoon, Sept. 21st.

ILLINOIS.

We are scattered over a part of four c ties, Pike, Brown, Haucock and Adams; the last named being the central point. This arm of the church is known as the Mill Creck church, and numbers about one hundred and fifty members and is sub-divided into four parts, Barry, Liberty, Concord and Loraine. Since the death of Eld. David Wolfe, we have no or dained Elder. Eld. Daniel Vaniman has the oversight at present. He visits us frequently and labors hard for the good cause of Zion. Owing to many places we have of meeting there were four councils called, making travel route to reach all of them. Eld. Vaniman met with us at all of the meetings, labored hard and left good impressions. May success crown his untiring efforts. On the evening of the 10th. untiring efforts. On the evening of the 10th, Bro. T. D. Lyon came to attend a communion at Liberty which was held on the evening of the 21th. He and Bro. Snavely of Hudson had been holding a series of meetings at Barry, where success was the reward. At the hou appointed the brethren and sisters crated them selves around the Lord's table to celebrate his death and sufferings. The tables were well filled and the house crowded with spectators. The best of order prevailed throughout the meeting. Eid. Martin Meyer of Lanark, was present and officiated. Bro. J. L. Myers of McDonough, was present and assisted. On Sunday morning we had the pleasure of listening to Bro. Lyon ably defend the truth and hold up the Gospel banner with the inscription of Ephesians 2: 8, 9,

on the following morning we started for On the following morning we started for Concord, there to meet with the dear brethread and sisters at that place. We seam mee Eick Meyer and Lyon, with six ether ministering brethren. When we first arrived at the sweet-nary hat few had gathered, but soon they of

the household of faith began, like the lusy bee at eventide, to gather in one by one. Soo we realized that it was the dwelling-place

we resulted that it was the dwelling-place of the Most High, where we were made to mingle tears of rejoicing with those we loved and com-muned together. Notwithstanding the crow-ded house, while the brethren and sisters were mesered in the ordinances, there was not a sinvoice to be beard. Truly it was a feast long to be remembered by all that witnessed the solemn scene. The meetings all reminded me o that beautiful over yonder beyond the chilly waters of death. May we all be so happy as to

meet and partake of the great feast in the even We reclaimed one dear sister who has lo been near and dear to us. May God bless and been near also week.

pretect ber is my prayer.

H. W. STRICKLES.

IOWA.

Diptheria is again raging in parts of Blackhawk county. Five in one family died within three day's time, three in one day. Last Sunday one was kantived and one restored. Henry from Dallas Co., came here one week ago. Bro G. preached in our new church on Su: Had an enjoyable time.

Sept. 19.

OREGON

Two more were added to the church on the first Sunday in September, a father and son, making nine accessions by haptism this season and ten by letter, and we think a few other are counting the cost. Eld. John Forney left here the 14th for California. Crops good generally. Harvesting and threshing nearly done. Weather fair and pleasant,—had excellent Weather fair and process Health general weather to cave our crops. Health general David Brown. Health generally Sept. 16th.

CALIFORNIA.

Sanfrancisco By the protecting care of God I landed by the protecting care of tiod 1 landed here this morning at 5 o'clock. Stopped at the International Hotel, and was unexpectedly called upon to preach in the sitting-room at 11 A. M., which I did to an attentive nuclence. I will take the cars this evening for Lathrop to spend a few weeks with the Brethren, and then go to Colorsde. I enjoyed a happy, healthy se voyage while many others got sick. Than Gek for his care over me. May God bless th church everywhere. J. FORNEY, SEN. Sept. 19th

Organization of the Committee of Acrangements for the Annual Meeting of 1881.

THE Committee of Arrangements for Annual Meeting of 1881 met Sept. 20th, and organized by appointing D. N. Workman, Portuna and Corresponding Screetary, H. K. Myers, Secretary, and Austin Moherman,

As it was decided by the District Meeting held at Wooster church, Sept. 10, 1880, "That each member of the Northeastern District of Ohio pay one dollar to defray immediate expe

ses, to be paid back if available;" therefore,

Resolved, that we require each church to
send its respective quots in the following manner: One third on or before Nov. 1, 1880; one third on or before Feb. 1, 1881, and one-third

on or before May 1, 1881. All money should be sent by N. Y. Draft or P. O. Money Order, to Austin Moherman, Treas, Box 382, Ashland, Ohio.

H K Myrne D. N. WORKMAN, A. MOHERMAN, WM. SADLER, A. M. DICKEY. Committee.

A GOOD MOVE

Submitted to the Bible and Sunday-schools or the Brethren, by the Sunday-school of Franklii Grove, Lee Co., Illinois.

Whereas efforts are being made in the mis sionary cause for the preaching of the Gospel in Denmark and other places; and whereas the want of a suitable place for worship is much needed, and the Brethren and inhabitants of Denmark are in limited circumstances, there-

Resolved that we will assist by donating our

mite to so loudable a purpose, and invite all other schools to co-operale that the children and youth may be collected and instructed out of the Word of God, believing much good might he done by implanting correct principles

in early worth. James Quinter, Treasurer of the Board of For-eign Missions, to be forwarded to Bro, Hops

for the use and purpose named.

Resolved that the above he sent to our Sun-

day-school and Church papers.

J. C. Lamann, Supt.

A. D. Chamberlain, Sec

REPORT OF SPECIAL DISTRICT MEETING.

A CCORDING to previous announcement the delegates, with hrethren and sisters of Northeastern Olno, met in Union clurch, Wayne county, Ohio, Sept. 10th, to consider the subject of holding next Annual Meeting The meeting was organized at 10 o'clock, a. m. by requesting the officers of last District Meetelezk instead. As a number of churches were

eated by delegates, it was decided that all present should participate in its deliberations.

It was then moved that Annual Meeting be held next year on Ashland College grounds, Ashland, Ohio.

After some speech-making and general tells. A committee of five was then chosen to nominate five brethren to act as a committee of

rrangements.

At this juncture the meeting adjourned to article of a good dinner prepared by the breth-en and sisters of Wooster church, and heartily relished by all present, for which they will please accept our thanks. Upon the resumption of business after dis the nominating committee presented the names of H. K. Myers, D. N. Workman, A. Moherman, Wm. Sadler and A. M. Dickey as

s committee of arrangements, with power to The motion to elect them was carried unan

It was then decided that each member pay one dollar to defray preparatory expenses, but to be paid back if available.

Moved that these Minutes be published in all the church papers, and our editorial breth-ren are invited to give them notice. P. J. Brown, Moderator

E. L. Yoden, Rending Clerk. N. Longanzonen, Wziting Clerk. J. R. Worst, Asst. " "

ASHLAND COMMITTEE

THE committee sent by Annual Meeting to

the Ashland church, in North-eastern Ohio has done its work, and it gave satisfaction to all parties concerned. It was an old difficu ty which the church had decided, but one party was not satisfied with the decision of the church, and this committee was called to rein vestigate the matter and decide it according to be general order of the Brotherhood, A the investigation, the committee decided that the church was right in its action, in the ex-pulsion and in the terms and conditions of rapulsion and in the terms and constitues or ra-toration; and to assist the the church in the totalion; and to assist the the church in the total settlement of the frouble, if decided that assistantion be made to those herebrow who the term appointed by the church to officiate in the case, as there had been some hard things said against them, which is often the case when brethren are put forward to work for the church and that satisfaction be made as far as possible and the suspension of many as the property of the committee of the suspension which gave rise to ment of all the disposition which gave rise to this trouble; after this fair and true showing that all the property was honestly given up, and an acknowledgement by the offending party, he he restored to fellowship again.—Gospel

ANNOUNCEMENTS.

LOVE-PEASTS

- COT.—S. LOC Creek, Caldwell county, Mo., at the house of J. E. Besserman.

 1. Bear Creek eburch, II, a. the house of brother John Stateman.

 2. Outsowood church, Lyon, Kansa.

 2. Elik Creek, Johnson, Nebraska.

 5. Fall River church, Wilson county, Kan.

 6. Fall River church, Wilson county, Kan.

 6. Fall River church, Wilson county, Kan.

 6. House September, Humon, at the bouse of brother Sammes F. Brutheler,

- Grasshopper Valley, Jeffersen, Kansas.
 Root River congregation Minn.
 Pine Creek, Ogle Ill.
- 9. Price trees, Ogie III.

 9. Nentou Grove church, Mich., at a P. M.

 9. Neosha church, Kunaa, at the home of brother O. P. Travil.

 9. Pails "v. Nebrasks,

 9. Dails utes, I own, at 1. p. m.

 9. at U decree of Jesus Shirk, Abilena,

 9. Pigs "siver church, Stuban Ind.

 10. Mar. Shirker, Abilena, and Shirker, Abilena,

 10. Mar. Shirker, Abilena, Abilena, Abilena,

 10. Mar. Shirker, Abilena, Abilena
- p, Ma church, Ohio, orth-west of Wellington, Kun
- ek church, Indiana.

 ek church, Indiana.

 t district, Wabash Co., Ind.

 ook, Brown Kansas, four miorrill. at 3 p. m.

 urch, Elk, Kunsas,
- 13, Wak salah congregation, Ray county.
 - 14. Clear Creek church, Ind., at 10 n. m.

- 14. Gast Crest charact, End., & 10. a. m.
 14. Gast Crest charact, End., & 10. a. m.
 14. Silver Crest, Logd.
 15. Tarker Crest, Logd.
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 15. Springled churred, Obbot
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 16. Logding March, Moschand, et al., 7. M.
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 16. Tarker, March, Appasson et centst, 1 in
 17. External, Hampatire, W. V. M.
 18. Exter the Surfach, Appasson et centst, 1 in
 18. Tarker, March, 1 in
 18. Tarker, Marc
- Palaski, 210. 19,Wichita church, Butler Kassus,at bro
- John Waringer's.

 10. Wadama Grove, Illinois.
- Wadams Grove, Illinois.
 Shoals Creek, Mo.
 Sheals Creek church, Mo.
 Sheals Creek church, Mo.
 Logan church, Ohlo, 2. p. m.
 Spring Creek, Kostilisco coun
 Heaver Dam, Mineral, W. Vi.
- The brethren at West Branch Ill., will have their Love-fesst the 12th and 13th of October.

The brethren of the Portage district, St. Joseph Co., Ind., will hold their Love feast Oct. 19th, commencing at 5 P. M.

J. D. Chine.

J. D. CRESKE.
The brethren of Spring Creek church, Chickeaw Co., lown, intend to a Love-Seest the 16th and 17th of October.

H. GILLAM.
We expect to have our first meeting in our now church on Sunady October the 17th, and our love-decad our Love-dead on Tuesday the 18th.

our Love-means as J. S. FLORY.
The heathren of Peplar Ridge church, near
Definance, Ohio, will hold their Love-fixed on
the 21st of October.
Our communities meeting in the Owns church
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D. D. SHIVELY.

The Weeping Water church, Cass Co., Neb., will hold their Love-feast at the house of Bro. Moses Kerfer, four miles S. E. of Greenwood on B. & M. R. R. commencing at 10 o'clock on the 23rd and 24th of October.

Jress Y. Hecken.

BIBLE SCHOOL ECHOES.

BIBLE School Echoes" is designed for the

"MP IRLE School Echoon" is savigated for the ments of church service. It is designed for the ments of church service. It is designed for the vate the munic of the Sunday-school above the firilious character of many of the Sunday-scool scores in veges, and while internating school scores in veges, and while internating school scores in veges, and while internating school scores in veges, and while internation to that which is higher hard in the de-mand eventual,—hun nome of the unitiary de-mand to it. The mediciar sear generated and armined with the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the con-traction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the contraction of t

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W. U. R. R. TIME TABLE.

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Vol. V.

Lanark, Ill., Tuesday, October 5, 1880.

No. 40

We are taught to exercise

GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

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CURRENT TOPICS.

Philadelphia has the largest number of churches of any of the large cities in the Unit sd States-434; New York comes next with 354; Brooklyn follows with 240, and all other cities have less then 200 each. Boston has one church to every 1,450 inhabitants, New York one to 2,500; Bufflo one to 1,675 Providence one to 1,300

Another of the popular errors to be correct ed is that the Africau Sahara is a great desert On the contrary, it is now pronounced a culti vated country, fruitful as the garden of Eden It is said by recent travelers to be a wast arch include of cases, filled with flourishing towns and villages, each surrounded by a large helt of tropical fruit tree

Among the aristocracy of St. Petersburg there appeared recently a new Protestant sec known as the Apostolic, At its head stunds General Mejor ven Erdberg, and among its members there are princes, counts, courtiers and the hightest military and civil efficers. Recently the Princess Dolgoruky, au orthodox la dy, has joined it. The peculiar belief is that the end of the world, the second descent of Christ, and the last Judgment, are at hand The members perform services according to the example of the apostles, and have prophets anostles, and teachers.

Capital punishment should only be the ser tence where conviction is the result of better evidence than circumstantial. A telegram from Evansville, Indiana, says: 'J. M. Wimley and James Millis passed through that city yester day, on their way to Semerset, where a brothe of Wimley lies in juil under sentence of death for the imputed murder of Millis. The latter mysteriously disappeared from Somerset four teen years ago, and was not heard of until dis-covered by J. M. Wimley, in Kentucky, or sturday,"-Bible Banner.

their number from ten millions to twelve millions throughout the world, of whom about 3,-000,000 are in Russia; 1,000,000 in the Australian empire: 700,000 on the northern coust of Africa; 750,000 in the United States; the rest in smaller numbers are scattered elsewhere over the earth, only some 30,000 or 40,000 are in Palestine.

A well dressed man is going about the cou iry claiming to be deeply interested in the cause of temperance. He calls at a farm house presents a pledge for the farmer to sign, and when this is done produces another card, simi-lar in appearance, to which he also desires that the signature be affixed, "in order to keep a cormemorandum of his work." The seco card is a sight note for any amount the swindier muy see fit to demand. Look out for him!

A great war between "Christiana" and Mo-

hammedans seems near at hand. The Chica-go Tribune of the 27th ult says: Everything w seems to indicate that Turkey will make a desperate resistance, even to the inauguration of a holy war, in which the Mehammedans will make their last desperate resistance to Chris tian supremecy. Should such be the case, no one can foresee the end of the struggle. p'emacy may work out a result without the shedding of blood, but the prospect is a gloom; one. It is more probable that the Slavenic tions will seize the opportunity to shake off the Turkish voke: that we shall hear of more Christian mus mires; that the whole Balk in Peninsi la will be lit with the fismes of war; and that the Torks will fight to the last. Should such he the case, the Powers have new advanced too far to retreat. They must settle the question, and there can be but one settlement-namely the disruption of the Turkish Empire. Does the beginning of this strife between Europ aed Turkey mean that the "second wee" will soon be past? Rev. 11: 14. Turkey has been failing ever since 1861; and when it as one of the ten parts of Europe shell fall, may we not lock for a remarkable fulfillment of prophecyf

NOT IN THE FLESH .- In the fourth hapter of first John, sixth verse, we are told to "Believe not every spirit, but try the spirits, whether they are of God." V. 3. Every spirit that confesseth not that Jesus Christ is come to the flesh is not of God, and this is that spirit of anti-Christ . . . Already it is in the

Masonry does not confess that Christ has come in the flesh, but teaches salvation with out him. Thus it is proved to be (S John 7) a deceiver and an anti-Christ."

How long will professed ministers of the gos pel of Christ pretend to consistency in adhere ing to Musenry and Christ? We read of de sions preveiting in past days. We are warm ad in the Serintures of the same thing in "the last days," but our Lord himself tells us that the same carelessness shall exist when he o a as did exist when the deluge came and only Nooh and his family were saved.

Prof. Tymayensis of the New York Heli Institute and the Chantaqua School of Lau guages, a native Greek, born in Smyrna, educated in the schools at Athens, and still beonging to the Greek Church, says, in a letter delivered at Chautanqua:

"The Greeks baptize of course. The haptism of their infants takes place at six months efter birth. If the child is going to die they believe that it must be haptized et ence. I am not able to say whether they believe the child will go to Paradise or not, but there is a great borer of having a child die without haptism. They baptize in the real way. The Greek word Depto means nothing bot immerse in the water.

Baytiau means nothing but immersion. In moch better spent. Greaning, deptering, and the Greek language we here different word fretting at the wrongs in the church, and at

Rev. F. Wilkinson, upon the Jews, estimates | for sprinkling. When you put a picco of wood | the same time we may be practicing a greater in the water and cover it entirely, you baptize you do what is expressed in the Greek word bupto. I am ready to discuss this with any divine, about the Greek word. Sprinkling is not what the Bible teaches, that is a fact you may depend on. I know that this custom is too deeply rooted in some congregations to be taken away ensily, but the Baptists have the best of you on this point.

There were present at our last Annual Meet ing at Lanark, a gentleman of intelligence and observation, and who had considerable experience in the work of deliberative bodies. He was not a member of our Fraternity. In a conversation with us he expressed some surprise at the good order and good feeling which, upon the whole, characterized the proceedings of our Annual Council, though we did not attempt to adhere very strictly to parliamentary rules. seemed to be semewhat of a mystery to him, and he scarcely knew how to account for it He stated that he had been present at a Moth dist Conference at which bishop Simpson presided, and, though they simed to be strictly parliamentary in their method of doing busi usse, the hishop and considerable more difficulty in preserving order at times than our presiding officer had, and he also thought that the Methodist brethren at times, when in warm sions, showed a greater want of brother ly love than our brethren manifested when they would differ from one another. But he said, in justice to the Methodist brethren, he would say, that aithough they became considerably excited, and out of order, when the warmth of the discussions subsided, brotherly leve among them apparently returned. But the general kindness and order that prevailed smoug us in our General Council, when so much liberty was given to all to smeak. and when we made so little use of parlism tary rules, was somewhat strange to him--Oninter in Primitive Christian.

FRET NOT

BU CHARLOTTE T. DONO.

N the parable of the wheat and the tures, we A are given to understand that the wheat and tures are to grow together until the end of time, then the separation is to be made. Why worry and feet because every one does not do and think as we do? Perhaps he is not so for out of the way as we are, and if he be, our fretting will do no good.

The Pralmist rays, "Fret not thyself because of evil doors." God sends rain upon the evil and the good; therefore it is our daty to run with nationce the race that is set before us. turning neither to the right nor left, submitting ourselves to the will of God, trusting in his precious promises. There has always been wickedness and strife in the world, and must we expect to pass smoothly along without it? Let us taink of the days of the persecution, and thank God that it was not our lot to live in those days. I efter think of the pilgrim fathers that landed at Pymonth Rock, they were a zealous, God-fearing people, emigrated to a wilderness land, endured cold and hunger that they might be freed from persecution, and in less time than one hundred years practiced the very same thing themselves, and were barbar-ous persecutors of these who differed from them is opinion. Should we not be very careful that we do not run into the same extreme? extent that it has been done; but we maintain that it is wrong to fret because others do not see just as we do. If they are wrong God is their judge. "Vengeance is mine saith the Lord." The time spent in dictating what oth-

ance towards each other; the strong to bear the infirmities of the weak. In fact, we can scarcely open the Scriptures but that find something applicable to ourselves. If we would teach our bearts, and endeavor to root out of the evils then we would have but little time to fret about others. "Be ye perfect as your Father in heaven is perfect." Have any of us arrived at perfection yet? Will any dare to say they have? If we have not, let us go to work and bring it about. The rule is laid down by the great Law-giver. Let us every onstudy and practice it daily and leave others to do the same. This continued fretting and faultfinding is what brings trouble in families, in neighborhoods, in churches, in governments and everywhere. It was the very thing that brought on our civil war, brought blood-shed, nisery and death in our land. The hest preaching that can be done is by example. If we see e fault in another, let us search our own hearts and see if something of the same kind is not lurking about us. If not the same, perhaps there is something worse connected with us that others are looking at as a stumbling block If we possessed that spirit of charity that suf fereth long and is hind, that envieth not, that

How happy I felt when I first came to the Brethren church, thinking that I am now with God's true people, people that live out just what they profess, that live in obcalence to God's commands. Evil must come up and be mixed with all that we do, the tares and wheat must grow together until the time of inguthering of the hurvest. Then let us not fret, but gently submit to God's decrees and prove ourselves farhihi servants, rejoicing that not a sparrow falls to the ground without his knowledge

aunteth not itself and is not puffed up, that

symbol of beauty that is not easily provoked.

thinketh no evil, hopeth and endureth all

things, if we were all controlled and directed

by that spirit, all would move smeetily and

gently along. But none can deny that evil is

emong us, and that it is gaining ground.

CLOSE COMMUNION, AND WHO MADE IT SO.

BY BANIEL VANIMAN.

A NCIENTLY the Lord placed the truth into the hands of his chosen people who rected. So now the gospel is placed into the hauds of faithful men who are required to obey or practice it as the Lord gave it. All who the Lord excludes from his table has people must exclude, for the Lord's table is gi them to regulate and control as he directed.

Whom does the Lord exclude from his table? 1. These who refore to bear the church.

Those who walk not orderly according t the traditions which the spostles received of the Lord which includes the entire teaching of the New Testament. If all were tradition at ording to the teaching of the New Testament, the faithful are to withdraw themselves from. 3. Permiesters, covetons, idolaters, railers

developeds extentioners, with such they are commanded ne net to eat. 1 Cor. 5: 11. On more class remains to be mentioned who are commanded to absent themselves, viz: those who are unreconciled. "If thou bringest thy gift to the altar and there rememberest that thy brother bath aught against thee, leave there thy gift, go and he reconciled to thy brother, then come and offer thy gift." Matt. 5; 24 Thus we have nine classes of characters nex-tioned whem the Lord requires the faithful to exclude from his table. Does this make it close communion? Yes, and the Lord made it so.

Religious Gems.

-We can do more good by being good than in any other way.

-God is better served by resisting a temptation to evil than in many formal

-Do the little things at band, and do it now. Do it with faith in God and expect his help.

-Prayer is slways to be valued, and has newer with God: a poor man's prayers may be more valuable than a rich man's gold.

-IIn who is false to the present duty breaks a thread in the loom, and will ee the effect when the weaving of a lifetime is unraveled.

-The most brilliant qualities become useless when they are not sustained by

force of character. -When Moses were a heavenly radiance "he wist not that his face she The best people are those who have the

least to say about their own goodness -Have courage enough to review your own conduct, to condemn it where you detect faults, to amend it to the hest of your ability, to make good re solves for future guidance, and to keep

-If the air in which we live wer sufficiently compressed, we could rise from the earth without difficulty. our soul's atmosphere were made heavy with truth and love, we should find it

them

easy to go heavenward. -It we knew the real cause for the ction in others which we do not understand, we should often not only cease to censure but commend it. This, doubtless, is one reason why the divine teacher said, "Judge not that ye be not

"That they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Some clocks do not strike: you must look at them it you would know the time. Some men do not talk their Christianity; you must what the gospel can do for human nature: but a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well

-During the awful massacre at Paris, by which so many Christians were re moved from the present world, the cel chrated Moulin crept into an oven, over the mouth of which a spider instantly wove its wcb; so that when the enemies of the Christian inspected the premises, they passed by the oven with the remark, that no one could have been there for some days. So easily can God devise means for the safety of his servants

-Our trials often seem more than we can well bear, and we inquire why we are singled out as a special mark of God's displeasure, when, in truth, if all were known, our own trials would be preferred to those of our seemingly for tunate neighbor. The apostle says, There hath no temptation taken you but such as is common to man." We are not slone in sorrow. God speaks to us as truly in these trials, inviting us to come to him, as he does by the unnumbered blessings which we so thoughtlessly accept at his hand.

-The watchman of a light-house inting to the ocean, once said: "You der where nothing can be seen, there are ships going by to all parts of the world If to night one of my hurners were out, within six months a letter would come.

saying 'such a night at such au honr, the light burned dim: the watchman needected his post, and vessels were in danger. Ah! sir, sometime in dark and stormy nights when I look out at sea, I feel as if the eye of the whole world were upon me. Let the light go world were upon me. Let the light go out or burn dim? Oh, never!" Is the keeper of a light house so vigilant; and shall Christians neglect to let their light o shipe that others may see their dan ger and escape, or grow dim when sin

ners are struggling in the waves of temp TRANSATLANTIC GREETING.

Frederikshavn, Denmark

YOUR crumbs of celestial bread oft en makes me a fat meal. We are one in all I have seen from your p made one by and in Jesus, educated in the school where the Holy Ghost is teacher. Your sufferings, dear brother may be hard. I suffer with you in fellow-feeling, even here in Denmark. But you know God could not be for you what he is by any other mesus; not could you be for Him what you are with less pain. Our crosses, our sorrows, are weighed in the scales of tender passion, and not one atom added but what is absolutely necessary; and if we saw it clearly we would see it adminis tered as it were in homeopathic doses But we hear so little, and have yet to learn at the easiest lessons of God. would like to serve Him on a grane

scale, and yet need a lifetime to con prehend the beginning of true Godliness. The triumph of Christ is in u to be as clay in the potter's hand, is to be molded by Divine service; is to die in order to live; to lose ourselves to win Heaven and Christ and all that is His Dear brother, "look to Jesus," and look long and steady; look and never with draw your gaze, and you will hud abun dant comfort, and more than enough in his sustaining grace. You will for get yourself and only remember Him You will cast yourself as a bride on his for you. Eph. 5. What if we shall feel like Jesus at last when we shall go What if we shall feel like Paul, forsak

en of all but Jesus and the hope of glo ry? Is that too much? Let us count on nothing less. And what if we, like all the saints, are buffeted and misused by false confessors, and pretended breth ren? Shall we complain? I hear you whisper, "no, no." "For even hereunte were ye called; because Christ also suffered for us, leaving us an ensample that ye should follow his steps." 1 Pet 2::21. No, dear brother, we will "press toward the mark," we will seek holiness and peace, and try to have this inside power that always forms the right kind of shell for the kernel. God is good, and all his attributes are an effect of his nature; so let ours be, and we will be

pointed us to do, every one in his stand ing. A few more days and we have sed the river to reassemble on the onk of stornel blice In spirit I visit you often, dear broth er; bodily we may never meet below. Remember us in Denmark in your prayers; and may we at last see face to face

able to accomplish what God has ap

Yours, least in Christ, C. HOPE.

worker unto the kingdom of God." siu and self and world by the hammer Grace and Peace be multiplied. Your Christ flavored letter found me on the lonely, world hidden bank of Cherith, and is to my soul like a biscuit from the Golden Table in the Upper Sanctuary. It smells of frankincense and reads like ap inditement of the Ho ly Ghost, and puts another clasp to the

golden hond that unites my heart to our beloved minister of Jesus in Denmark Your missive is specially dear to me because I find in it so much of that fundamental idea without which all our profession is idle pretension, religion itself a sham, and Christ the prince of impostors. As a church we are only en tering into apprehension of this great pivot-truth, and there is no telling what will become of us by the time our men bership is individually related in fixed terms to this central fact of Christiani ty. 1 anticipate great upheavals, schisms animosities, misrepresentations, and de traction. The air is full of self-asser tion, and insurrection; and "great swell ing words" of emptiness and self-con ceit are holdly snoken throughout the camp of Israel. Jesus is too common a man for some of our latter-day saints. He must be tipped up and look like mebody. If he don not a stovepipe hat, and flourish a goatee, and wear a breastpin, and dangle a gold chain, and show the airs of university breeding, He gets the cold shoulder. As the "de spised and rejected of men" he is not rec ognized. But he is "the same yesterday and to-day, and forever." The centuries have not closed the gap between him and the world. Flesh still means flesh, sin means sin, and holiness means holiness, and the chasm is bottomless bridgless, eternal. All progress in the hurch. To many "this is an hard say ing:" it is like salt and nitre on a would People stop their ears, avert their faces and bellow avaunt, avount. And because it is more and more sharply defined, and pressed ou mind and conscience as the one all conserving, all-controlling fact of the Christian life, many who claim to and walking no more with Jesus. punge this cardinal truth from the word of God, and I would not exchange a last year's almanac for all the Bibles or earth. It is beart-breaking indeed that in this year of grace 1880, it is needful to t-ach the church sgain "which be the first principles of the oracles of God." "There must also be heresies among you, that they which are approved may be made manifest among you." If only all the rotten limbs would drop from the earth planted tree of life by their own weight, so as to render unnecessary the use of the axe. "Fiery trials" await us, and the Holy Ghost forewarns u "not to think it strange," but to "rejoice icasmuch as we are partakers of Christ' sufferings; that when his glory shall be revealed, we may be glad also with ex ceeding joy." 1 Pet. 4:12, 13. na, Hosanna, to the Son of the Highest who has made the Cross "the power of God unto salvation." "O fools, and slow of heart to believe all that the prophets have spoken: OUGHT not Christ to have suffered these things, and to en ter into his glorg?' Luke 24: 25, 26 What is the hope of our eternal co-heir together the One we never saw and yet ship with Him, but "the fellowship of his sufferings?" Rom. 8: 17. Philipp. 3: 10. Thanks be unto God that there C. Horr,

nffl.

Beleved Brother Hope, and "fellow

the world natous." No twelf-generated,
who "craclines us nato the world, and have self-maintained, new ord-li-feld, nor

the world natous." No wence from flesh overlibed in the christian like. "How

and spikes, no salvation. The life which conducted Jesus through death, and gave him the victory over death, and by death over sin, will also gloriously sustain all his true followers, and "make them more than conquerors" through his resurrective power. No life that shuns the Cross is adequate to such marvelous and everlasting issues.

That which must be our life, if life we are to have; and that which must be our glory, if glory we attaiu, are enig mas to many who are "teachers in rael;" namely, the Incarnation and Cross of Emmanuel. There is a wide spread practical denial of both. What is the real import and purpose of the Divine infleshing? is the all-important question of the day. The apprehension of no other truth equally concerns the church For want of clear understanding and loving appreciation of this, our Broth erhood is becoming like a barrel with out hoops. That there is to be a repe tition in every soul of that mystery mysteries which brought a Divine-buman Redeemer out of a virgin, staggers many. That the life of the Christian is a spark of the very essence of God, even as the life of every child is identical with that of its father, is instinctively shocking to those who lust after forbid den pleasures. That fashion mongers, and flesh pleasers, and world courters, should reject a principle that puts both Christ and Christian on the cross, is not surprising. Liberty of thought, speech reason, imagination, in the range of the carnal mind, is the grand criterion of progress with not a few. All this is inevitably disintegrating. The cry of progress and the assumption of conser vation, is not the fact of either. "To me to live is Christ." Here is the complete philosopy of religion, both as a doctrine and a personal realization. "To me." What? The blessed mystery of that conjunction which issues in Em-

repeated and as oft empty declaration, "give us the gospel, and nothing but the gospel," cannot cover the manifest re jection of the only principle that makes a gospel; viz, a begetting by the Holy Ghost in which "God is made flesh." This takes the flesh far enough away from crinoline, and gewgaws, and lust kindling trappings, and puts it in the embrace of Deity, to be treated just as it was in the person of the Godman. Not for a few, for this man or that weman; hut "to me." God deals with souls separately, and with all on the same principle, even as he dealt with the body and soul He assumed as our Ideal and Atonement. This "lays the axe to the root of the tree" of much of our vaunted progress. "To live." Every seul must he lifted out of the sin-gendered element of its being, into the very character and consciousness and end of life which constitutes Jesus the Son of God. This is to be God-born, shrines of the Hely Ghost. "I am the life." "Christ is "I in them, and Thou is our life." me." "Because I live, ye shall live al-so." "Our life is hid with Christin God." Where is room here for "the beggarly elements" placarded with the false appellations of progress and conservatism? No human being ever grew the head of a fish, the hand of a gorilla. or the paw of a tiger. God generates saints, and this genesis means "a new heaven and a new earth, wherein dwell-eth righteousness." Not self-generated, nor self-maintained, nor world-fed, nor

manuel; first for me in the Incarnation.

next in me in regeneration. The oft

shall this be, seeing I know not a man!" "The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee: "therefore," THEREFORE Luke 1: 34, 35 Let us go on repeat ing "THEREFORE," till "that boly Thing "is the Alpha and Omega of our being. No fashion mania and tobacco in the inventory of such a life. No get eration of which the outcome is the very image of God can admit the world a co-partner. Co paternity is whoredom and the progemy illegitimate. One Father, one mother, one Spirit, one seminat-All else is bastardy. ing medium. "Rorn not of blood, nor of the will of the flesh, nor of the will of man, B T OF This is definite and shows the meaning of both conservatism and pro gress in the vocabulary of redemption Apart from this, all claim to Divine af filiation is "sounding brass, or a tink ling cymbal." The life which is not a daplicate of that which the Holy Ghost imported into humanity in the Incarnation, is "born of the flesh." No mat ter how it is burnished and white washed and smoothed with stolen religious graces, "it is of the earth, earthy." expression and development of all life is by law, the force of which lies deep-

er than the will. No one can, by volition, make a finger, or nail, or hair, or of skin. Will can crush out the life, but not originate. So with the life of God in the soul. Self-salvation there is none. Expression of christian character and spiritual beauty by any native power. is impossible. "Without me ye can do nothing." Christ is at the root of all christian manifestation as vitshy, and organically, as every movement of every fibre of the body is connected with the principle of physical life. This at once, hy inexorable law reveals the true saint and the empty lamped professor. The church never made a christian and yet her agency is indispensable to

synonym of salvation, is invariably the life of God in the flesh, as the opposite and antagonist of sin and all its mani festations. This essential law at once dooms all rage for vain display, all gratification of unnatural appetite, all excessive indulgence of natural propensi-The integrity of moral principle that demanded the life of Christ for ain. will not wink at carnal preferences in those "who name the Name of Christ." 2 Tim. 2: 19. Religion is not an abstraction, but a principle that is recognived in its manifestations; not a speculation, but a life, even the life of God.

There may be much ectivity, and stringent laws, and vociferous boast of liberty and progress both in restraint and against restraint, which are utterly alien to the life that glories in the Cross and reaches all its triumphs by genuine self-sacrifice. Our victories in what to our apprehension is religion, may be only a subtile, fatal selfishness. Nothing can save us from this self delusion but the one grand, all-conserving, alldetermining truth of the gospel: know nothing but Jesus Christ and Him cracified." Many know Christ in all possible ways of knowing but the one that saves—"crucified." "I am crucified with Christ." This is the mly wisdom that is wise, the only apprehension of Jesus that qualifies for His Eteruity. Paul was flaming with zeal for the hon or of law and tradition, counting hu man life as nothing in the balance against his notion of righteousness; but what was gold to him was loss to Christ."

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principle which counts all things but honored, but rejoices; it does not aspire loss and dong for the excellency of per-sonal argumintance with the Lord Jesus the lowest.

Christ in charing His very life as God-man. Philipp. 3: 8-10. "In Him was life"-ALL life. The behemoth and the gnat, the cedar and mustard, em body sparks from the everlasting, cenuntain of life. John 1: 3, 4. And as all life has its specific quality and form, so also has that of Emmanuel the Elder Brother and all his after-born."The world knoweth us not, hecause it knew him not." The world knows some of our members only too well, and claims them too, and rightly. Mammoo, pride and lust are the world's trinity; and how many are branded all through and

allover with the triple mark of Abaddor These truths are the basis of God's Throne, the pillars of the universe, the corner stone of redemption, the life of Jehovah and his elect. Thei rejection is damnation. By disowning and were cast down to hell." God is inflexible, and the essential law of his life must be the law of ours.

It is a matter of the atmost important to the establishment and future prosperity of the church in Denmark, that ceptions of the manifestation of God in the flesh, and its relation to and con figuring power of the individual chris-

"Preach the word," the living Logos which was in the beginning with God and is God." Preach Jesus, and Jesus only, and Jesus always; and let the Cross be your hoast, prayer your sweet est pleasure, and the expression of the Divine life in every look and word and act as natural and free as your breath and the heating of your heart. This is to live Christ. This is salvation. This iosures progress forever and ever in all the beatitudes and glories and supreme satisfactions of the Holy Trinity.

COLLISION AND WERCK

BY ENDOW PRY.

HERE we lie near Plymouth, Indiana waiting patiently until the track about ten miles ahead, is cleared of the wreck caused by the collision of two freight trains. The extent of the loss, either of life or property, or apon whom the blame will rest we have no means of ascertaining at this time, but it as represented as being great.

While being exceedingly anxious to prosecute our journey to see a sick brother lying at the point of death, we nevertheless must let patience have her perfect work, until the result of some body's pegligence has been fixed up, which cannot be done without a great loss to somebody. So in your spiritual journey. Members fall asleep, neglect lision, trains are stopped, no communion no church meeting, very little preschio; members running against each other with sharp cutting words; everything scems to be stopped, a committee is sent by A. M. to help clear the track which is soon and easily done when all work in the ri_ht way. All a committee can do is to tell them how to do the work and they could do it just as easily be-fore the committee comes, if all would take hold in the right way, and have more of that charity which thinketh no alone. "Pray without ceasing" is an adverti, and beareth all things, and is not monition by the apostle.

TRUTH.

BY I. PLOSENCE EELSO

RUTH is like a mighty river, Flowing on toward the sea; Truth comes from the blessed Giver

Troth will wafe up over vonder In the summer band of song; Truth is nower—let us ponder

The sacred pages while young. The worth of truth no tougue can tell, Tenth shines like a sea of gold; Truth will last when we are old.

"WATCH AND PRAY."

THESE words were spoken by our blessed Master, who once was here upon earth, who ate and drauk, was weary and sorrowful, who wept and reo'ced, as man, and yet was God Him we should adore, and to him we should always be ready to say with Samuel, "Speak, Lord, for thy servant beareth." "Watch and pray." In this heareth." the Christian takes great comfort. He not only welcomes the promises of the Master, but his commands as well. And not only the encouragements and comforts, but the reproofs and admonitions also. When our Savior was here on earth many temptations were laid before him; he was well acquainted with the hardships of this life, and he well knew that his followers, too, would have many things here to lead them away. Therefore he says, "watch and pray." When we become conscious of our condition, as sinners, and foreake our sin ful ways for Christ's sake, we become so intimately acquainted with him, and the Savior's love to us is so great, that he desires us to watch lest the enemy of our souls will lead us away from him again. And oh, how this grieves the Holy Spirit: and Paul to the Ephesisus says: "Grieve not the Holy Spirit of God," which applies to all the followers of Christ. How could any one, who has realized his presence, grieve this Leader, this Helper, Preserver and Comforter. Grieve this Comforter! and thus lose our hold of the promises, and be unable to discern our hopes of beaven. This be danger of this, lest the admonition would not have been given. Let us then fear, for the wise mac says: "Happy is the man that feareth always

And since there is danger on eve hand, therefore let us "watch and pray Watchfoloess implies wakefulness Many are the sorrows into which we come if we sleep by the way. For we know not when the time of danger is. If we consider the enemy of our souls the world in which we live, we may safely conclude that we are never fr from temptation. The enemy of souls is always on the alert and will sow tares among the wheat if we slamber and are at ease. And the day of the Lord will come upon us as a thief in the night. Watchfulness also implies attentiveness to our Christian duties and not neglect the one thing needful. To watchfulness is added, prayer. Vigilance will not do

municating frequently by way of writing. So it is with Jesus, our elder brother, who said, "I go to prepare a place for you," he has tenderly asked us to pray, to communicate with him. Ob. what a privilege the Christian enjoys! to know that he can retain this relationship. And in all times of trouble we find him ready to help. Then is brought to cur minds, "Cast all your cares upou him, for he careth for you." The Ser ure gives many instructions how to pray. We are told to come boldly to a throne of grace, and to ask in faith, nothing wavering, and again to ask in the name of Jesus. Happy are they who are thus taught to pray by this great Teacher. We may be ignorant of many things, but we will know the way to the throne of grace

Our prayers need not necessarily be in so many words, but our whole life should be a volume of prayer. And a life of prayer here, will sooner or later be followed by an eternity of praise Mt. Morris, Ill

REWARDS OF GRACE

THE Duke of Burgundy was waited upon hy a poor man. A very loy-al subject, who brought him a very large root which he had grown. was very poor indeed, and every root he grew to his garden was of consequence to him; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident lovalty and affection, that he gave him a very large sum. The steward thought, Well, I see this pays; this man has got £50 for his large root; I think I shall make the Duke a present." So he bought a horse, and he reckoned that he should have in return ten times as much for it as it was worth, and he pre segted it with that view; the Duke, like a wise man, quietly accepted the horse. and gave the greedy steward nothing That was all. So you say, "Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's church, and see, he is saved; the thing pays, I shall make a little investment." Yes; but you see the steward did not give the horse out of any idea of loyalty and kindness and love to the Duke, but out of very great love to himself, and therefore had no return; if you perform deeds of charity ut of the idea of getting to heaven by them, why, it is yourself you are feed ing, it is yourself you are clothing; all your virtue is not virtue, it is rank fishness, it smells strong of selfhood, and Christ will never accept it; you will never hear him say, "Thank you" for it.

BE PATIENT

YOU are tender-hearted, and you want to be true are trying to be-learn these two things; never he discouraged because good things got on so slowly here; and never fail daily to do that good which lies next to vous hand. Do not be in a burry, but be diligent Eater into the sublime patience of the Lord. wait: why cannot we, since we have him to fall back upon? Let patience have her - perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.

"Be thoo faithful until death."

The Brethren at Work.

PUBLISHED WHEELT

M. S.	M. J. W.	ESHELI HARRIS STEIN,	MA DN	Ν,				}:	Ent
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BRETHREN AT WORK.

LANARK, ILL. . . . OUTOBER 5, 1880 Four persons were haptized in the church at

Skippack, Penna., September 25th.

When you harv an old trouble please do not go to the expense of putting up tombstone

Oua price and subscription of the "Proble man Life." See notice on last page Over eight hundred dollars were raised in

the Dutchtown church for the Cassel Library. The Preacher says that one hundred and five studente are now enrolled at the Ashland Col-

We learn that Bro. Daniel Fry's health i aproving, and that he is likely to get well

Bno. Rnoch Eby was with us a few days last erk. He called to see his sick brother, Dr. S.

WHAT is the Missionary Board for Northern Illinois doing towards aiding the work in Wis

Bro. C. H. Balsbaugh says the "Problem men Life" is one of the grandest hooks he

Ruo Barenamon thinks the world know ne of our members only too well, and claim them too

Bao, Martin Meyer did not stay bome very He left last week for Nebraska, expect ing to be absent several weeks.

WHEN last heard from Bro. R. H. Miller was Tippicance City, O. He was unwell, having contracted a severe cold.

Several baptized in the Mohican cho Wayne county, Ohio, at their Loye feast.

large audience and good order is reported. SEXU us the names of your friends not now taking the Bustmuss at Work and we will

each of them a sample copy free of charge. H. Peck, of Lanark, has changed his address to

Ws bears that Bro. Daniel Fike, brother Z. T Liveugood and sister Wro. Fike, accompanied Bro. Silas Hoover to Penus. We wish them a

BRO Barto and wife, of Lost Nation, Iowa passed through Lenark last Wednesday noon mroute for Pennsylvania. We hope to hear or

BRO. Jas. Y. Eeckler, of Mainland, Pa writes that there is much sickness in the coun-try and many children dued of the diptheria du-

SINTER Sarah Moore, mother of your office Elitor, accompanied by her son George and daughter Alice, reached Lanark last Wednesday They come to make their home amon

g the summer.

Bao. John Nicholson, of Onic. goes to New Jersey this month to hold a series of meetings. He is called there by open-hearted sisters, who want to see the good cause prosper in that

Bno. P. J. Brown reports the largest number of members at their communion in Mobican church ever known. Brother D. N. Workman did soms good preaching on the occasion, says

A near kind brother and cornect we union ever gives might, is my mothe, and while with one hand down labering for things earth-ly, I hold the strongest one up grasping for the beaventy. Thus eathbused with holy aspirations I go onward in the divine tife."

ANY of our agents failing to receive our proectus, will please inform as immediately that thorized to so to work the same as if they had

THE BRETS "Problem of Human Life" to one address for \$3.00. This is a rare chance to procure a good book with your paper. Price of book alone \$2.00. See last page.

THE Brethren are building eting-house in the city of Waterloo, Iov We learn that it will soon he complete are glad to hear of this, for they stand very much in need of a suitable place of worship.

writes thus: 'I still farm this lot, besides doing her work by the day for some of the people We are glad to know that our poets are not

WE are pleased to note that the City co hee nurchesed of Bro. Daniel Kingery, ten of ground adjoining the present ceme and that as soon as ake papers are made out the ground will be put in order for hurving purpo-

Buo. R. H. Miller says, "We have just take a walk over the College grounds, at Ashland, Ohio, and think we have never seen a prettier place for holding our A. M., when it is fixed up nd some fencing moved out of the n

Have the churches in Northern Illinois for gotten their arrangement with reference contributing towards amount due Bro. D. M. Miller? Please remember that it is the gift towards siding the brother who had his hone

Bao. Martin Meyer returned from his trip to central Illinois the 28th met. He rep large audiences, good attention and exce prospects. Six were haptized in McDenough county and one reclaimed. Also one reclaimed in Adams county.

Bro. S. T. Bosserman, who has just moved into his newly-creeted home, in Dunkirk, Chio, says, "We desire to make it as happy and as boly a place as can be found this side of he That is right; if possible families should ave a little heaven on

SPEARING of a visit to the Coshocton church, Ohio, Bro. Wm. Johnson says: "Brethren Henry Mulford and David Croy were elected to the office of descop. George Turner to the ministry. gel Moutts ordsined to the full mis try, all by the unanimous voice of the church.

SEND Your usme to Bro. J. W. Stein for the Stein and Ray Debate; price \$1.5 that the brok cannot be oublished tall it is known that at least one thousand copies are wanted. Canvass the church in which you live, obtain all the names possible and send them to Bro. Stein at Mt. Morris, Illinois,

Apour the meanest thing a man can do is trypen to differ with him, on some point government, or son may be before the public for consideration is painful to read insinuations of that kind ning from the pens of men claiming to be

Do not fail to read Bro. B. F. Mo-"Reunion" this week. May it prove a lesson to others who desire to separate from the church and organize themselves into a new hody. Others, by sad experience, have I winst it is to leave the church, waste much precious time, and, at last return to the old flock without having accomplished any good for themselves or anyhody olse

THE editor of the Lanurk Gazette has been isiting the Mt. Corroll fair, and here is what he says about it:
"We have said it before and we repeat it

"We have said it before and we repeat it again that a county fair ought not to be turned into a gambling school—there being no less than eight or ten species of gambling, besides four or five side shows. These things don't four or live side shows. These things don't give a county fair a good name, and respectabl men ought not to father such things." Certainly members of the church ought to stay away from a "gambling school."

Some days ago we asked a little favor of a brother whom we seldom meet. "Certainly I can do that," was his hearty response. We remarked that it would be some trouble to him. "Trouble," says he, "that is what we are put here for; God made us to help each other. When men talk that way it shows that Chris-tianity has been doing something for their

WE are sorry to chronicle the death of sixte Mary Bricker, who died at her home, Galesburg, Kansas, September 26th, of sumption. See was in the East during th before her death. The little readers of the Children at Work will remember some excellent articles last spring written by "Aunt May;" this was sister Mary Bricker who has

now passed from earth to a hetter world. Or late we have been giving a good deal constantly writing against our method and it is astonishing how little some of them know about the subject regularly organized congregation where he could see the working of our method, and therefore was compelled to write from hearsay, and in this way was led to greatly misrepresent the church. Some others have not conducted meelves as they ought to have done and the church was compelled to take them in hand. Now they want to teach the church that the method is wrong. Their movements remind us of a condemned criminal who wants to teach our law-making power how to make laws

THE JUDICIAL AND EXECU-TIVE POWER OF THE CHURCH.

UDGMENT is of God and may be pre

1, God's Judgment. Rom. 2: 16, 2 Tim. 4: 1 Acta 18-4 2 Man's Judgment of himself. 1 Cor. 11:31.

Gal. 5: 25. 2. Tun. 2: 21. 3, The Judgment of the church. Matt. 18:

17. 1 Cor. 5: 7, 12. Upon the first and second perhaps we all agree; hence we take up the third which is our thome at this time

In Matt. 18: 17 the nower of the church in natters of tresspass seems clear enough indeed to open eyes, yet a passing notice may be a essary. "Tell it to the church." Tell what? The difficulty or the treespass. What for to be saved that the church may be purged o

Without judgment of the church there would son he a chaotic state; and instead of holding fast the crown, we should all lose it. The lifted from the churches in ASIA by ALPHA and Ource, should convince all of ne that the hurch must endeaver to retain the pure and put away the vile. There was the church at PERGAMOS. Lost her power because there w naments them some who held "the doctrine of Balaan, who taught Balac to east a stumb ling block before the children of ISRAEL." Had functions and purged herself of those who cast tombling blocks before Goos children she would not have been called upon to rep Brethren, will we learn a lesson from this? Our next argument to prove that the chur as judiciary power is founded on 1 Cor 5:7 This is a positive command to the church The church is directed to purge out that which is calculated to defite the body. Can the church currenites if without an action? Is it as

that the church must live with the vile and fitthy when it is cognizent of the impur within itself? No never! Cleanliness is one of the arend characteristics of the Christoin society and woe is that church that will not purge itself when it knows of the sin The third proof in support of our subject is

The third proof in support of our subject is hard upon 1 Gor 5:12. "Do not ye judge them that are within!" That is a doclaration put in the form of a question, and means, "ye do judge them that are within." Those without Gor will indee, but those within must be indeed by the church, and this for two reasons: 1 To maintain the parity and integrity of the body. 2 To save, if possible, the erring one. All this must be done, however, through love, mercy and kind-ness. These principles must be fully reconized atters of justice.

We now take up the judicial question of maintained by our church to see if it is in har mony with the Scripture adduced. Judgment is decided by positive law or inference, and ould be distinguished from discretion. Where the case has come under plain, ;

tive Scripture, our freternity has gen nointed to the Scripture as a reason for the de cision; but where there have been doubts,di tion has stopped in and urged ite plea. Judgment decides what is good, while discret

est the truth from general principlas. Ques-tions of expediency have arisen from time to time, and Conference has been required to meet them. It deliberates, studies, and finally decodes in a way that violates no principle; and if no principle is violated, then no one's rights have been; for a claim to rights which is not based spon divine principles, is but a mere claim Here we are willing to enter the arena of criticism. Here we fix our banner, and believe it shall triumpliantly float in the glorious liberty and sunshine of Christ

Has the church of the Brethren in Ge Conference assembled ever violated a divine principle in its discretionary and judicial proceedings? If so, then somebody's rights have been infringed upon, and they have an excuse for their opposition to the decisions of Aunual Meeting. If no divine principle-oo part of the Gospet of Christ has been infracted by General Conference, then no righte have been interfered with, and all the noise for the past few years on "hinding burdens" "oppression" &c. comes not from oppressed souls but from hearte that seek an alliance with worldlyism. peat, that when no divine principles have be violated, no one's rights have been abridged ; for there can be no rights and liberties to Christians intside of Divine Law.

General Conference in its decisions on dress we believe, has never violated a divine principle Sometimes its decisions were of a discretic ary character-advice to shstain from what might binder the progress and development of divine principles; yet those decisions violated no Christian principle. This being a tect, no one's rights have been abridged; but rather sustained and strengthened. Is this not an important truth in the question? Do the opponents of A. M. and its work, maintain that Scriptural principles have been violated by our Brethren in Conference? If so we shall be pleased to have them pointed out; hecause we are determ ined not to support any one in an error; and if no principle has been transgressed, we think that submission would well become all of us. Our next point is the executive power of the

surch; and while it should be remembered that man with an unconverted heart is a tyrant when in power in the church, it should also be remembered that indiference and carelessness to execute good government are precursors of de-God requires his children to observe the ordi-

nances of his house—to live soberly, righteonely and godly, in this present life. How can these things be done unless the church will occomplish or perform them, and how can the church perform unless it has executive power? God as placed before his people a project or plan of salvation: how can this be exencuted if the church does not possess executive power?

The church is directed to preach the grand

to every creature: how can it do this if it has not executive power for authority to send? Nav, but God has given his people ability to recute and accomplish the things committed to them. To execute is to reach a certain end: and this involves measures which are per to the thing sought to be obtained. If the thing sought be extraordinary, then the means and their application might also be extraordinary. This then brings us to the peculiar func-tions and powers of the church. Good government is founded upou rewards and punishments; but the hest government is founded upon love

This is the peculiar characteristic of Christ's church. While it has power to do God's will. and to insist on the observance of every divinely revealed principle on the part of all its men ers, love must run through every action. If a men will not submit because he does not love God and his principles, he can do no good in the family of God; for his soul is not susceptible of the "good thing" of the Master's house, not being cleansed nor swept We then maintain that the church has both

judicial and executive power, and can see purge out every obnoxious plant that is visible and can enforce every rule and decision that does not violate a principle of divine reveletion. And we think when it can be shown that a principle of the Gospel has been violated. our Brotherhood will readily admit it and stand

corrected. And we would be pleased to see the opponente of the decisions of our General Conrence, confine themselves to showing where ment decides what is good, while discretion and in what way the principles of divine truth guards against error, or chooses what is near-lawe been abridged; for we do maintain that

us to bring all the reasons we can to show where God's law has been violated, and not confine themselves to mere assertions, and pland ings for license where such license will not re cult is good to the individual and the cause of nity. What we want is plain argument in a Christian spirit; and if it can be shown that Annual Conference in probibiting the ring of plain hats by the females, viola ted no Gospel principles, then we shoul come to graw that hone, for no on 's right een abridged. None of us have any bus iness to seek and claim rights which are is con flict with Gospel principles; and if Gospel principles are not set aside by a decision of Conference, then even the right to complain is out of We submit these observations for the careful consideration of our readers, hoping that out of them others may draw something to the edification of the body.

SECTARIANISM.

WHENEVER we hear a man say, "I am for Harshey," and another," "I am for the Old Posts," and enother, "I am for Holsinger and Bushor," we are painfully reminded "that there are contentions" among such, just a there were of the house of Chice. There they were divided: they said "I am of Paul; and I o Apollos; and I of Cephas; and I of Christ Among the things which are an abomination to God, is, "he that soweth distord among hrethren." Prov. 6: 19.

The Bible mentions "Barshey," "Old Posts, "Holsinger and Basher" just as often as it does the name of each individual member of the church-that is not at all. We do hope the day may come when party names, wordly appellations will be banished from our church vocabulary.

The christian world o'er spread; Gentile and Jew, and bond and free.

Those persons who are so swallowed up with their awa stupendous importance as to be completely sceladed in the steel case of selfishnes from a view of other's virtues and excel-lences are characters which God bates and will abase. They see no good in anybody but them-Poor deluded souls! He that exalteth imself shall be abased, but he that bumbleth himself shall be exalted. Luke 14: 11.

rsons have not left "the principles of the docrine of Christ" and some "on unto perfection; but are laying again the foundation of repentance from dead works " Heb 5: 1. They are earnally minded, do not passess the spirit of Christ, "for the fruit of the spirit is love, joy peace, lougsuffering, gentleness, goodness, faith meskuesa, temperance." Gal. 5: 22, 23, "Hatred, variance, emulation, wrath, strife, sedi tions, heresies, envyings" are "the works of the flesh," Gal, 5: 20, 21. Oh. beware! "To be carnally-minded is death, but to be spirituallyminded is life and peace." Rom. 8: 6.

These self-important, consulted, exotistics

Egotists, stiff-necked, self-willed Pha often make great pretentions to modesty, meeknass and piety; but no amount of daubing and plastering will be sufficient to hide completely he hideous monster. If he cannot show h cloven foot in lace and ribbons, feathers and iewelry, acres and gold, fine graded steck, elegent residences and barns, he will make a mar vain and pompous of his pessessions of Bit lical tere as the brainless fops that burlesque humanity. Have you not seen the Biblical egotist's eyes sparkle with vanity so he told you how he defeated his brethren and others in scriptural disputes? Oh, how his soul swells with gratification as he tells you that his bretiren regard him as the deepest and hest read man as well as the best reasoner in the chi-"Be not decrived, God is not mocked," You are a proud, "hoaster," and God says be resisteth That man who se vain and proud of h wife, his children, his large farm and elegant improvements, his large herd of fine s, eck, his e in church, &c., is as contemptible to his Moker as the silly girl that stands for hour before the mirror frizzing, crimping and curling her hair, powdering and painting the face, ting and trying this way and that,here and there, ribbons and hows and flow-

devotion to God and love to man should prompt | church looks to me for mest of it and if it does | n on also of "like passions not do as I want it to do, I never give a cent. to the same infirmities? This, I tell von makes my brethren careful how they deal with me. And as for the church namers. I wish you could see how careful the edifors are about me. They know I'd stop their paper if they'd advocate what I did not like, and they wouldn't like that for I have given them a \$1.50 every year since they started

> These self-walled stiff-needed characters, who will have every thing their own way, or they will oppose it, break it down, make its influence bad, and tell their neighbors what an aw-

fol thing it is-who tell all of the defects but none of the merits-are such as sew discord tion to God. Where partyism begins Christ innity ends. Be benished for away.

Those should in strictest friendship dwell.

Who the same Lord obey.

8. J. H.

TO ALL OUR READERS.

Together let us sweetly live, Together let us die.

NOTEER year has almost fied; and room if we live, we shall enter upon another to et its cares, and anxieties, and responsihilities. To overcome and he joyful in the end of the race, you must make the Bible your chief suppollor and director. Other books may contain much truth, and give you sweet counsel but the Bible is the only Book that contains all truth and can give the sweetest counsel. Then cling to the Bible; "let no man take thy

But since the Bible centains the greatest ount of comfort, the greatest promises; and the New Testament being our only infallable guide to eternal salvation, and the seed that not be planted in the heart of man, there must be sowers. The BRETEREN AT WORK comes to you as a sower or hearer of that seed nd invites you to invite if into your family that it may do all of you good. It comes not seeking its own merely, but your good; and to do this affectionately be seeches you to work with

We shall endeavor to make it at times as a cloud full of rain, so that your soul may be like a watered garden. And though the clouds may sometimes be black and lowering and shut out the sunlight for a season and obs the heautiful landscape of joy, yet blessings come from the same threatening sky and then on are a little stronger, for all the feare and

"Ye fearful saints, fresh courage take

Are big. [and black] with merey and shall breas salves on your bead Each of you, ne doubt, has his particular rouble, but remember out of it the Lord will deliver you proving that his grace is sufficient

for you, "He doth not afflict willingly, nor riors the children of man." but from every trouble you shall come off more than conquerer. In the sixth trouble he will be with you; yet in the seventh no harm shall come upon you Then look up to Jesus; his goodness and grace

will upheld you. But we want you to use all the means of grace within your reach. We have have had many pleasant talks with you this year, and on the whole your part of the work has been well We should much regret to lose one of you, for we have indeed learned to love the Brethren at Work family. We have come to regard each of you as a worker in Christ's vineyard, hence Brethren at Work. Mistakes of ourse we have made; for "the best of men are shot at with the devil's darts" and no marrel if they are sometimes wounded and cry out. "A man's fees shall be they of his own household." Did not the enemy shoot at you from behind overy bush while you have been on the road to Cansen? Did you not occasionally step on a thorn? Do you wonder that are sometimes is tribulation with you? Have any of you

Verily so! Then bear with us a little in our follies; and indeed bear with us. 2 Cor. 11: 1. We have confidence that you will; and that you with no will labor more and more for holiness and pority of beart.

We cannot close this friendly chat without an invitation to you to watch over us for good. Your prayers, your sympathies, your couns able to make the BRETHERN AT WORK a mighty messenger of the gound of noice. We want to walk with open eyes, and never, so long as we have eyes, make any attempt to pick up infor mation as the blind do-with their fingers Now may the Lord give unto each of your hauner "that it may be displayed because of truth," (Pc. 6: 4) and while it floats to the breeze may your souls be directed continually to the Guide-ster of eternal life, where joy continues forever.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM, XXIII.

Baptism into the name of each nerson of the Holy Trinity. "Produce your came, saith the Lord; bring for your strong reasons, saith the king of Jacob

COME complain that we separate or stride the Godhead. We do not. We only ob-serve the distinction which Christ has revealed. "R. H. S." say, "In it (trine immersion) they disconnect the Father from the Son and the Holy Spirit, and the Son from the Father and the Holy Spirit, and the Holy Spirit from the Father and the Son " American Christian Re-view, vol. 23, p. 218. He puts the case exactly backwards. Instead of separating the tures we recognize and respect them in their o ed (not discennected) relations. Just us the three distinct simple elements in the haptismal formula, directing baptism into each name, are not disjoined, or separated, but connected by the copulative "and," so we, instead of disjoinine or disconnecting our acts, consect them all o in one administration, holding that neither ould be valid if separated from the others. He who immerses into one name only to the exelusion of the others or accents the Gadhead only of one of the divine powers and not of the others, is the one who disconnects, not we. 'Again, if the Father, Son, and Holy Spirit are the same, that is, if the Father is the Son, and the Son is the Holy Spirit so that there is no distinction between them, that is so that they are not three at all. then they cannot be connected at all. No peron can be added or united to bimself. opponents ought to know that there is a vast difference between distinguishing and separating. Because we distinguish between the root and the trunk and branch of a tree, (all of which, though differing from one snother, form one substance), and bestow upon each such at tention and operations as each demands, do we therefore divide it? Or because we distinguish between the legislative, judicial and executive newers of our government, to each of which every interest of the government hears some special relation, do we therefore divide the gov ernment? or direcunced its powers? or make three governments out of it? Surely not. Yet this would be no stranger than to accuse us of

More of those who discuss the dress question accent to forget that a "principle" is one thing, while the "application" of thirt principle is quite another. When writing against the or-der of the church in dress, they should say whether they are opposed to the principle itself or the application of that principle. If they object to the principle they are unbelievers in have our flesh torn? Are we not companious that part of the gospel which teaches plainness and are therefore not reliable teachers. But it heen puffed up by flatteries, and afterwards found your seed under the lash of the geospel for your impredence? Did not your heart burn better way of applying the principle. For on they mean to oppose the application of the principle then they should be able to show a within you when your real and ferrency were part we believe the present order of the church summers and interspresses and now said disc. "writers were "best for the disc." when we will refer to the set of the disc. The case of the disc. The case

separating the Father, Son, and Holy Spirit

who are one in the essence of a divine nature,

because we believe and observe the distinction

set forth by Christ.

of the republican candidate for the presidency. We confest that after repeated arging of our readers to shitnin from politics, it does not seem becoming to publish such candidate, though presume it was done to show how young may arise amidet great difficulties. that is the lesson taught, still at this time the article was hardly admissible. The editors of this paper are in no way concerned about politics, but pray that wisdom may guide our nation in its choice. We love good government, but there is so much excitement in politics that we as a people need to guard our principles on every hand. We are neither democrats nor for we have not been set in defe of either of these parties, but in defense of the

In No. 38 on page six is a short description

Gospel. It therefore does not become us to meddle in the political contest new going on. We would however say that the article referedto got into our paper unintentionally. Such things, will happen though we be ever things, will happen though we be ever so careful. When you all have gone over the editorial highway, you will knew how this is,

SPEAKING of the Redwood forests, in Califor-Bro. Bashor says: "These redwood forests are simply immense, and contain trees of gigantic dimensions. There

is not far from where I am sitting a redwood tree in height about 380 feet, and at the hase 20 feet through. By calculation, the tree, if cut down and worked up, would build a neat dwelling house, spring and smoke-house, b and none fonce 160 sews of land and furnish firewood sufficient for the family use one year; and this is only one of thousands in the country. For twenty-five miles from this place there is one continued forest of redwood and spruce, so dense that you cannot see fifty yards shead for the hody of trees. Deep in these forests there is but little undergrowth, yet so gigantic are the trees and se densely grown, is one continued shadow of dusk, rays of the sun never penetrate and the earth is a stranger to its face.

Writers who maintain that a "hishep" is a fraud" should stop and consider the meaning of that expression in the light of the Scriptures. Such unguarded expressions may do violence the teachings of the Spirit. In 1 Tim. 3 "the office of a hishop" is plainly recognized and be that denounces it is fighting against the worl of God. The office of a bibon is all right, but we believe there are many who do not fill the place with credit to the cause, and for that reason writers go to the other extreme, and condemn the divinely instituted office instead of condemning the man who does not do his duty as he should. Then it is not best to denounce men until we have done what we could to set them right. Persons who are so free to denounce others is strong terms are not generally altogether free of faults them-

SAID a farmer to his wife, "I really thought I would go forward; but I went out in the woods and found half a down preachers smo-king and telling yarns, and among them was that very man who preached that hig sermon last night that made no feel so bad, and I've out made up my mind that I'm not so after all.

The above is from the American Christian Review, but we have seen occasions when we felt just like writing something of that kind. We have however never to have an occasion to feel that way again.

Wz do not know what the Lord will do with some people if they are as hard to please in the next world as they are in this. While here, nd fault with the preaching, the singir and in fact they find fault with everything but their own imperfections. Let those who are so very good at finding fault with the deings of others apply their skill on themselves aw

Dn. S M. Elsy, of Lazark, died last Sunday at 1 o'clock P. M., and was buried yesterda afternoon. We defer other remarks till nev

Tagne is nothing so powerful as kinds on would conquer year enemies, do it by kindness.

Bacretes Tester and wite have been with un several days. They report things in a good con-dition at the Mt. Morris College, and 161 sto-

WM. Penn need no carnat weapons in his dealings with the "wild man of the forest."
Kindness was his weapon, and with that he
gained the only successful victory ever the red men of America.

HOME AND FAMILY.

Husbands, fore your wives. Wives, subrait you alves onto your own husbands. Calidrac, obey your parests. Fathers, provide not you calidrac have wrath but bring them up to the nurture and admitted to the Lord. Servants, be chedient to be the your matters—PAUL.

Emerson never packed more sense into a sentence than when he wrote, "Good manners are made up of petty sucrifices

ever know a young lady who had a new and nestly-fitting waist who thought the weather was cold enough for a wrap?

Did you ever see a young lady who wouldn't rather hear her husband praised by a lady in the next town than by the lady in the next

Many a true heart that would have e back, like the dove to the ark, after its first transgression, has been frightened keyond recall by the savage nature of an unforgiving epirit

To cars a felon take a pint of common soft-soap and stir in air-slacked lime till it is of the constancy of glazier's putty. Make a leather thimble, fill it with this composition and insert the finger therein, and the cure in certain. This is a domestic application that every housekeeper can obtain promptly.

A doctor returned a coat to a tailor bec as accoor returned a coat to a realty bleamer it did not fit hum. The tailor, seeing the doc-tor at the funeral of one of his patients, said, "Ah, doctor, you as a happy man." "Why so?" asked the doctor. "Breause, replied the tailor, "you never had any of your bad work returned to man leader"

In this struggling life there is no place for lucky" men. The prizes are for the workers. "Why are you in such haste?" said one the other day to a man who has make his mark in the world. Why not wait and see what will turn up?" "Turn up!" he replied, "I never knew anything to turn up for me in this world unless I turned it up!"

George D. Prentice, of Louisville, her gifted and witty editor, was for years so degraded by drink us to reut a room to lie in, in the establishment (Journal) which he once owned, and to receive till death pitiful wages from the proprietor, who was once his office hoy.

It is not generally known that left-handedess is due to the fact that in persons ing that premiserity, the right side of the brain takes the lead in controlling the actions of the body. When once begun in a family, it is quite likely to continue through the influence of heredity. By early training, children might

unber of delegates, from Satton, N. H., to the Free-Will Baptist Convention at East Ware, stopped at the house of a man named Daniels for refreshments, and were poisoned by eating potatoes on whose vines Paris-green bud been used. Four of the parties are in a very dangerous condit the proprietor of the house cannot live.

A son of a respectable family in Albany, N. Y., attained his nespority a week or two ago, and celebrated the event by drawing \$1.500 of the \$10,000 left him by his mother, and spen-ding it all in ten day's dissipation. This shows the evil of laying up money for children who never have been taught how to take care of it.

es are showing a very commendable real for religion, in their efforts to maintain in a wholesome condition the places where religious ser-vices are held. With no little self-denial and vices are held. With no little self-denial and personal exertion, they procure the necessary funds to repair, or renovate, or even build anew, places of worship, and like Deborah ap-pealing to the faint-bearted Israelities, they accomplish wonders by their faith and tireless

Few things tend so much to please and con fort, and make all laboring for the family contented and comfortable, as a bright, pleas-ant, well furnished kitchen. In no other room in the house are sunlight and fresh, pure air so indispensable as in the room where some of the most important work must be done. A long, narrow, dark kitchen is an abomination. Ranook stoves should not be placed opposite a door or window. A good ventilation is im portant over a range or cook stove, by which the steam and disagreeable odors from cooking can be carried off without pervading the house. Three large windows are always desirable, and for a very large kitchen four would he better.

HOW JIM WENT DOWN.

THE place was no better to-day than it w ten years ago, when stout Jim Hathaway's father died and left it to bim. Jim began well, improved the little farm, did what he could to the old buildings, and was looking forward to a day, not far off, when he should have a wife to keep house for him, when, as he thought, all

must go well. And so it might, but for one thing. So ody tempted Jim to take a glass one cold, rindy night. Then he took another, and anwindy night. other, till Jennie Adams, who could never marry a drunkard, had to turn poor Jim away. Then Jim went down, till now he hids fair to fill a drankard's grave in the family burish

ace behind the old house Boys, don't touch the first glass of anything that can intexicate. Let it alone as you would the deadliest poison, for a poison it really is, not only to the hody and the brain, but to the soul.—Western Reconfer.

ALIKE

THE following reminds us of two twin school I mutes, many years ago, whose resemblance was the cause of many amusing mistakes When one of them was reported for any misde mesoor, the Principal never is punish

The twin daughters of John Ramsey of Lax ington, Ky., are so accurately alike as to puzzle their parents in determining their identity Not only see their features exactly alike, but they are the same size, same height, same fig ure, and same weight to within a half a pound

They are now in their eleventh year, have ever been sick, nor separated for any length of time, are in the same classes, study from one hook, are both remarkably sprightly, quite handsome, and each devoted to the other. The most remarkable feature in the case is the fact that they have never had the slightest variation in weight from birth to the present time. They are named Mary and Martha.

SOMETHING ABOUT STAIRS.

MRS. LAURA LYMAN SHIPHERD.

A S pins have saved a great many people's have saved a great many women's tempera health by not having them to climb. days in a week, at least the mother of a fe who does her own work, must be on her feet from morning till night—washing day, ironing day, baking day-and in this count, sweeping day and the day for general bontework i enumerated. If her working rooms are all on one flour her tasks are hard enough, but sup-pose her kitchen is in a basement, and her dinng room and sitting room on the second flo and her wood house a step or two down, and her water likewise, the addition to the water likewise, the addition to the laster is simply enormous. A broase might as well in built on a steep side bill, so far as doing the work is conserved, as to be built with steps from one room to the other. The woman who does her own work ought to have on absolute one level, the kitchen, the pantry, the dining-

room, the nursery, and be able to get wood an water without taking one step up or down. Some years ago we took a journey, and do ring our absence secured a woman with three or four children to occupy our bouse and take care of it and the children we left behind. She roman who never opened her mouth but to complain of something or other, and on our return we began to dread meeting her and listen-ing to her various fault findings with what she had to put up with while we were away. Our house was situated on the top of a bill, so that there was no trouble about drainage, and all the rooms were on one floor and so little raised above the ground that the baby could roll from any one of its four doors without hurting it and creep from the grass to the carpet and the carnet to the grass without assistance. It was o see at the first salutation when we en tured the house that everything had good tered the liouse that everything had goon smoothly, and we might have stuid a month longer just as well as not, so far as the family left behind was concerned. "This is such as easy house to work in," said the woman. " can go around all day, every day of the week and not begin to feel so tired as I do after on day of work in the house I'm going back to.'
And ever afterward when any allusion we made to the time she spent in the house, it was made to the time she spent in the nones, it wa-always met with the exclamation, "that is such an easy house to work in?" Perhaps if that woman, who, by the way, was of heary weight, had had an "easy house to do work in" she might have been all the

time swect-tempered and contected with life peace he cannot find in his father's pra-mal list conditions. On the long march sol-ence. He gets no sympathy in his difficient fers throw any; one thing and then another life indicts or missiskes are wided to others in that at the outset they considered necessaries, his presence, and he is filled with chaggin. and at the sord of the march are encountered. These through keys of different families in with absolutely nothing that can be dispeu In like manner women find at the cur of the long march, beginning often with mar riage and running on through the years, that step up or down becomes a burd de. Housekeeper.

HOW SOME WOMEN MAKE SLAVES OF THEMSELVES.

VERY often we find women who make a everlasting tread mill of their life-on entinenal strain of body and mind from morn ing till night, and when night comes, the tir ing thi mgat, and when night comes, the time for renewing and regaining strength for the coming day, the limbs are so weary and the head throbbing with such pain, that the night is passed in restless tossing and meaning.— Morning dawns, but not to find her fresh and ready for the day's duties, but pesvish and weary of her work, and sometimes weary of the

We sneak of those who, by circum re compelled to do their own housework; who have no thought beyond the mere idea that they were born for work, and they must work their life away in cooking and over seeing the rations for hungry, dyspeptic creatures, have been made so only by her hands. Sin has placed choice dishes before their gorman dixing eyes, until they have fullen into the from her accustomed indulgences. After a beated round of cooking, over a scorching fire she takes her seat at the table with her family who come in the cool dining-room, feeling m perfect humor for a dainty, well-cooked dinner, while she is warm, out of humor and tired. She sits down, not to eat with the others, and converse pleasantly, but to pour coffee, han cut a new supply of bread. Is she doing her cut a new supply of need. Is see doing net sixten-year old daughter, who sits quietly cal-ing her dinner, an act of honor, reverence of what?—nothing, but spoiling her for after years, and wearing her own life out. A chance visitor dropping in for a meal, goes away with this idea: "Mrs. A. is so unrefined-looking with her red face, and really, I do not think her capable of carrying on an intelligent con-versation." "Oh, for less spice in our cooking and more in our wive's conversation!" cried a truly sensible man. We would far rather sit down to a cleau, tastily set table, with very few dishes on it, and a sweet-faced, pleasant-spoken little woman presiding over it, than to a most elegant repart, with a tired, over-heated face tormenting us with the idea that we "live to est" rather than "est to live," Give your family good plain foot, and take the time wasted on delicacies and improve your own mind, and give your body rest, by systematic rule and work, and thus your duly duties may be made a pleasure, in place of a wearison

THE TWO GREAT TEXTS

To that great church at Ephesus, Paul says:
"And, ye fathers, provoke not your children to wrath;" and to the great church at Coden to wrath;" and to the great church at Co-lesse be says: "Fathers, provoke not your children to anger, lest they be discouraged."— The teaching of the two places is precisely the same. See Eph. vi: 4, and Col. iii: 21 in the original. It is noticeable that the apostleaddresses fathers, not mothers. The latter may be guilty of the same fault, but their nature are less rugged and more gentle. Fathers most need the warning. We of en forget that chilneed the warning. We of an forget that chil-dren frequently saffer much from nervous du-tress. In older people we scouer detect morbid, nervous sonsibility than in our little ones. Is their seasons of depression neither thay no their parents know how much of sadness from disease of the nervous system. Then a-children know but little, they have many groundless fears; but they will not know them to be idle till the anifering is long past. Ever inquisitiveness in children is often repressed In many things they are awkward or slow learning, and they are upbraided for their doll ness, of which they are already painfully awars metimes commands are given in such a way that they are not well understood. A failur to obey is erroneously construed into heedless ness or even discludiance. In both coar bjurgation sometimes severe punishment follows. Then the child says, What is the use of trying to do right? I am childed or punished, do what I

Thus he is discouraged. In solitude he seeks

meet and tell each other their trials at home. I have known some boys to clope from their own father's bouses, and many others to medite it. O, fathers! be gentle, be kind, be sympathetic. Do not uphraid your offspring un-justly. Hear the toles of sorrow which your children have to tell. Enter into their feet-

ings. Make their case your own. One of the greatest trials human nature can be subjected to is to hear censure or punishment not de-served. Ci-7dren have rights as well as their parents. '1 - y have a right to be as happy as ood parents can make them under the orderings of God's providence. Let all paronts study to make home the most pleasant place possible to their offereign

ting to encourage li-tle hoys and girls to write is they do not feel free to tell all they think and experience. They often see how home might be if there were more love and gentleness

A late number of the Sunday school Journal ays some good things on this subject, thus As an illustration of the truth that little children often softer intensely in their minds and are even driven to despair unser a series or injustice, or in their gloomy view of life with its disappointments and trials, it is said that gathered statistics show menty two thousand satisfied of long and grids in Europe alone, ev-ery year. Our children have bearier hurdons car than we are accustomed to consider. They need more words of cheer, and more in pirations to a robust, hopeful faith, than most of them get from us. Their necessity of symathy is greater than our own to-day. near this in mind in all our dealings with the at home or school

Let some of our old and wise people give us cheir thoughts and especially their reminis-couses on this subject, and we shall profit by their experience.—Interior.

Politeness has been well defined as benevo

ce in small things. Trouble and perplexity drive me to prayer, ad prayer drives away perplexity and trouble-

The more we do, the more we can do; the ore susy we are the more bisure we have

FALLEN ASLEEP.

CREEGER—In the Center View congregation Johnson county, Mo., Sept. 17th, 1898, slater Sarah Creeger, wife of Bro. Abraham Creeger, aged usyears, 5 months and 21 days. Funeral services by the writer from 1 Cor. 15:19

A. Huyenusion.

A. Huvenisos.

Kinzek — Abraham Kinzek was born in flood tourt county Virginia. In 1882 he moved to the county, Indiana, where he lived until his deat Sept., 22th, 1889, aged 71 years, 8 months and days. Faneral services from 2 fim. 4. A. B. days. Finneral Between from a pines of the EHKENBERRY.—In the South Waterloo church flows. Sept. 18th, 1889, stater Ellipateth, Eikenberry, aged 31 years, o months and 18 days, Donard name, consumption. Funeral services from Heb 13:14.

S. M. Miller.

EARLY.—Near Saites, Oregon, Sept. 9, 1890, our worthy young friend, Abraham, youngest son of Brother David and saster Sarah Early, used my years, H months and T days. Discore, typhoid fever. Funeral discourse by Eld. John Forney from 1 Cor. 16:56. D. Browen.

CARICHO F.On the 14th of September, Brother SCHREIDLER.-In Purson Creek District.Branch

McKENZIE,—In the English Prairse congrega-tion, Ind. Sister Julian , wife of John McKenzie Sept. 10th, aged 55 years, 4 months, and 17 day. Funeral services by Bro. Peter Long and D. M

Truby.

LAY.—Also, Sept. 27th, 1880, sister Rebec.
Clay, aged 61 years, 5 months and 10 days. Fineral services by Bro. Peter Long frem Songs.
Solomon, 6: 2. N. H. Snurr

Catharine Long, of West Branch, Illinois, was born June 25th, 1909, died September 24th, 1880, aged II years, 2 months and 20 days. Funeral services by Tobass Meyers and others.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for acking and an awaring questions, drawn from the Hibbs. In or der to promote the Teuth, all questions anouald be brief, and clothed in sample language. We shall assign quantions to our contributors to answer but, this does not exclude any others writing upon the same topic.

Will some one please give light on Matt. 5: 23-24 D. W., Row.

Will some brother please give an explanation of Matt. 29: 16, which results as follows: "When y therefore shall see the abomission of desolution spokes of by Daniel, the prophet, stard in the boly pince. Whose readen he time understand?" Ha such taken place in the time that is part of is it you in the time to come? S. W. Xeer. the time to come?
Will you please explain how long Noah was in utilding the ark—at what age he was when hommerced building. Also where it can be found A. E. Kingster.

Some one please explain Frov. 9: 1. "Wisdon sath builded her bosse, she bath hewn out he even pillars." FRANCHIN ROYER. "Let no sans seek his own, but every man see mother's wealth."—I Cor. 10: 28. Bit. Selin pleas. Wo. T. Shivil.

ANSWER TO QUERIES.

Is there a looptism of the Holy Ghart? There was on the day of Pentecost, and in the house of Cornelius some

forward such a baptism, but we do not read of any other such miraculous outpouring of At the present time all who are born of God in accordance with his word receive the gift of the Holy Ghost, which is the

THE spostle says, "If any man have not the spirit of Christ, he is none of his." But if a man has the spirit of Christ, he also has the sev. Jesus answered Pilate, "To this end orn, and for this cause came I into the world, that I should bear witness unto the truth. truth is eternal, but not all truths are prophoud future weal or woe of man, in his relation to God are prophecy. Read the prophecy of king Solomon, Prov. 31.

ing Stroman, rec. oz.
Will you please explain how? "And thou (the repent) shalt bruise his (the Messairs) heel "Gen.
C. A. ALLEN. C. A. ALLEN.

things would go. The devil was a traitor vantage of her, and overthrew her and Adam. And God knew that the devil would encounter his son with all the strategism that could be But he was too dumb: he only Christ got the victory over the devil in the esurrection from the dead, that he bruised the head of the serugut. Ive V Hereron

A PLEASANT VISIT.

RO. John Y. Snavely and myself left Hud-D son on the morning of the 6th of Sept., to visit the churches of Pike, Adams, and Cass maties, Illinois, and in the evening reached Barry, in Pike county, where we were met by our beloved brother John Clingingsmith, who Beld three meetings in their meeting-house. This church has a membership of twenty, with Bro. Clingingsmith as their minister, a live, zealous worker in the Master's cause. On the 10th, we went to Liberty, in Adams county to attend the feast. Here erry, in Adams county, so attend the least. Here we witnessed decorum that is a credit to the people of Liberty. The following morning the house was filled with anxious listeners who were addressed from Rev. 3: 20, and in the evening by Bro. Martin Meyer. After service we witnessed the most hearty return of a dear we witnessed the most hearty return of a dear sister to the bosom of the church, and responded to the most heartily by the members of any case that ever came under our notice-God bless the dear ones at Liberty. On the morning of the 13th, we started for

Concord, Adams c Concord, Adams county, to attend a Love-feast. Here again, we had perfect order, although the house was crowded. We thought the n Concord very suggestive and appropriate. Here

miles without a shepherd and anxious to be fed with the Bread of Life. O, when will the izations in all those isolated places! We stayed to ree days near Asiland. Brethren, remember the scattered ones in Cass county; think shoot them, pray for them, wisit them, and try to get them in an organized condition. Surely so had a prosperous journey, for which we thank THOMAS D. LTON. the Lord.

A Sad Acetdent

ON Saturday morning, September 19th, no tice came to us that the lightning had strack the house of our neighbor, Mr. Lackey. with sad results. I hastened to the spot and there I saw what I never saw before, out of a there I saw want I never saw meton, our tamily of seven children, four were instantly killed and two wounded, one seriously. The other child was not at home. The six children ont 3 o'clock at night a heavy shower of rain passed over, the house was struck, and four of its inmates were instantly launched into eter-nity. The grief of the parents we presume can not be "weighed in the balances." The grief-stricken father took me into the room where lay his four lifeless children, told me their ages mentioned their names and said they were such good children, and that there remained but one consolution and that was this, they all together stered the golden gates into the celestial city There were two sons and two daughters, the oldest, a daughter nearly eighteen years, the youngest, a sweet little boy of five summers The ghostly form of death was not upon them, but their faces were bright and they appeared to be asleep. The parents have the sympa of the whole neighborhood. On Sunday the of the whole neighborhood on the cemetery at four hodies were intered in the cemetery at Washing Water. JESE Y. HECKLER.

Weeping Water, Neb. Missionary Work

JUST returned from a missionary tour in Pittsylvania Co.. Va. We opened a mission field there nearly four years ago, where the peo-ple never had heard the Brethren preach. Our labors have not been well concentrated in con-sequence of the distance and a want of suitable eight additions, principally in two ties. In a co-perative meeting of the four congregations in Franklin county last Spring. arate congregations, as they were twenty miles must. In obedience to that council, Bro. Joel ministers and a comple of deacons present, pro-ceeded to organize a church at Walderswell on the 12th inst. Two deacons were chosen. On eave the churches thus organized, the liberty to select housekeepers or pastors, ing taken by the descops and ministers traveling with us and the lot in both cases fell upo the writer, who feels the weight of labors ready resting upon him.

We have another missionary field opened up in Patrick and Henry counties, where the brethren of the four churches in Franklin are laboring alternately, as we have done in Pitt-sylvania, and to the preise of the self-racrificing pirit of those brethren, we will say, all are moing without money or price. God grant that their hearts may ever be comforted by that Gospel they preach to others. If we only had literature gotten up by the Brethro spread, we could push the work forward faster We hope the day dawns. In the South slavery is no longer a harrier to the spread of the Goe pel by the Brethren. Yours in Christ

REUNION IN ROANOKE, VIRGINIA

IT will be remembered by many of our breth-ren that some four or six years ago there was a disroption in the church in Roamoke Co., caused in part by the introduction of the musi cal instruments into some of the families, by ed, and led to an action in were grieve and being disapproved by the church and council of the neighboring churcker, by which thes members were required to removed the cause is a hody of fifteen members, and no resident of those grievances, which they declined doing, minister, Next morning journeyed to Case preferring to retire from the church, and with

form in which they set forth certain articles of faith differing somewhat from the established views of the parent church. The most prominent feature perhaps, was the very common idea in such cases of congregationalism, and perhaps a such cases of congregationalism, and perhaps a little more of latitudinarianism than generally obtains among us. They manifested considerable exploses in building a meeting-house, and other self-serificing labors. They called ministers from a distance, by whose labors, in connection with their own, they gained some accessions, and took encouragement to persevere; but this was destined to be of short duration, for very soon they learned that they were not altogether united in sentiment; and for some cause not fully known to the writer, one of the two min isters was separated from them and united with the Baptists, and became hopelessly alienated d from us; and so still from ties to time they had their internal dissensions, and as a natural tendency of the doctrine espoused, it glided somewhat into Individualism. In the meantime, however, to their credit he it said, they in the main, retained a reputation for moral and Christian deportment.

But by and by, I think they became a that they were mistaken in supposing that they could grapple with the standing and influence could grapple with the standing and inneance silently but steadily sgainst them by the old established church, and becoming weaker and weaker finally they dissolved and suspended public devotion, and some of them began to think of returning to the fold, and presently made their wishes known to that effect upon which the church, like an affectionate mother, whose hose at yearns for her predical and erring children, ever ready to meet them, and to implant the kiss of affection upon their penitent lips, called a council of official brethren by whose decision the olive branch of preser and love was presented to them. The only condition required was to remove the things which had caused the separation; no acknowledgement demanded, but only come back and . njoy with us all the privileges and emoluments of the church, as brethren dwelling together in unity, which was finally consum mated on last Saturday at their meeting hous on Peters Creek. And as a recognition by God' approving smiles, the separated members did not only come hack in mass, but as a farther demonstration of the ratification on Bis part five new volunteers were incorporated in the divine family. Let that day be marked in the annels of the history of the church in Reanoke county, Virginia. I have been thus porticular in giving the de

uls of this parrative for the purpose of show ing in it another demonstration of a fact as expressed to me by Bro. John Flory of Rockingbam. He says, "I am now satisfied that no church of the old Brethren is established; their doctrines and practice approximating the old

May all learn wisdom by expe being too dearly bought, and always count the cost before we begin to build, that we be not shamed by our failures, and may the good Lord grant that our union may be no more interupted here, and that it may be complete in the realms of eternal day.

B. F. MOORAW Bousacks, Va.

Fatal Accident.

WITHIN the last few weeks our co WITHIN the last few weeks our community
has been caused to mourn over the fatal
accident of two of its citizens. On the evening
of August 6th, Mr. David Robison and wife
were returning home from a visit, the barness broke as they were descending a steep hill, and ey were both thrown from an open huggy. Mr. Robison and his neck broken, his skall crushed and otherwise braised, which resulted in instant death. Mrs. R. was also so hadly burt that she lay in a semi-conscious state for nearly a week. It is hoped she will recover. Mr. R. was a member of the Hollidayshurg Baptist Church for many years, and was loved and respected by all who knew him. Another most appalling accident occur

the 31st of August to another of our neighbors Mr. Abraham Russ, who lived at Y. Switches near Dunconsville, left his home to perform some labor a few rods away. He was walking along side the rulroad, and unfortunately stepped upon the track in front of an engine, which was backing up the track. He was des titute of hearing for many years, therefore did not hear the moving engine, nor did the engi-neer see him in time to reverse his engine. His one les was crushed, one arm out off, and chin those who cannot when the control of the or twelve a land when one cannot were understand one and when one cannot when we cannot were an area of the or twelve a land the cannot were an area of the or twelve a land the cannot were understand one the cannot were the cannot cannot were the cannot ca

behold her husband breathe his last. He was aged about sixty-even years, and was a quiet and industrious man. Not quite two years ago we chronicled the death of their daughter. Be was the bushand of our dear sister, Annie Russ, who has been a faithful member for many years. The funeral sermon was preached by Bro. James Sell, from Amos 4: 12.

EMILY R. STIPLER. Hollidaysburg, Pa.

Committee Work.

COMMITTEE sent by A. M. to Ashland, Ohio, met with the church in council Sept. 13th and 14th, heard the complainte, made their decision, which seemed to give eqtire satisfaction; gever saw a church seemingly well pleased over the work of a commit so well pleased over the work of a committee.

Hope it will do them all good, and should we
live and be permitted to return next Spring,
we hope to see good fruit as the result of our
labors. At this place the A. M. will be held, where we may expect to meet a large crowd of members, and if I am not mistaken in the com-witter of arrangements selected, there will be unple provision made for their comfort. brethren round about, and in Ashland, have ample means, and if we can judge from the anxiety to have the meeting, they will make

On the 17th, the same committee met with the little suffering church at Lufayette, Allen county, Ohio, in council. After examination of their troubles, found the church some in the blame, also the ministry; took the office from dencon, and admonished to more towe and spirduality. Our decision was accepted save by two or three. We recommended them to the grace of God and took our leave. Came to Li-ma, and met with the brethren and sisters in council on the 20th. After listening to th troubles till noon, (in which were some things not so pleasant.) the elders, with some oth-ers conceived the excellent idea that they could dingly went to work, and in about an hour reported all settled, and after a few minutes rejoicing over it, we wondered why that was not done nearly two years ago. So after a little more business was done, and a season of praver had, we took the parting hand to return to our homes, wishing the hreturen would everywhere so live that there would be no need of commitso live that there would be no need of commit-tees to settle difficultive, for they can only tell them how, while the churches must do the work at last, and often must make more sarri-fice than was required of them before the com-

FROM BRATRICE NEBRASKA

THE Love-fast of the Beatrice church is past. A large crowd gathered on the grounds. After morning services six persons united with the church. In the evening we enjoyed a good communion serson. One hun-dred and twenty-three dear members currounded he tables of the Lord and partock of the blems of His broken body and shed blood, and I am persuaded every one left feeling it was good to be there. We had the hest of order throughout, and I think many good impress ions were made. We are receiving many ad-ditions to the church by letter, mostly from Illinois. We have plenty of room for more. We have a heautiful country. I have been here nearly five years, and have been blest with good crops. May the Lord continue His blessing towards us until it shall please Him to call u bome to Himself, is my prayer.

M. L. Spran.

FROM MOUND CITY, MISSOURI.

WE in the Bethel church held our Love feast on the 18th and 19th of Septem. ber in a harn. Had a splendid meeting. It was truly a feast of love. Our faith was increased, our hopes of heaven brightened, and we were more firm's knit together in love. Brethren George Shamberger and Daniel Glick were with us. We had the best order I ever saw on such occasions. We realized, with one of old, "that it was good to be there," and to keep the ordinances as they have been delivered unto us As a result of the meeting, we to day, had a special meeting, as there were three applicants for haptism. O, how encouraging to are the young coming to Christ! It causes parents to young coming to weep for joy, and the angels in heaven to re-joice. There are others who are almost person-ded.

J. R. Kellen.

Men of ability and enterprise are often vere taskmasters, from mistakably requiring from those in their employ a measure of ener-

FROM THE CHURCHES.

And they that he wise shall shine as the brightness of the firmament; and they that tur many to righteous aver.-Dan. 12: 8.

Meyersdals.

Since my last to you I had the pleasure attending the following feasts: In the Jacobi Creek congregation, Westmoreland county, Pa on the 18th,—had a very large and orderly meeting. The members seemed much refreshe meeting. The members seemed much refreshed and built up. This congregation is unde-charge of Eld. Summy. On the 21st I startle for a series of meetings and feast in the Cherry Grove district, Garrett Co., Md. Had very pleasant meetings and was largely attended. Bro. J. Kelso assisted in the labors. Returned to Elklick district on the 26th, where we had vices same evening. Additions at both feasts C. G. LINT.

Hollidaysburg.

At our last quarterly council it was decided to hold a missionary meeting in two wasleconsequently we met on the 11th of September at the Duncansville church for that purpose. at the Duncaisville church for that purpose. Brother James Still stated the object and purpose of the meeting. It was to bring about and, if possible, adopt a plan for Home Mission work. The subject was ably discussed by both ministers and members. Resolutions were drawn and unanimously adopted. These places were appointed to see about holding meetings, and if possible, protracted meetings. These meetings are not to interfere with our regular appointments at home, or any protracted meet-ings that may be held. The meeting was a pleasant one, and we pray that the Lord will mproved land cheap. bundantly bless our efforts in the Home Mis-We concluded not to wait for so many calls, but rend our ministers to these iso-lated places. "How can they preach except they be sent?" Brethren, pray that our work mey bring forth fruit abundantly. EMILY R. STIFLES-

ILLINOIS.

The good ship Zion, still moves along

in the Pine Creek church. Bro. Zollar of Hickory Grove preached four sermons for us during the past week. We hope the good seed sown has found ledgment in some honest heart where it will germinate, grow and hear fruit to the good of souls and the glory of God. May His blessings attend his cause every where.

H. C. Burransauen.

Our Love-feast was a soul-refreshing to us, and we think the results will prove to be to us, and we think the results will prove on us for good of souls and of renewing our spiritual thrength. Elds. Frants and Gish were with us and labored scalously in the Master's cause.— Two additions by letter. We think there were some very near the kingdom. May they soon K HECKBAN.

Mulberry Grove.

Bro. J. Metsgar and the writer paid a visit to Union and Jefferson counties, Illinois. In Union county we found twelve members; one added while we were there. Held a number of meetings. We enjoyed the visit very much.

In Jefferson county we found three members Had several meetings. There seems to be a prospect for building up a congregation at both places. One added to Hurricane Creek church places. One added to Hutternally.
since my last report. Fraternally.

J. Wisz.

Pieson Oreck Church

Our Love feast is past and we truly had good meeting. Long before night the people began to assemble and by the time services opened the tent was crowded while quite a number remained on the outside. The order and attention good throughout the entire meeting. Quite a number of communicants were scate around the Lord's table; some who had never before participated, and they tell me they now feel stronger in the faith. Bratbren Keise Gish and Lebman were with us. No additions but we trust many good impressions were made upon the minds of the people. May the Lord reward the brethren for their labors of love while with us. Yours in Christian fellow-HARRIST BUCK ship.

INDIANA.

meeting was to appoint one to the ministry. and to advance one to the second degree of th uiuistry. Elders present, John Kassley and David Shirely. George Armantront was ad vinced. The lot fell on two; Darling Haland William Myers. They all greatly fiel the weight of the burner that is now resting upon

them, especially the latter who is yet young and has been connected with the brethren only since 1880. May they now have the warmest sympathy of our blest fraternity.

May the Lord bless them and lead them and they may prove faithful, and that they may willingly consign themselves to their Christappointed vocation. A. Mow.

On Saturday, September 18th, the writer in company with Eld. John Fritz, visited the brethren in the vicinity of Maple River Junc-tion, Carroll Co., Iown, at their feast. We had tion, carroll Co., Iown, at their tenst. We had a pleasent and we hope a profitable meeting, Bro. John McCoy was chosen and installed to the office of deacon. May the Lord help him, to be faithful, "for they that have used the office of deacon well, purchase to themseves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. 3:13. This little hand of members is situated in the northwestern part of the Coon River congregation with one speaker and one deacon. They have a good country with good rail-road facilities a good country with good rankroad tecilities being on the main line of the C. & N. W., with, one branch to the N. W., and another to the S. W. There is a good opening here for either officials or members to locate. Plenty of un-

On the 5th of September two children of friend T. J. Yeoman were consigned to the tomu. They died of diptherin. May the Lord give them grace to realize with Paul that "Our give them grace to realize with Paul that "Our light ufflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Oh may we all heed the beckennings of our little ones who have gone before us to Paradise. J. D. HAUSHEELIN.

MISSOURI.

Holden

On the 25th inst. we had one of the most enjoyable little Love-tessts I ever attended, though we were hut few in number. Our membership dont exceed twenty members Our beloved brethren Audrew Hutchinson

J. S. Mohler, and S. S. Mohler did the preach g. I think all present enjoyed themselves While the emblems of Christ's broken body were partuken of, a death-like stillness perved-ed the assembly. The best of order prevailed We feel like saying with Peter of old, "Lord it is good for us to be here." Matt. 17: 4. We have preaching on second Lord's day of onch month. We have no resident ministers. I would say in conclusion that if these few lines come under the notice of some of the ministers in the East, some of them will move here and help us to build up the cause. Brethren

and sisters everywhere, pray for us and may God bless us all is my praper.

T. D. Heis

LITERARY NOTICES.

THE GREAT BOOK OF THE

NINETEENTH CENTURY

THE DECREES OF HUMAN PAPE

HIS wonderful book is one of the most re markable that has ever appeared before the American public, by an American author.

It holdly attacks the modern theories of science which oppose the Christian religion, and with arguments securely intrenched lifts the hanner of truth high above the walls of its for tress and defies Darwin, Huxley, Tyndall, an Haeckel who teach that man bas heen evolved from lower animals. It squarely meets athe them with the pebbles of truth, so that a thri of joy runs through the hearts of Christian he lievers, "and a thunderbolt of consternation" is lierers, "and a thunderbolt of consternance" is sent "into the camps" of the unbelierers. Send at ours for the hook. It contains 528 double column pages. Price \$2,00. For sale by BRETHREN AT WOBK.

Good Company, Number Twelve (\$3.00 a year Springfield, Mass.) closes the volume. A spec imen copy will be sent to any one not familiar with it for ten cents.

Two papers just read before the American ocial Science Association are given, both or objects which have been attracting consider Met with the brethran of the Yellow Rivor Church, on Sapt. 25th. The object of their lerutions, is by a competent authority, Prof. S.

W. Johnson of the Yale Scientific School. It will doubtlest relieve some people who have been somewhat alarmed by recent newspaper paragraphs. The other, Associated Charities, uplains the modern method of organization by bich the various benevolent societies and in dividuals in a town units so that a large pro portion of money given in charity need not be wasted as is now generally the case, and the descrying poor be more effectually reached. It is by an authority on the subject, Oscar C. McCulloch of Indisnapolis, one of the places where the plan is in practical operation. other articles bearing on the same general sub-jecture the Destruction of the Poor by President John Bascon of Mudison, Wis. University, and an account of the doings of the late Con-ference of Charities and Corrections.

Savonarola and the Renaissance is a careful synopses and estimate of the greek reformer's work by Mr. Noble C. Butler of Indianapolis. ple flock by the ten thousand in Summer: an other of a visit to the factory of Meissen, Ger many, where such exquisite china is made.

There are also Recollections of Seward, Gree ly, Lincoln, and Douglas; and papers a bout camp meetings, an favor of family movings as a social benefit, about the servant sirl que

ANNOUNCEMENTS.

opper Valley, J

9, Root River congregation Minn 9, Pine Creek, Ogie III.

Pum Creek, Ogic III,
 Newton Grove clusterli, Mich., at 5 P. M.
 Newson Grove clusterli, Mich., at 5 P. M.
 Newson Serve cluster, M. M. G.
 Newson Serve Commentary Commen

4; Sagnan courses, Meh., 13; Pino Creek church, Indison. 13; Somernet district. Wabash Co., Ind. 13; Pony Greek, Brown Kansos, fourmiles north of Morrill, ed. 3 p. m. 15; and church, Ek. Kamana. 15; and church, Ek. Kamana.

14. Cetruana, Indiana,
14. Ciasa (rese burreb, Ind., at 19 a. m.
14. Dennells Creek, Ohto.
14. Silvar (resk, Ogle, III.
15. Tust key Greek, Ind.,
15. Grundy silvatuch, Iowa, at 1 p. m.
12. Witkelloe, Iowa, 4 p. m.
14. Springheld church, Ohto.
15. Kungish Silvar, Kokonka Co., Iowa,
15. Montfelle church, Ohto., at 4 F. M.

15, Coon River church, Iowa. 15, Panther Creek, Woodford county, Ill.

15, Pansber Creck, Woodford county, III.
22, Howard Chureb, Ind.
16, Exceler church, Fullmore. Neb.
16, Chicon, Hilmore.
16, Check River, Lee county at 2 p. m.
10, Testroach, Hampshire, W. Ye.
16, Fairveew church, Appanoac county, Ind.
16, near the Souther Fucific R. R. Dixon.
16, Marice county, Lowe, at Bro. Ethy.

Marion county; Iowa; at Bro, Erb's, Pulaski, Mo,
 Pulaski, Mo,
 Wichita church, Butler Kansas, at bro John Waringer's.
 Wastunger's.
 Massura Grove, Illinois.
 Shoals Creek, Mo.

Br. Should Greek church, Mo.
 D. Logan church, Ohio, 2. p. m.
 20, Logan church, Ohio, 2. p. m.
 21, Spring Greek, Kurciu eo county, Ind.
 22, Spring Greek, Kurciu eo county, Ind.
 23, Deaver Dam, Mineral, W. Va.
 New-13, Hubsen, Illinois
 The brethren at West Branch Ill., will have

their Love-feast the 12th and 13th of October. Ww Days The brothren of the Portage district, St. Joseph Co., Ind., will hold their Love feast Oct. 19th, commencing at 5 P. M.

J. D. Croove

The brethren of Spring Creek church, Chick-saw Co., lows, intend to a Love feast the 16th and 17th of October. H. GILLAM. We expect to bave our first meeting in our new church on Sunday October the 17th, and our Love-feast on Therday the 18th.

J. S. Flora The brethren of Poplar Ridge church, near Defausce, Obio, will bold their Love-Least on the 21st of October. O WENTRIES Our communier meeting in the Oasge observe three miles and a ball novit of Monmonth, Kansan, on the 14th of October, at the home of the writer, to consumous at 10 A. M.

The Weeping Water church, Case Co., Neb., will hold their Love-feat at the bouse of Bro. Moss Keeper four miles S. E. of Green wood on B. & M. R. R. commencing at 10 o'clock on

the 23rd and 24th of October.

Justs Y. Huckenn. The Paint Creek church, Bourbon county

Buffle Valley Pa, Love-front Oct. 19th and

The Brethren of the Ryanson Station Congregation, Greene Co. Pa., will hold their Love-fesst on the 16th and 17th of Oct., commencing at 10 o'clock. HENRY WISE

The brethren of Mississinawa congregation.
Delaware Co., Ind., hold their Love-feast on
the 22ud of Oct. Gregor W. Studebaken.
The brethren of the Wyandot congregation. tend bolding their Love-fenst on the 13th of intend holding their Love-finst on the 13th of Oct, commencing at 10 A. M. at the home of Brether M. Ulrich's, 4 miles North and 4 miles West of Nevada. Those coming by R. R. will phease stop at Nevada. Those crains at the station on the 13th. Viola Herstand.

The L we feast in Botteourt Co., Va., will be held at the Valley musting-house on Wedn day before the tourth Sunday in Oct. at 10 'A.

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Vol. V.

Lanark, Ill., Tuesday, October 12, 1880

No. 41

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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FOURTH PAOE.—Its it Cornective. One Vote.
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Design and form of Christian Baptism. No
Proof Against Baptism. Sixth Pank.—Prayer. Education of Girls. Home Joys. The Training of Daughters. Cradles Dress of American Women. How a Little Boy

SEVENTS PAGE - A Bishop as Freight.

eru Indiana Mission Work. From Mianesota Charles Bradlaugh and his Brother. Importano ing. A Companion Wanted. EGUPH PAGE-Meversdale, Pa. Milford, Indi-OUTH FACE-Meversdale, Ph. Milford, Indi una, MaCombi-Lauser, Hilmois, Deep River, State Centre: Aurela, Rova. Pawnes City, Ne-brasks. Cornella, Massouri. Grenola, Kanasa Lathrop, California, Our Book Correr.

CURRENT TOPICS.

It is stated that within three months 50 christians have been killed by the Mohamm done within a few miles of Robert college at Constantinople.

The debates in the house of Commons are now transmitted by telephone directly to compositor while at work in the office of the London Times.

The venerable Dr. Calhoun puts duty in these strong words: " If any church puts the work of mission in a corner, the Lord will put that church in a corner."

Gladstone is said to be the best Greek scholar in England, if not in Europe. When he was High Commissioner to the Ionia Islands in 1859 he addressed the local Parliament in modern Greek, greatly to the delight of the people

CARMIN IT. McCLOSKEY is to have a new ho on Madison Avenue, New York, near the great gathedral. The foundations are laid, and the house will be ready for occupancy by December, 1881. It will cost \$75,000. How unlike the der of the church, who had not where to lay his head.

The Christian Union says: " The fact that all Christians, from almost the days of the Apostles to the present day, have believed in the doctrine of the Trinity, the divinity of Christ, and an atonement through him, is of itself a demonstration that underlying these doctrines is an experience which has been taught of

A curious case is likely to figure in the rts of Australia. A merchant left a legacy of \$7,000 to a Catholic church " for the delivery of his soul from purgatory; " and now the exec tor refuses to pay over the money until he has proof of the said deliversnos

If it is true, as reported, that in our own cou try 839,000 families of Roman Catholics and 541,869 Protestant families are destitute of the Bible, and 904,720 families destitute of religiou books, except the Bible, and 15,603,430 families road no religious paper, it is evident that we are not so religious a nation as may have been eupposed.

New Testament has, already been issued in gives. Evolution, and undulation, and England and a large invoice shipped to America. Its advent will be among the most interest-

The disphote, the new instrument for visual Dr. H. E. Licks, of Bethlehem, Penn, at a recent exhibition, threw upon a screen the images of various objects which were sent by telegraphy. It is claimed that the instrument will make it possible for the train dispatcher to see the movement of every train upon his road,

There appears to be one town where absolute prohibition of liquor selling has succeeded. It is Carrollton, Ga., where prohibition went into force five years ago. Since then the annual trade of the place has increased from \$200,000 to \$500,000, and it is said that there is not one merchant of the thirty is that town who would not vote against the liquor traffic on purely business principles.

A LITERARY PRODICY.

BY C. H. BALSDADO

MEAN that wonderful, wonderful hook by "Wilford," entitled "The Problem of Hu man Life, Here and Hereafter." It is unques tionably the most startling and revolutionary work published in a Millennium. In its ove whelmine power of analytical reasoning there is nothing extent to compare with it, save perhaps Butler's Analogy. Never were the swaggoving Goliahs of infidelity so butchered with their own weapons. No one would have conjectured that such two-edged blades for religion and science lay rusting in the multiplicationtable. The author is a Sampson in mathematical demonstration, and employs figures with a grip that makes the sinews of his opponents crack. He takes flower, or bit of muck, and evolves from it a cogent argument for the immortality of the soul. From a sunbeam, or the sonorous emissions of a tuning fork, he elabrates principles which are the co of the Universe. He catches the chirp of a cricket, or the stridulation of a locust, and draws therefrom a demonstration that hope-

lessly shatters the very foundation of mater ism. Darwin, Tyndall, Huxley, Haeckel, Helm holtz, Mover, Spencer, and their satellites hang their heads in confusion like criminals at the whippingpost. The whole brood of infidel scientists, ere cowering with fear and shame or quivering with rage, under the merciless yet truth-endorsed lashes laid on them. hapless scapegoods ventured a tilt with the anthor, and never were critics, so unsnaringly yet calmly and philosophically ground to powor as in the replies they called forth. Prof. R. L. Brochett, of the Western Maryland College, on the Scientific side; and Rev. G. H. Sheldrak, D. D. of Winchester, Tennessee, on the theologic side, are the two unfortunates who dared to run against "the thick hosses of the backler" of Omnicient Truth, and dashed mselves into jelly. Never were men renowaed for learning so thoroughy minced. Their

eritieism and its atter annihilation, annear in the latest edition. The book is enough to make the holdest infidel quake. The logic is not only clear and irresistible, but the "reductio ad ab-surdam" is hone-crushing. The sudacious, sacering, Bible-renouncing, God-denying, Christ-bestabbering atheists are in a pitiable dilamma and they feel it keenly. There is no

scape from the massive uccumulation of facts, and the luminous evolution and overpowering application of principles in which the work ounds from lid to lid.

Diana is in peril, and hosting, and jubbering

The reviews of the Bible, of whom twenty- are the convenient substatutes for area seven are English and fourteen are American, bave agreed to keep their work secret until it is feathers—any thing but fair logic,—are dealt issued by the press. The Old Testamout will not out to the author by the would be leaders of spontaneous generation, are writing like an anaconda in a death struggle. They are doomed, and the death-mark is upon them, and it is the print of the Cross. This is the glory of the hook; it is not only scientific, but eminer ly Christian. It marks an epoch in the centu ries. It is the work of Providence, and will not accomplish its mission in a generation. unfolds truth which will stay as long as Christ in preached. Although strictly scientific, its one

aim is in the demonstration of a Personal God. and a hereafter for humanity. I never tire reading it. It is an exhaustless mine of Ch tian truth. It is the literary chef d'ocuvre of the age. Those who appreciate scientific truth incidly stated, and Bible truth in fascinating scientific form, will revel in its pages. All ministers and deacons, and intelligent laybers, should read it. It is an armory full of the wrapons of the Almighty for the "pulling down of strongholds." It is worth its weight in diamonds. Buy it, read it, ponder it, and you will thank God for a teacher who has so sublimely vindictoted an Intelligent First Cause. the Divine authenticity of the Bible, and the immortality of our spiritual organism

ASSEMBLING YOURSELVES TOGETHER

BY D. P. SATLAS

"Not forsaking the assembling yourselves to

TN the Bible there is much said in reference to assembling together. And in Numbers 10: 3,it is made a command to do so. Isaiah 45: The prophet says, "assemble yourselves and come." But while the Old Testament Scriptures shound with such assemblies, in the New it is not so frequent, and nowhere does it partake of the character of a command.

The first account we have of the disciples h ing assembled together is in John 20: 19. We read, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst. and saith unto them, nears he unto you" And in Acts 4: 31, we read, "Aud when they had prayed, the place was shaken where they were assembled together." "And it came to pass, that a whole year they assembled with the church, and teaght much people." (11:26) 'And when he had considered the thing, he came to the home of Mury where many were gathered together praying," (12: 12).

From these Scriptures it is evident that as mbling, sad gathering together religiously is of apostolic origin, and is sealed with the divine approval. These assemblies may be on any day, time and place we may choose, and for any purpose we may designate. The first one recorded here seems to have been for private purposes. The disciples were alone, and the doors were shut. So the cry recretism

the church meets in private council is without authority, and the church may assemble within losed doors; and the church may assemble for the purpose of teaching the people. And from the precedents here given the church may assem ble specially for prayer. Some people and many hrethren and sisters who are opposed ara to what they call night meetings, and won't so assemble. But two of these meetings were night meetings, and at each the Lord manifested himself. And so we may hold night meetings, and if the church appoints one we must not forsake assembling ourselves together at

the time and place. Thus we have the Scriptural precedent to ments of life.

tesching the people, and meetings for prayer will appoint a meeting, the apostlolic minuction, "forsake not the assembling together neglected this duty. Some will assomble when exhortation and preaching the word is the leading feature, provided the roads, the weather and all are favorable. Some don't, like the private assembly and they won't go. Some don't believe much in prayer-meeting anyhow and they den't assemble; and really in some places this feeling is so atrong that such assemblies are not held at all.

In addition to these liberties and means of are granted us for our edification and sauctification, we may add any lawful helps to promote the great end of our high calling. observation and experience it has been found that the press can be made a great help in disseminating Christian truth, and teaching the prople; hence the brethren have multiplied re ligious papers in our Brotherhood; and as the Savior said, "go and preach the gospel, &c. So these may go. And I don't know but what some may go and find some delinquent one who has forsaken the assembling together and give him an exhortation in his easy chair. I feel fully assured that the Lord will bless every lawful effort we make in the right direction; therefore whether our exhortations he rocal or printed, they should always be to the point, and to set forth Scriptural troths should be the sole object. It is the truth that shall make u free. But in preaching or writing the truth we should have time and space to be heard.

I am no advocate of long uninteresting articles or sermons; but on interesting truth presched or written should be heard through. Fifteen or twenty minute sermons (as some

propose) originated with paid preachers; it not apostolic. See Acts 20. In the early part of my ministerial life, these paid centlemen rarely went out into the country to preach funeral sermons; but when they found that the brethren carried on a brisk business through their church doors, to keep their bread buttered they were obliged to turn over a new

Sermons made up of well told tales and anecdoles, etc., are too long at any length. But when you preach or write the truth, let it come out full, don't be classed with the blind. ignorant watchmen, who are dumb sirep-ieg dogs, too lazy to hark. Iss. 56. I fail to see religious truths gained by tales told and circumstances related in sermons, unless it he oue by which a truth can be clearly illustrated. Neither do I see what scriptural information, or truth the outside world gains by the publication of notes of travel, and series of meetings held, etc., especially when these notices fill the paper to such an extent that an article setting forth some vital truth must be con densed, compressed, cut down, and boiled down to a mere crisp.

I am aware that this news depurts erly read by some, and I also know that it is not read at all by others. But I ask, from where do signers and strangers learn the truth the Brethren practice? In the assembly the apostles "taught much people," How door the publication of notes of travel, series of meetings, etc., teach the people? Therefore is compressing, condensing, entting down, and holling down must be resorted to condense compress, cut and boil these down to the little end of nothing, but let a vital truth be told through and through. If there he any vain repetition in it, don't only out it down, bot cut it out entirely

He who has not yet forgiven an onemy, has not yet tested one of the most subline enjoy-

HOME AND FAMILY.

Husbands, love your waves. Wives, and eives unto your own husbands. Children, o your parcets. Fathers, provoke not your children writh but bring there up in the nurture and meanting of the Lord. Nervants, be obedient hem that are your masters.—PAUL.

If you would render your children helpless never compel or permit them to help them

There are two things hard to do: to grow old tifully, and to retire gracefully from neti Yet they have, and can again he done by the grace of Ged. A sister wishes to know why some mea-

ways spend their evenings down town? Perhap some of our readers can explain. Cannot some of our sisters prepare a few good articles for the Hour and Family depart Let us see if we connot do something to

make home happy. Mrs. Cutharine Radeliffe, of Poughkee N. Y., has left a bequest of \$30,000 to the Soci sty for the Prevention of Cruelty to animals in New York, of which Henry Bergh is President Dr. Charles Jewett, while arguing for pro-hibition, once said: "Why not pour whickey in the gutter? It is destined for the gutter at lest:

why not pour it there at once, and not strain it through a man and spoil the strainer in the Health is better than wealth, the seasoner of

all the blessings of life; we can enjoy wealth only in proportion as we have health; let the promotion of it he a prominent ingredient in every plan and avocation, for it hears a value d that of glory or gold.

Mrs. Mary Jane Royelle, who recently died in Oswego, N. Y., at the age of 105 years and 7 months, was the second wife of Peter Rozelle, whom she married 71 years ago, and who died an 1994, aged 110. She had borne him 15 chil-dren, nine of whom are now living. By his first wife he had 10 children. The family of 12

The family of Franklin Ranther, fiving bear Womelsdorf, Pa., near Reading, were aroused from their slumbers by the screams of their four mouths-old child. To their horror they found a rat hiting the habe in the throat. The rat, hearing the approaching footsteps, jumped from the cradle and escaped. The child died of ions and loss of blood.

Were we to strip all our sufferings of all the aggravations which our over-busy imaginations heap upon them, of all that our impatience and ess embitters in them, of all that a morbid craving for sympathy induces us to display to others, they would shrink to less than half their hulk; and what remained would be comparatively easy to support.

A vulgar fop called to a hootblack to poli his shoes, and showered vituperative spithets upon him for his slowness, till at last the little fellow stopped his work, and looking up, ex-claimed, "See here, mister, 'taint so use to work on your shoes any more till somehody polishe your toneue

Teach your children to be loving. A loving child in your old age will be a great blessing parents, brothers and sisters is something to be proud of, and nothing to blash for.

When Lill's great brewery in Chicago was irred down it was supposed that he would hood approxical lum on the subject. To thei maxement Mr Lill wid that he should neve tent to make less money in some other way. Bishop Wiley says, "In taste and neather

dress, in politeness, courtesy and etimaette the Japanene lady is not easily surpassed in any country. In her love for her children and care country. In her love for her children and care for them, in her care for home, its cleanliness and adorament, in the freedom and affection-ateness of her nature, she will compare well with the woman of any nation.

A Cotchester (U.I.) woman was mwakened at on to our nost, oright by her cat, which had forced itself into pinned to the walch her room and was crying lustify. She got up, turned the animal out, and again laid down and slept; but soon the cries of the cat were and Regulations.

worse than ever. Her son, who was in an ad suing room, opened the door to turn the cat out, when flames hurst in upon him. He closed the door and screamed to his mother to escape. she and her four children had herely time to ump out of the second story windows in their night clothes before the whole upper story of the large farm-house was in finner

PRAYER

MARY J STEES

ASK, and we shall receive." O, what jey
and delight fill the soul when we fully
contemplate the meaning of these words.
What a happy thought that we can take our burden of duty and responsibility to the throne of grace, and there be graciously beard by our often and well nigh sink with our burden? Be-cause we are too apt to think only of the present life, its wisdom, how we shall advance and make progress in this world, instead of thinkmake progress in this world, instead of mina-ing of the blessed peace and strength which the heavy lades and werey once find, when, like the "Pilgrim Christian," their burden is laid at the foot of the cross. If there is any one thing individually neglected, it is prayer, and not only individually, but in family circles.

We often meet persons who profess to be children of God, yet do not have prayer with their families. Sometimes we are made to wonder at this, for if prayer may be neglected anywhere, it should never he in the home cir-cle. O, the dear home circle! It is the place where children have their deepest impressions made and where their characters should be formed. Then, dear parents, look well to the home circle. The future destiny of your childrea depends much upon the influence of the kind words spoken and prayers offered up in their behalf. And too, sometimes we are made to wonder why the grown up children do not take part in this God-ordained work. My young friends, soon you will leave your father's bome

eet persons who profess to be

to live in an eden of your own, but where be the tree of knowledge of good and evil if you neglect the one thing so needful-prayer? O, why should we he so backward to coming to God, when we have the full assurance in His blessed Word that He is only waiting to be inquired of, to pour us out a blessinginquires of, to pour us out a litering. Dear render, plend his precious promises in faith, and you will receive the blassing. Plend with Ged till you have the spirit of your blessed Master in the great work of a Christian which will nio von a life eternal

EDUCATION OF GIRLS.

THE Indiana School Journal has this to say which deserves a hearty indersement on A young man who is willing to sit down in idleness, or devote his time to "society," and live off the earnings of his father, is justly coked upon as a useless if not a dengerous nember of society. No young man of spirit or principle will consent to do such a thing. And further, every man, however wealthy, if wise, teaches his son some business by which he can carn a livelihood. The same principle should be applied to girls. Every girl should be taught to be self-supporting, should be taught that it is discreditable to live a life of

dition, is liable at some time in her life to charities of the world, and this emergency girls in school that work is honorable, and that it is the duty of every girl, as well se any boy, to learn how to earn a livelihood. It is not enough in this world that one be good; he (and

HOME 10YS.

W Ewe re very much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host, and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. They were called, "Rules

1. Shut every door after you, and without lamming it.

2 Never shout, jump or run in the hou

3. Never call to persons up-stairs or in the next room; if you wish to speak to them, go quietly where they ar-4. Always speak kindly and politely to the s

vants, if you would have them do the same to 5. When told to do or not to do a thing, by eith

erparent, never ask why you should or should 6. Tell of your own faults and misnot of those of your brother and sister.

7. Carefully clean the mud or snow off your

5. Be prompt at every meal-hour.
9. Never sit down at the table or in the par

or with dirty hands or disordered hair Never interrupt any conversation, but wait patiently your turn to speak.

11. Never reserve your good manners for company, but he cousily notite at home and 12. Let your first, last, and best confident be

THE TRAINING OF DAUGHTERS

DERHAPS one of the most lamentable errors I of the present day is the manner in which our girls are trained. While proud and hoppy parents are desirous that their daughters be emplished in music, drawing, pa the languages, they seem totally to ignore the more necessary arts of housekeeping and home making, or to imagine the knowledge of such to he degrading. We know of no more pitiable object than a young wife placed at the head of the husband's home, utterly ignorant of her duties as its mistress. Trinls, well calculated to make her life miserable, await her, and many of the nohappy marriages of which and hear, have their origin in just such causes for while men are loving and indulgent, they are selfish, and but few have sufficient selfdenial to bear psticatly the mistakes that inter fore so materially into their comforts. A girl who has been raised in a well-re

ted and orderly bonsehold, cannot understand the misfortunes of such wives as we speak. It is not only a knowledge of housekeeping which is so essential to the well-doing of a family, but it is equally necessary to be thoroughly acquainted with the art of home making. It does not do for the wife end mother to limit ber forts to the wants only-physical, mental and moral of the family. She must understand how o keep her house clean, and o derly; when and by what means her house became filled with impure air. She must know what kinds of food are easie & directed, which kinds potritic tood are easied digested, which knows nutritions. This of course demands some knowledge of philosophy and chemistry. Then, too, she must understand how to make clothing suitable for winter and summer. In short, a good wife and mother most be familiar with the science

and mother most be familiar with the scenes of beath and the laws of bygiese.

Many persons imagine that money will do away with all these trials and inconveniences. This is all a mistake. Money will out work; it only pays for having it done, and when the mistress is genorant and incapable, much can-not be expected of the cervants. We have some well trained, competent houses-expers takes an \$1200.000 missage of the cervants. indifferent cook or laundress, and by patience, and occasional direction of affairs, have the work satisfactorily done; while on the other hing like comfort in his household who usploying a good servant, for every establish

CRADLES.

THE following wise suggestion in from the Herald of Health. I meraid of meanth.

Fortunately for children, cradles are seen more and more rarely in all families, and we are decidedly of the opinion that these soothing nachines, once so popular, will soon have only historic interest, like the spinning-wheel Still there are here and there mothers who ad-vocate the cradle, and for such we have a word votate the crashe, and for such we have a worn of advice. In the first place the rocking mo-tion to which the child is subjected cases as unustarial circulation of the blood in the hrain, which tends in the end to produce a state of unnatural excitability. Now if this takes place

everal times a day, and there motions of the cradle are carried to excess with restless and wakeful children, it is clear to our mind that the effects can only be injurious, especially when we remember the fact that children once accustomed to it are often treated with it for years. Cases are not rure of serious injury to the circulation of the brain, from violent rocknurses or ignorant children. It is not difficult with a little patience to treat an infant so that at soon at the time for sleeping approaches, he will go to sleep in his little had without any artificant sid. If the beginning has been and if the mother has not been softened by the disagreeable eveng of the child to rock it brep in the coulde or in her name, it will be of popular remedies of mothers. Many mothers will not believe this true until they have tried it and learned from experience. Although the deep quietly, and the mother has the additional advantage of gaining valuable time for rest from her domestic duties. Why does a healthy Why does a healthy buby need rocking, more than a hird, a colt.

DRESS OF AMERICAN WOMEN

LADY writer in Zion's Herald says: There is an impression abroad, as well as here not our American women think more of their attire than of anything else. At a school at Frankfort on the Main, no American pupils are admitted, the preceptor saying in reply to questions as to this rule, "We do not take American girls, because they dress so extrav-agantly; they think and talk so much of their clothes, that they disturb the simple, quiet ways of our German girls; and we find that their influence does us more harm than their money does good." In Dresdon there is, I believe, but one private school where American girls are admitted for similar reasons. That a reform in woman's dress is needed w deny, but still fewer are breve enough to

attempt the wearing of garments cut with re-gard to comfort, and with regard to fashion.

HOW A LITTLE BOY FACED DEATH

A TEN-year old, whose legs were recently out off by a train of cars in this city, says A cut off by a train of care in this city, says a Dubuque Times, was too plucky to make any fuse over the incident. When the little fellow was taken home his tegs hung limp, but he did not complain. Hut the tender look he gave to those who stood by his side told plainly that he was suffering great agony. After the doctor bad aressed his wounds he called his parents, sisters and brothers to his bessess, kinson one and all farewell, and left a tear upon their checks. A second time he celled his mother to his side, placed his little arms about her neck and said: "Mother, I am going to die. Please foreive me for not minding you." With this rents, sisters and brothers to his bedeide, ki and some moder, I am going to one. Freque forgive me for oot minding you." With this the little fellow fell back, and the mother suid, "Yes, my angel," and taking another look at his face, she tound him dead and beyond all pain and suffering.

It should cheer the steps of the servant of Jesus Christ as he journeys to know that even in darkness his grade is still with him, and that that guile is the King of the country through which he is traveling —John Fester.

FALLEN ASLEEP

LU (Z.—Iu the Washington congregation, Kosci-usco Co., Ind., September 14th, Josephus Lutz, aged in years, Smouths and 25 days. Paneral services by the write. A. H. PUTERINATON, MILLERS—In the Elskart Estrict. Elitarit Co., Indiana, Aug. 2347, 1889, of typhold fever, aged 31 years, 11 mouths and 8 days, Ocesion in-

WOLFGANG.—In the same district, Aug. 27th, sister Catharine Wolfgang, aged 8: years it mentles and 22 days, also Aug. 85th, Seanuel This aged couple journeyed together along pe-riod and were only separated a short time in life, only thrity-four bours and affect selection. They were laid aide by side in one grave, acticosmlarge crowd of people. Occasion improved by Brethren from Job 14: 1-10.

D H Jores

OUR BIBLE CLASS.

The Worth of Truth no Tonque Can Tell!

This department is designed for asking and an averag questions, drawn from the Bible. In order to promote the Truth, all questions abould be brief, and clothed in simple ingestage. We shall askin questions to our contributors to answer but this does not extende any others writing upon

Will you please explain bow long Noab was it uliding the ark—at what age he was when he ommenced huliding. Also where it can be found A. F. Kinosley.

Some one please explain Prov. 9: 1. "Wisdom ath builded her house, she hath bewn out he even pillars." FRANKLIN ROYER. "Let no man seek his own, but every man see "Let no man seek his own, but every man see another's wealth."—I Cor. 10: 24. Bro. Stein plea Wit. T. SMITH.

MATTHEW 24: 15.

Will some brother please give an explanation of Matt. 24: 15, which reads as follows: "When ye therefore shall see the abomination of desolation such the time to some? S. W. Yest.

OPINIONS of course differ, but historians O generally write what they know to be true, and to convince the resider that it has been fulfilled, we refer him to the Jewish historian, Josephus, who has given a very detailed account of the destruction of Jerusalem. War is an abomination and its work is desolation, as predicted and promised to the stubborn Jew because they refused to scoopt bim who was sent from heaven. According to history it has sell taken place in the time that is past.

Jas. Y. Heckler.

A RISHOP AS FREIGHT.

WHEN Bishop Doane of New Jersey wa engaged in commencing that successful and valuable Institution, St. Mary's Hall, at Burlington in his Diocese, he had occusion at one time to visit, during the latter part of a week the city of New York in order to secure pecuniary aid. He was detained there until the close of Saturday. He had made no pro-vision for the supply of his church at Burlington on the approaching Sunday. He therefore bustened to set off for home by the evening train of cars. On the way to the station he met with a friend whom he found warmly disposed to listen to statements respecting the great importance of the proposed enterprise, and whose interest increased in conversation upon the subject. The time was consequently allowed to pass when the evening train was to leave; but the Bishop knew that a freight train was to pass through Burlington from New York at a later hour that night, to which he apposed there would be a pe

en the Bishop parted from his friend, he burried to the railroad station. He was there informed that a freight train was to go immediately, but that no passenger car was to accomdualely, but that no passenger car was concoun-pany it. The Bishop at once proposed to ride on the engine, or even to sit or stand on one of the platforms, or to occupy a chair such as is often secured on the roof of a car of that sort. He was then told that strict orders had been received forbidding the agent to permit any person to travel as a passenger in that train.

The Bishop replied—"Very well, obey your orders. I never can encourage mything like disobedience. Yet you say that this is a freight train. Are all your care full? Do you forward freight by weight?" The agent said "We have room for more than we have on board. weigh whatever is to be forwarded, and charge by the pound." The Bishop went to the scales and asked to be weighed, and then to be put note a car as freight! The agent did not know Bishop Doene. He looked upon the proceed-ing, though, as a good joke. After he had put ing, though, as a good joke. After he had put-in this extraordinary freight, and seemred the door—which he was required to do—he re-marked to his assistant, "This is the greatest instance of perseverance that I have ever

hen the train arrived at Burlington early the following morning, the man who had charge of it told the agent in that city that there was some freight in one of the cars the like of which he never had beard of having been carried over any road in a train like that before. The car door was opened, and the Bishop stepped out! He was well known by at that station. The charges had everybody at that station. The charges had service—never innead from known duty, was been push fedore satting from New York. A bonney although a stating from the Cambon and had been pushed for the description of the freight over the Cambon and had been sow emisted in a higher, boher cause than Ambor Rillicad on that memorahly night, then walked to the Episcopal residence at Bur-

lington, to prepare for the services of the day ector of St. Mary's Church!-Zion' Watchman

SOUTHERN INDIANA MISSION WORK

WE left home the 2sd of August to engage in the labor that the Southern District of Indiana at its last session bad inid upon us: to look after the spiritual welfare of the isolated members in Jackson, Jennings, Martin and Pike condies,—the mission field of Southern Indiana. We found brethren and sisters awaiting ns who hade us welcome. It was none of those studied, formal welcomes that we too often e e and experience, that chilis and dead-ens the pur r and better impulses of the heart hut one that was sincere, hearty and untram-melled. In fact it made me feel that we were ng our brethren and sisters indeed.

We stopped seventy five miles south of In-We stopped seventy are mass some or in-dianapolis, and the next evening tried to tell the old story of the cross. We held ten meetthe old story or sue cross. We note see mean-logs at this place, including a church meeting and communion, at which the few members tried to observe the ordinances as established by Christ and his apostles. There are eighteen active, working members in this church. There are also some who were numbered with us, but are asso some who were minnered with us, not have forsaken us and gone back to the beggariv elements of the world, not baring first counted the cost before beginning the Master's work.— May the God of heaven have mercy upon all such, that they may see the error of their ways and return unto the Lord and he will have mercy upon them; and to our God and he will

oundantly pardon.—Isa. 55: 7.
While here we did not have very large our While need we have an account of the gregations and on making inquiry why this was so, we learned that a false impression had obtained currency in the neighhorhood, to the effect, that the members of the church would not be allowed to go to or countanance Sabbath-schools or relig cuance Sabbath-schools or religious meetings hed by other people, and for this reason but few would attend our meetings. We were once a witness to a similar state of affairs in another congregation, which for a while threw a chill on every effort of the church.

The observing of the ordinances by the

nembers at these places seems to be a new feature in religious exercises to many, and calls out many inquiries to know why these people out many inquiries to know why these people with the same Bible in their bands, worship so differently. Would to God this enquiry was oftener made, and that it might be answered itself but not by the modern preacher. A would be expounder of the mysteries of God's good book, tried to criticise the practice of the Brethren, because they sat around the Lord's table instead of lying down or reclining around il, for he said we were obeying a part and not all of the 13th of John; for John the beloved was reclining or lying on Jesus' bosom at the time of eating the supper, but he was careful not to teach his members to observe the support

On the 9th, we went by private conve thirty-three miles to Jennings county. A good part of the way is over a very rough, hilly, stopart on try, and not very productive in com-part on to Wayne and Carroll counties, the houses of your unworthy servants. Here we house of your unworthy servants. Here we found four members, sister Underwood, her two sons and sister McCammon. We held three meetings at this place; the attendance and at tention were very good, and we have reason t believe if we could have staid longer here th would have been a number added to the church as many freely admitted the Brethren have the truth and the Bible on their side. Here we held our meetings in a United Brethren ch but at all other places our services were in school-houses. On the 13th returned to Jack-son county, where we held two public meetings and a little communion at the brdside of a sick sister. On the 16th took the cars for Martin county, seventy-five miles west. Found seventsen members. Stopped with Bro. D. A.

Norcross, quite au intelligent and interestin young brother but recently elected to the mir istry. We were sorry to find that he and his estimable wife (a sister) were somewhat dis couraged, but we know, from experience, this is no new thing in the Christian warfare But to whom shall we fire? In all these trials, temptations and discouragements, there have temptations and discouragements, there have been many servants of the good cause that have never faitered in obedience to duty. This wor-thy brother went through the late war, lost an arm, was wounded three times in his country's service-never fluched from known duty, was bonorably discharged from that service, but

men or angels. If he shall he as faithful in his new relation as he was in his old. O, what re wards are in store for him, and we would hereb try to encourage him as well as ourselves and others to try and not become weary in well doothers to try and not become weary in well de-ing, for the prize is not in the beginning, nor in the middle of the Christan warfare, but at ite close when we shall hear the voice of our Great Captain saying, "Well done." We held hat four meetings at this place (near Shouls the county seat) as the brethren

at this point are somewhat better supplied with speakers than at other places. Brethren D. A. Norcross and J. J. Solomon, late of Kansas, are both speakers, are very active. From Mag stony, hilly tract of lend, and yet among all these vast rocks, mountains and hills we can distern the wisdom and providence of God, for these bills are full of stone-coal and iron ore that the great storekeeper of the U-iverse has laid by for the use of unborn generations. Arrived near Fidelity, Pike county, Aug. 19; here were but four members.

We held nine meetings at this place with fair congregations and good attention. Before we left we had she satisfaction of knowing that there were five others who had grown tired of the wages of sin, and desired that the old man might be put off by being buried in haptism that they might arise and walk in newness of Many others were favorably impressed by the doctrine of the Bible. On our way back to Martin county we stopped over night near a small town in Dubois county, called Ireland, and held one meeting. There are no members near this place. We think there might be near this place. We think there might be much good done here as the people appear to he well pleased with the preaching of tha

We forgot to state, when giving an accoun of our labors at R-treat, Jackson county, that Bro. Joseph A. Wilson was chosen as minister in the first degree, and Bro. David Schoonover and Bro. Joseph Barne were chosen as dear-one May the blessing of God rest and abide with on is our prayer.

The mission field of Southern India irely too large for the oversight of two lahorers to properly care for, being over one bundred and fifty miles in length of territory. Were from home twenty-five days and held thirty meetings. ISAAC CRIPE.

FROM MINNESOTA

ALVEED MOORE.

OUR Love-feast was held on the 19th of September, the first ever held here, and there being no suitable buildings in the neigh-borhood, we as a little band rassed money and ught material for a tent 27x37 feet, and loosted it on our residence in a beautiful grove. On bow pleasant it was to see brethren and sisters surround the sucramental board and particle of the emblems of our blessed Redeemer. We of the emblems of our blessed Redeemer. We were made to rejoice that we had the privilege of following the example of him who spilt his blood for a sinful race. We cannot say that there was a large crowd of brethren and sistem present, but we believe there was enough to claim the promise, "Where two or three are gathered together in my name, there am I in their midd." There their midst." There was a large crowd of pro-ple present and they are to in highly praised pie present and they are to be highly praised for their good behavior and respect they showed towards the Brethren. The scene was very impressive. We are succuraged to look to Jesus and wait the Lord's time to pour out his spirit upon this people and open their eyes to the truth of the gospel. I cannot report to you, as we often see in your colemns, that ten or a dozen ministers were present, but we can say that the spirit of Carist came and assisted say that the spirit of Cerist came and assisted our, home minister and ruled throughout the meeting. Brother Samuel Ohlinger was the only uninster present, but with power be half forth the word. May the good Lord blets his labors. There were no additions, but some coold say with Agrieps, "Almost thou per-suedest me to be a Christian." May the Lord help you to be fully permaded that when Jenos comes you may have on the wedding comment. s you may have on the wedding garment and have a right to partake of the great mar-

CHARLES BRADLAUGH AND HIS BROTHER

LUCY E. BACON.

riags supper of the Lamb.

NOW that the name of Charles Bradlaughthe infidel member of the British Parlinment—is of such unenviable prominence on both sides of the ocean, a new interest attaches to a letter concerning him and his brother—of a very different stamp—written by an English Wesleyan minister some time ago, as follows:

The name of Bradlough will. I presume, be well known to you—I mean the infidel lecturer. Bis brother William, who was never an infidel, sttended one of the Moody and Sankey services at the Agricultural Hall, after which he sought Mr. Sankey in the inquiry room. Mr. Sankey questioned him for a time, and then requested him to read John 3: 16, inserting his own name n the text. He first read it to himself, thus: God so loved William Robert Bradlaugh he gave his only hegotten Son, that if William Robert Bradlaugh believeth in him he shall not perish, but have everlasting life!

IMPORTANCE OF SINGING

CINGING is of transcendent in partance.

Persons say, "What shall I do in a prayer meeting, if I have noboby that knows how to speak?" Sing a hymn. "Well, suppose I have speak?" Sing a bywn. "Well, suppose I have nebody that knows how to pray, how shall I get along with that?" Sing a bywn. "Well. get along with that?" Sing a hymn. "Well, but suppose that I have no persons that have any of the gitts of sympathy, howshall I touch them?" Through bymns. "Suppose I am myself slow of speech?" Give out bymns. There is not a single feeling from the top to the bottom of human nature that has not been struck a thousand times by singing hymne. Bymns have this peculiarity, that they are the nost glowing inspirations which God gives to his people in these later days, crystallized and preserved, so that they may by sympathy impreserved, so that they may by sympathy im-part the Sceling which they express. As tong as a man has a good hymn hook, and knowledge how to use it, there is no reason why a meeting should not be thoroughly edifying and good.— H. W Rescher.

MONEY RECEIVED BY THE MA-PLE GROVE AID SOCIETY.

Jacob M. Detwiler, North Liberty, Ohio, 82.00 G. G. Grady, Tippecance church, Ind, 3.30

not all that we have received, but what was requested to be reported in the Brethren's pedicals.
Bell, Norton Co., Kansas. H. M. BLUE

A COMPANION WANTED

AM expecting to travel some in the Southern States during this Fall and Winter starting perhaps about the 1st prox. and desir the company of a brother, (a speaker) travel in a huggy, and expect to spend most of the time in Ky, and Tenn, I should be glad to correspond at once with any brother who would blee to take a journey of this kind for health and pseuniary benefit, and who would be willing at the same time to preach the unsearchebla riches of our Redeemer.

One who is somewhat accuginted with the laws of health and with physiology preferred. Any letter of inquiry containing stamp will he promptly answered.

I will try to send you a short letter for B. AT W. occasionally.

H. C. LUCAS.

The efforts of the public teachers in Germany tho are endeavoring to destroy the foundation of Christian faith, do not seem to meet with much encouragement. The Rationalist preach-er at Stresburg frequently has only a single male hearer, and Prof. Lornig there has but two pupils. Schenkel at Heidelberg has only four papers. Schemes at Reselberg has only four students, and there is not a single new papel at the "liberal" naiversity of Glessen in Hesse Darmstandt. The evangelical professors of Erlangen and Leipsic, however, have over four hundred students

The sweetest life is to be ever making sacrifices for Christ; the bardest life a men can lead on earth, the most full of minery, is to be always doing bis own will and seeking to please himself.

This world, with all its powerte, does not need alme-giving to much as it needs pure bearts and honest lives.

The Brethren at Work.

PUBLISHED WEEKLY				
M. M. ESHELMAN,	EDITORS.			
T. H. Moore Or:	TICE EDITOR.			

BRETHREN AT WORK,

LANARK, ILL., . . . 0(TOBER 12, 1880 THIRTEEN were added to the church during

he Brethren's camp meeting in California.

THE clock that always strikes wrong reminds f the person who says one thing and means

Sasten C. K. Bishop has return d from el's visit among friends in Champaign BROTHER MICHAEL Keller reports one bap tized in the Hopewell church, Pa., September

BROTHER A. B. Sayder reports bealth good and weather remarkably pleasant at Corre

Gordo, Ili. WRITING from Van Wert, Ohio, October 5th, Bro. Landon West says they are having

good meetings.

Buo. L. H. Dickey commenced a series of newtings in the Salem church, Richland Co., Onio, Oct. 2nd.

Bao, S. T. Bosserman reports a successful section at Hardin, Ohio, with six additions by

THE Primitive hrethren are at work on their Almanacs for ISSI. We trust they will be able to make it both interesting and reliable

"DURING the month of August the Missionary Board received \$468.62 for the various mis sionary purposer. We will publish the Treas ure's report next week.

"Many persons who rake through another's character with a fine tooth comit, to discover a fault, could find one with less trouble by going or their own character with a horse

ELU James R Gish is traveling and working lome, a content plated enterprise in Southern Illinois. He re-ports fair success but says that, "Some who are rich baye no grumbs for Lazares." What telling sermons might be preached from these nine

THE nights are getting longer now so that good night meetings can be held in many plaes. Let our churches and preachers use et means God gives them for the promotion of his cause. Much good can be accomplished by working at the right time. Let every one work

Ax exchange tells of a munister who took se of the Lake Eric boats on a Sun

Wayneyo from Camborland Md Bro Siles

THOSE who quote Scripture in their artic for publication should always copy it direct from the book, punctuatum and all. Those this issue, but it was not discovered till too late

A.DEAR, good sister who has labored hard for Christianity, writes, "I mean to do my duty as long as the Lord spares my life and health. It affords me much pleasure to work for the Lord and the church; and when I go over hills, arrange and through valleys and forests trying to get ger and sub-cribers for your paper, m

Some of those who attended the Brethren's amp meeting in California this Fall came as for as fifty and even sixty males.

Bao. N. J. Berkley and wite retu Somerset county, Penna, last week. They re-port a pleasant visit among friends and rela-

Wz forgot to mention last week, that Brothe Samuel Souders and family have returned for the East. They have been visiting since the Annual Meeting.

A CHRISTIAN should never plead spiritual mindedness as an excess for being clovenly. If he be but a shoe-cleaner he should cudeavor to

be at least decent. THE Primitive says that Brother Lowis W. Teeter, of Hagerstown, Ind., contemplates

preaching tour through Iowa and Kansas sometime this Fall THE New Revised Translation of the New

Testoment is already making no small amount of stir. We are just as anxious to see it as any one, and may have something to say about it. BROTHER LYMAN Eby, clerk in this office, left for Mogadore, Ohio, last Friday noon, ex-

preting to be away several days. So we are enirely alone; both editors in Iowa and the clerk

Bno. Basher expects to start home from California about the 8th of November. He may spend a few weeks in Colorado and Iowa It seems to us that his stay in California his Bgo. D. N. Workman, of Ashland, think

he will not be able to travel and preach much tor one year. Being on the Committee of Arments for the next Annual Meeting will give him all he wants to do near home. Bro. S. J. Harrison and sister Elta Rowland

were united in the holy bonds of wedlock last Thursday morning, and started to Iowa the same day. May their union be a happy one. Brother Eshelman accompanied them to Marion, but returned yesterday no

WRITING from Sabetha, Kansas, Oct. 6th Bro. Allen Boyer says: "I have been through a number of churches visiting many isolated members. Ten were buptized under my notice. I will not return home till the 20th of Novem

Buo L. R. Peifer informs us that their new uesting-bowe, in Waterlee, Iowa, is now der roof and will be completed by the middle of November next. He further says, a general good feeling prevails among the members, and church matters seem to be moving along

Buo. R. R. Moon, of Buchanan, Michiga ites: "At our regular meeting in Wesav township, October 3d, we were made to rejoice with the beavenly host that two, (a hush and w fe) were made willing to confess Jesus and follow him in baptism."

Bao. J. H. Muler, or Mulford, Ind., inform us that his wife has been sick for five weeks. which will prevent him from attending many of the Love-feasts to which he has been invited this Fall. He also reports two additions to the church of late, making five since barvest.

Our experience with the late Annual Me ing justifies us in suggesting that the Bretbreu do not use tents at our next A. M. The cost of tents is a dead loss, while on the other hand if lumber is used it can be sold, after the meeting, for very near cost. Then lumber is much eafer and more durable than t-nts

We take pleasure in calling attention Bro Balsbaugh's article on first page. "The Problem of Human Life" is receiving some of

"It is being generally accepted as a Dine truth that people who set traps and anarcs and uets for others very frequently get caught in them themselves. The ditch they have dug so wide and deep for their unfortunately envied fellow man. God so rules that they fall into it

"If we could have stayed longer at this place no doubt a number would have come to the church." That is good news so far as it goes, arrange their matters tost they can stay len-

WE learn that Eld D. F. Stouffer, of Mary land, has been preaching in the West Branch congregation. We hope to have him visit us

leaving the State "En George W. Wolf is now seventy one years old, but is hole and hearty and retains his memory and intellectual powers to a remarkable degree. He weighs just 260 pounds."-

THE editor of Zion's Watchman sava: instances where our subscribers fail to receive the paper, there is either a defect in the address the paper, sours is either a detect in the concern or a carelesaness in the delivery. In the coun-try, two or three miles from the post office, some of our subscribers may possibly find their missing numbers in their neighbor's over-cont

Bao. Bashor has been selected by the Breth on near Mt. Zion, Indiana, to hold a discussion with the Campbellites at that place. The propositions are agreed upon, and the discussion will come off as soon as Bro. Bashor returns from California. The debate will begin some time in December or January and last several days. Elder A. E. Hammon is to be his oppo-

You need not look into the BRETHREN AT Work expecting to find witty remarks calcu-lated to make propie largh at the expense of somebody's character and feelings. There is already too much levity in the secular papers. and we sometimes think it is fluding its too much among religious writers. May God elp us to keep our papers free from the levity of the age

"Every minister should remember that his people are looking to him for an example, not nly in forms of worship and spending the Sabhath day, but in his habits and transactions of husiness in every day life. If he would not have his people indulge in such practices and worldly conformity as he disapproves, he must keep at a distance from them bimself. If he walks near the brink, others will fall down the

precipice

THE Annual Meeting committee of arrange ments met Sept. 27th, and located the site of the coming amphitheatre for the the hear the speeches at next Annual Meeting, as ell as the boarding tent, baggage room, c tors' tent, well, &c , &c. The grounds are admirably adapted to the purpose and the com-mittee amply qualified to make everything convenient and pleasant. We unticipate a large meeting and expect to prepare accordingly.

attend abows or fairs, but somehow happen to always have husiness in town on show days, and when fair week comes they seem to have more business in town than usual. To such the following from the St. Louis Christian is porticularly fitting: "Quite a large number of bretbren from Ilimois, Kansas and Messouri, are in the city this week-not to attend the fair fair week simply. Let no cynic fail to make

THE Queen of Spain has a royal daughter baby, and the occasion has raised quite a joyful hreeze through the higher circles. On the sixth day it is to receive baptism, and for the cere-mony a very ancient fonte is to be procured and filled with water from the Jordan. What effect the Jordanic water is to have on the bahe se bave not learned, but we suppose that or dinary water would not purge sin from royal Such is royal religion and the less the world has of it the better.-Primities

Some people conclude that it makes very something wrong happens to find its way into the paper we are almost certain to bear into the paper we are almost certain to hear from it, and that very soon. Well, we want the paper read from beginning to end; that is what we prubit for. Rad every article in it, and ponder the character well.

In the power we consider your IT is stated that the Dankards in Johnson Co. this State, have split on the question of feet washing, whether it is necessary to wash both feet. We suggest it would be well to wash both feet. We suggest it would be wish to the the suggest it would be such that the suggest it would be suggested to the suggest it would be suggested by the suggested of the suggested by the suggested b

chorch The obrich at that place stands uni-ted. Nor was the trouble about washing both

THE Advance says: A Chicago congregation pricked up its ear when the minister said, "I have land to sell," but dropped off to sleep again when he added, "the beautiful land on high

Bno. Bashor says: "Toe Brethren in Californie are making more progress now than ever pefore. The ministry ere laboring in new fields before, the miniary ere tanoting in new arous and continually receiving new calls, and every-where a general inquiry is being made, while new members are being added at different points. Nowhere have we seen a more suspiious field for missionary work than is present

A sezar in the Christian Church of Lexing ton, Ky., comsed the eraction of a church on Constitution street, at a cost of \$17,000. For some cause the membership dwindled, and the church was sold a few days ago, hy order of the Circuit court, for debt. The purchasers were negroes, end the price paid, 25,000 This is the general result of church divisious over unimgeneral result of courch orvisous over unum-portant matters, especially those caused by mere local difference. Churches that are uni-ted on the great cardinal questions of Chris-tianity should never allow minor differences to Bao. L. O. Lurkins, of Madison county, Va.

Our Love-feast was held last Saturday the first ever held in this county. It seemed to be something new to the people, and why is it so when it is as old as the New Testament.— Seven professed faith in Jesus and entered into a covenant to walk in newwest of life. Since ug. 1st, twelve have united with us. Then Aug. 1st, tweire have united with us. There is, I think, as much room here for missionary work as in any foreign civilized country. The hosts of hell seem to have arrayed thomselves against the whole troth as it is in Jesus. If you will send me a few extra copies of the B.

you will send me a few extra copies of the B. AT W. I will try to get a few subscribers for it." We have sent the extra copies, boping they will enable you to work up a good list of subscribers for us. We further state that we will send extra samples to all our agents

THE Herald of Truth, published at Elkh Indiana, by the Mernonit, offers the follow-ing good peace of advers, which we take pleas-ure in recommending to our readers: "Brethren, say nothing rather than talk pol-

"Brethren, say nothing rather than talk pot-ties. All our talk will not change the officers of the government, and cannot do any good, but may, and frequently does, create ill feelings by unganifying differences that had much be-ter be passed over in silence. Do not talk politics, even in a friendly, unimpassioned for they belong to the world, end betray a lock of grace in the beart. 'Out of the abundance of the heart the mouth speaketh.' Does it not look too bud to see brethren professing nonresistance and non-conformity to the world a: guing their political differences in public places? Let Christianity elevate us so for above the world that we be in no way affected by the exciting movements going on among a corrupt act of politicians."

IS IT CHRIST-LIKE?

I N Resolution Second, Art. 21 of last A. M.,
I the following words occur: "We also he
lieve in the propriety and necessity of so adapting our labor and our principles to the relignous wants of the world as will resuler our fabor and principles most efficient to promoting
the reformation of the world as up-We are pained to see a disposition on the

part of some writers, to give this a meaning entiraly different from that designed by the Standing Committee. The opponents of A. M. try to show that by the word "wants" the church has resolved to carry on the work as the world would dictate. This is not the case By the word wants, our A. M , no doubt meant world. And every man who understands the difference between rule and principle or between principle and its a cation will understand what our A meant by "religious wants." But if we nossess a

spiritof complaining, or murmaring, we can make all the counsel and work of our Brethren at Conference look black and distressful. O brethren, is such a conras Carist-like? Can the church he edified by misrepresenting other, by bitter words and feelings? Come let ms work in love, and learn to exercise patience, for the Lord will lead if we only will permit him ger and continue their work at such places. If feet, questioned that shourster persons up we hope these who have itted to see in much a frame of continue their work at such places. If feet, questioned that shourster persons up we hope these who have itted to show the netter are in much a fareardle confidence to much that correction. In Recomber North, Datas against Moure at the see in much a fareardle confidence to much that correction. and were destroyed. Let us be sare that we tell the truth when we undertake to criticise, the work of others. Too often our pens and tongues are made to run on mere reports, and such food never adds strength to the inner man. If you will trace divisions to their source you will most likely miss our General Conference; for the whole aim of Conference is to bind all together in living the principles of Christ's re-

When I reflect the great amount of thrown upon the Standing Committee, I am not surprised that its answers sometimes are not above criticism. And then I wonder it who complain were in the "harnes" whether we would always get the best words in our It does seem, dear brethren and six tors, that to twist the words and meaning of our breturen is certainly not profitable, unless it be to build up our baser natures and feelings I call your attention to this for our mutual good, and pray that the spirit of meekness and goodness may very largely predominate in our

INCIDENTALS

THIS is the way a writer interrogates the Christian a Campbellite paper published at St. Louis, Mo.;

So Lomin Mos.

Do you synthat you can not help consequence—that you must stake to the Bloth—and most continued to the continu

Hero is the Christian's reply

Hero is the Christian's reply: We "drap off" nothing that is node a condi-tion of lellowhip in the New Testaneau. The remarks of the question of this point is show an utter lask of of early Christianity and the drively catabilistic ordinances of the church. He who has not discorred the essen-tial discrease between the command to below the drively catabilistic ordinances of the church. He who has not discorred the essen-tial discrease between the command to below driving to the Pointiere Caristians to abstant room marriage during the three sixting "dis-tices" of the church, In its persecutions, has stocked the New Testaneaux Tables carebesly,

REMARKS.-How about feet-washing? Was that a "condition of fellowskip" when Christ said to Peter, "If I wash then not, thou bast no part with me"? Could Peter be in | fellow ship and at the same time "have no part with" Christ? Or may be the Christian thinks feet-washing one of the "incidentals." Then what about the "boly kiss" commanded fire times? five times? It is strange, however, that those it, not even incidentally. Or is it one of "Paul's individual advices to the primitive Christians?"

that it classed among the "incidentals" introduced several hundred years after the origin of Christian Bantism. 2. H. M.

BRETRREN, if you have troubles in your churches, clease do not send a report of them culated to elevate and refine the reading mass-es. By nature we are corrupt and such the things that defile the soul, and if constantly tion of the world, we will soon become so de ished. It you have suything that is good, cal-quinted to elevate, refine and make us better Christians, send at alone; we need it. you have troubles, for God's sake bury them; do not spread them all over the church; we all ave enough of them at home without reading them in our papers.

CORRECTIVE

A CORRESPONDENT of the Econgelic A Messenger, D. B. B. visited our late An-nual Conference and writes up a pretty fair statement of our people. We wish to correct a few errors under which the gentleman is lahoring. He says:

borng. He says:

"At this meeting it was decided that women dare wear plain kats—nothing said about the cap, but of course if the bat goes on in place of the bonnet, the cap goes off, or up into the crown of the bat."

Women were not given permission to ain bats, nor any other kind of hats. It is

likely your predictions concerning the cap run ning up into the crown or off altogether if th We believ nat goes on would come to pass. ere it has been tried among the Brethren and all other denominations they invariable rent off. This going off entirely is just who General Conference is not willing to grant, hence it retuses to endorse plain hats. You see there is a principle as deep as Emmanu h meelf involved, and as a people we do not want to give up Christia the flesh nor Christ in glo-

ry.

"The Annual Meeting does not approve of
"night meetings;" hat they gave a bad example
—having preaching in the churches in the vil
age every night, by some of their leading men.
The example will undo the precept, and, so it

Our Brotherhood does approve of "night sections," home was perfectly consistent in having presching "in the village every night In some places, there is a desire to hold only three or four meetings and then close at that place; but generally, protracted efforts lasting ten days or two weeks are held day and night. We do not see how the gentleman got such idea

He further says that the local expenses of the meeting was about \$4,000. Not quite \$3,000. my friend; and the members were not severely taxed in Northern Illinois. It did not cost them fifty cents aniece-considerably less than most professors would spend at a county fair in one day. These observations should have been presented sooner, but they did not com under my notice until recently. We think D B. B. will stand corrected, for he is a fair minded gentleman and manister. M. M. R.

ONE VOTE

WHAT a great trouble a little incident W will sometimes make. It now seems clear that the Merican war was brought on by a certain man not going to mill on election day Years ago, in De Kulb County, Indians, was a man, who was in doubt on election morning, whether to go to mill or to the polls. Finally he decided for the latter. He voted for a per-son who was elected to the Legislature from his own destrict by a majority of one vote. That Legislature elected a United States Sen and by the vote of the member from that dis-trict, Mr. Hanegan was chosen. Mr. Hanegan took his sent in the Senate, and was Pres of the Senate pro tem, when the vote was taken on the approxation of Texa. On the floor the vote was a tie, and Mr. Hanen m's cast mg vots decided the question in favor of annexation, and brought on the Mexican War, which has been and will be a disgrace to the United States. So much for the influence of one vote, and also a good held of thought for those Christians wh re trying to units the kingdom of Christ with

DEATH OF DR. LBY

AST week notice was given of the death of Dr. Eby of this place. This once happy tam ly not lately experienced and becarements. First, a daughter-sister Long-next a wife the was the picture of health; and now Doctor; aged 56 years, 4 months and 1 day.

Dr. Samuel M. Eby was about four yes older than his brother, Elder Enoch Eby. He was born in Franklin, Co., Pa., June 2, 1824, and swited with the church in his 18th year In his 33nd year be married Anna Sollenberger, with whom he lived 24 years, and by whom he had six children, two sons and four doughters From early boyhood he had a strong desire to enter the medical profession, but a favorable opportunity did not present itself till about two years after his marriage, when he moved to the Cumberland Valley and pursued a course of

vid Eiker. After a few years he moved to Mt. NO PROOF AGAINST BAPTISM oy, Lancaster Co., Pa., and spen it two ye the drug business. He ofterward accepted an invitation to move to the city of Ephrata, and take charge of the Water Cure Health Institute belonging to the Seventh day German Baptist society, a budy of people who split off

from the Brethren about the year 1726. He remained in charge of this institute two years. In the winter of 1857 he moved with his family to the West, and located in Mt. Carroll., Ill., where he actively engaged in the medical profession for a number of years, and enjoyed a very extensive practice, both as a physician and dentist. His solourn in Mt. Carroll seems to have been the most happy pariod of his life. He afterward moved to Ber ton Co., Iowa, where he was called to the min istry, in which cannoity be served the church with marked ability. After a few year's residence in Benton Co., he located in the city of Waterlee. While here he embraced views so ifferent from those entertuned by the Breth ren that they resulted in his disconnection from the church in which relation be stood till his death. Here, also, he was called upon to part with his loving companion, who had been his faithful wife for 24 years. About two years aiter he was married to his second wife, who died about three weeks ago. Soon after his second marriage he moved to Clarksville, and from there to Lauark about two years ago.

He was interred in the Cherry Grove cemetry. Superal services by the Brethren in the presence of a large concourse of people.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXV

ism into the name of each person of the Holy Trinity. "Produce your cause, saith the Lord; bring forth our strong reasons, saith the king of Jacob." Iss.

OBJECTIONS ANSWERED.

M. Roberts says, "Trine immersion destroys Christ's headship and Christ's mediator-ship, for by its teaching it says the head of every man is not Christ in particular, but the three names into each of which he is haptized; and we come to the Father direct and the Son direct, both in the same separate, independent

approach, in being baptized into each separate ly." Christodelphian p. 218. Our baptismal acts are not "separate" and "independent." They are connected and dependent, insomuch that one or two alone would not accomplish Christiau baptism at all. Because Christ is our head and we come to God through his mediatorship, therefore, we submit to his aut) ity and come in his own appointed way which commands the penitent believers in baptism to be haptized, first, in the Father's name, who is first in the work of redemption. John 3: 15 6: 44. Hence our subjection to Christ's media torship, we honor the Father as he bimself does and commands us to do, by virtue of his authority. He who does not come to God in Christ's way, does not come through Christ, and hence rejects his headship and meadlator-

CARING FOR THE SICK WRITE these lines to express my app

tion of the kindness of the members of the in the case of my brother and family in th severe affliction, who by the way was not a men her of the church, for which we feel very sorry family, and see that sufficient help is there all the time, even hared Brother Blough as a pa for my brother, who did all that could be done in that re-nect.

The church at Lanark will please acce thanks for their faithfulness in caring for th sick, and may it be said to them in the judgment, "inherit the kingdom, for I was sick and ye visited me, in prison and ye came unto me. ENOUR ESY.

Lena, Ill.

BRETHERN, when strangers attend meeting make a special effort to become acquainted with them; try and make them feel that they are welcomed. Do not wait for an introduc studies ander the direction of brother Dr. Da. tion, but walk up and introduce yourselves.

Will some one please explain Acts 15: 10? If rends as follows: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to brar?" Is this proof against hoptism?

F. C. Mayers.

Answer: This verse is a part of the speech made by Peter at the council held in derganlem in the presence of the spostles and eldern Certain men, who lived near derusalem, went up to Antioch-300 miles distant-and taught the brothren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15: 1. Paul and Barnahas, who happened to be in Anticch preaching at that time, denied that this was the doctrine of the church, and had considerable controversy with the men in regard to it. Finally it was agreed to send the question to the apostles and elders at Jerusalem. When this question came up at Jernsalem there was much dispute in regard to it Then Peter arose and made a speech, in which is found the language referred to by our querist. The question before the n was circumcision and the keeping of the law of Moses (verse 24). Baptism was not before the meeting, hence the verse is no proof against haptism in any scriptural sense. It

THE ministers of the Antistam church shot ed since 1820 were J. Holsinger in 1820, H. Strackler in 1825, Jacob Fahrney in 1825, Jaruei Scuger, D. Keefer, D. Fogelsonger, Boyer in 1841, Jacob Price in 1845, David Boch in 1846, Wm. Etter, Isanc Rouger in 1849, A. Stanay in 1848, J. Gipe, Jos. F. Rohr-er in 1850, Jos. Garber in 1851, Daniel Holsinger in 1852, J. P. Oller in 1865, D. F. Good in 1860, A. Golly in 1863, J. Smeler in 1874 and D. M. Baker and John D. Benedict in We are unable to give the years in which some of the foregoing brethren elected, but the names of all are given, we believe, correctly. Many of these have long since died, while some are still living, a few of whom have moved to other congregations. Ter of the above have served the church as elders here and elsewhere. Five of these are now living; two in Iowa, three in this State.— Brethren's Advocate.

IT is generally supposed that mountains of elevatious of all kinds have been caused by the great upheavals of the earth; but Professor the great upoeavas or the earth; has rrocessor Dana finds his opinion confirmed by the ro-suits of the "Challenger" expedition, that the elevations of the earth, called continents, and depressions, called oreans, "were formed as elevations of the carra, carra considerations of the carray, "were formed as depressions, called oreans, "were formed as not the result of unbravals, as Lyell supposes, Asseince learn, it approaches the truth that "in the beginning God created the heaven and the earth," by the word of his power.

iforma-one from E'd John Formey and the other from Brother S. H. Bashor, stating that they had attended a joint meeting of the churches in California, and that all former troubles existing between the two churches were amicably settled, and there was much re-joicing among the saints. We may publish something more in regard to it next weak.

BROTHER Stein says: "Nothing like enough abseribers yet to justify the publishing of the lebate. The book will be well bound, contain Debate. The book will be well abundance.

280 or 400 pages on good paper in clear type."

and like to see the book published. will canvass the neighborhood and see how

many names can be gathered. Sand the name to J. W. Stein, Mt. M vr. is, Ill. SUSTS Williams, go and laughter of Dr. Eby, died yest-rday morning at 6 a. M., aged about 14 years. Her discase was the typhoid fever. Her funeral will take place to day at ten o'clock.
This makes the tourih one out of that family.

Tug Breturen's meeting-house at Antioch, Indiana was injured by lightning so that they were obliged to defer their Love-mast several

Sisten Mary Hillery writes that one was haptized in the Urbana Church, Illinois, Sanday Oct. 3rd.

BROTHER Heary Murlin preached for as last nuday asorning. We had a good congrega-

THERE are several cures of sickness in town this week, but none serious yet reported.

Beligious (Bems.

-Brother, what have you done this week for God and for souls dying about yon?

-Self-depial is the most exalted pleasure and the conquests of evil habits the most glorious triumph.

The time for reasoning is before ve have approached near enough to the forbidden fruit to look at it and admire There are two easy roads to heav-

eq which shorten the distance immensely. For the poor it is patience, for the rich it is charity.

Earth is our workhouse, and heav en, or should be, our storehouse. Our chief husiness here is to lay up treasures there.

-Our path is to be upward from the start; there is so grade downward on the road that leads to God. He calls to us from above.

—Many p-ople make a great show on borrowed glory. They have no glo-ry of their own and must use that of others. They are regular sponges in society. They sponge their way through life

-The great difficulty is to feel the reality of both worlds so as to give each its due place in our thoughts and feeliugs-to keep our mind's eye fixed on the land of promise, without looking away from the road along which we are to travel toward it.

-Remember the man who had no time to bother with the little grains of gold, never found the big chunk he was looking for, but the other man who had time to pick up the little grains made a

Prayer consists in more than repeating mere requests and offering thanks for what we never helped to accomplish, but is doing and acting a loyal part in bringing about the great results we desire, is the strongest evidence of earnest prayer.

-All that some men can see of the gospel are the sacrifices which it de ls: they fail to realize the blessings it brings; hence their service is without joy, and they carry it as a burden all through life, or else refuse it entirely. Get on the joyful ride of the gospel

-A noble life is a blessing to any community. It gives strength and tone to that community. Any man or woman can live such a life. It is such a life as Christ would have us live. It is a life of purity, devotion and goodness It is a life whose good results are se and felt in other lives. It is a life which brings happiness to others; a life or which the glory of God descends and remains. It is a life that shall grow brighter through the earth-pilgrimage, and shall be known more fully in heav This life springs from the great Fountain of life, from God the giver of

all good. There is a story told of a worl of the great chemist Faraday. One day ver cup. It disappeared—was eaten up seid and could not be found The question came up whether it could ever be found. One said he could find it: another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was ecipitated to the bottom. He lifted it desiring to live in pomp, pride, and John 4: 34. out a shapeless mass, 'eut it to a silver. folly of this world, and the ways thereof smith, and the cap was restored. If is death, while the kingdom of Christ give our debtors." How can a man pray

Faraday could precipitate that silver, and restore his cup, I believe that God can restore my sleeping dust.

THOUGHTS ON THE LORD'S PRAYER

WILL try, with the help of God, to pen a few lines on this important subject. Christ gave his followers : short form of prayer, in which is con tained a complete outline of true and evangelical prayer; for he says, first we should pray, "Our Father which art iu heaven." Now to utter this in the spirit of truth is a matter of great importauce, and should be well considered by all; for if in praying we call God "Our Father." we must be his children, which are born not of blood, nor of the will of man, but of God." John 1: 13. Therefore it is the duty of every one when he calls God his Father, to examine him self whether he had been born of him. Whether he loves him 'with all his heart, with all his soul and with all his strength." Whether we are obedient to all his commands from the heart and in possession of the spirit, for God is a Spirit, and would have such that wor

ship him, to do it is spirit and is truth. And such spiritual worshipers have received from Christ the privilege of call ug God their Father-spiritual Father in as much as he has given them power to become the children of God. There fore Christ said to Mary, "go to my brethren and say unto them, I ascen unto my Father and your Father, and to my God and your God." John 20: 14 On the other hand, if a carnal minded man, one that changes to the desires of his own flesh, doing the will thereof, if such a one would call God his Father he utters a falsehood; as Christ replied to the Jews when they told him that God was their Father. Jesus said uuto them If God was your Father you would love me, for I proceeded from and came from God, neither came I of myself, but be seat me. Why do ye not understand life or death; as is the pleasure of our my speech, even because ye cannot bear

my word, ye are of your Father the devil, and the lust of your father ye will?" John 8: 42. In this way will Christ say to all carnal minded Christisns who call God their Father, for they love him not, aeither understand his speech, but walk in the ways of the and the fashious thereof, and do not submit themselves entirely to the will of God; they are evil in their own couceit, not able to comprehend their situation; of such God is not their spiritual Father, and it would be entirely wrong

for them to say, "Our Father." "Hallowed be thy name." How can the name of God be hallowed as long as we live carnally and do not put off old man entirely, but still cling to part of the sinful things of this world, and in our works deny his holy name? Among such men the name of God is blasphem ed. not hallowed. Rom. 2: 24. we would have the name of God in us. and by us, we must first be born of God, must walk in holiness, live no more to our own will, but to the will of God: must honor and glorify him in all things, for his name is glorified by keeping his commandments. Because the love of God consists in keeping his command-ments. John 14: 23. "Thy kingdom How can any man pray for the ngdom of God to come, who is yet

is a kingdom of peace, love, humility to God to forgive him his debts when he and meekness? A man who does not deny himself, hallow the name of God, cannot offer up this prayer. If he does it from habit he prays for what he does not want, and is in the sight of God a liar and a hypocrite; in consequence of which he shall receive the greater dam ustion. Heuce he must be one that has renounced Satan and his kingdom, and daily renounces them; one who seeks in his heart the kingdom of Christ; such one I say can pray in earnest that the kingdom of our Lord Jesus Christ may come. He desires and looks forward t see that time come. But on the other hand, they that live partly or altogether after the things that the flesh desires, do not want his kingdom to come, for they cannot enjoy the peaceful humble ness of Christ, but love to be conform ed to this world, such cannot pray "thy kingdom come" in the spirit, for they could much less enjoy it then than they can now. Hence it would be utterly wrong to ask God for his kingdom to come. "Thy will be done in earth as it is in heaven." How can a man pray for the Lord's will to be done when he does not desire his will, but lives after his own will, walking according to his desires and not according to the word of God? Such a one draws nigh to God with his mouth, but his heart is far from him. If a man prays, "thy will be done," and God sends him cross es tribulations and trials, he must be patient under his afflictions and think it is the will of God. If any one inflicts an injury upon him, he must not avenge bimself, but leave vengeance with God, and consider, that without permission of God, so man can harm a hair of his head; and consider that these afflictions are only to draw him nearer to God. "It may be that the Lord will look upon my afflictions and requite me good for his cursing this day." Pss. 2: 16. Thus a man must in all things live according to the pleasure of God, in temporal, spiritual, in good or evil report, io sick ness or health, or riches or poverty, in

God, so should we always answer. "Thy will be done," But this at on can do unless he is a child of God, who desires his will and kingdom, and has experienced how gracious the Lord is; lives no longer unto himself, but unto him who died for us all and rose again. He who lives under the control of the Almighty aceds no longer a sheriff or lawyer, but committeh all things nate him who judges righteous, and his will

"Give us this day our daily bread," Not only this earthly bread for temporal bodies, but the heavenly bread for our souls. Christ says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him bath God the Father sealed." John 6: 27. Now, does it look consistent for a man to pray for this bread or daily meat that endureth unto everlasting life, if he has never hungered aright after this meat or after the bread of life? As long as a man does not hunger after every word of God to satisfy his soul therewith, he cannot beseech God in sincerity for this food of the soul; for a child of God hongers and thirsts after this bread that he may do his will as, Christ said noto them, "My meat is to do the will of him that seat me and to finish his work. "And forgive us our debts as we for-

will not acknowledge his debts before God, but commit sin daily in the pleas ure and delight of their wrongs. And is not gross crimes, yet he transgresses the amandments of God by his own tra ditions, Matt. 13; 3, beaping up debts upon dehts. I do not mean debts of weakness, but known ones; and yet he will pray forgive me my debts, which as nothing less than solemn mockery. But a child of God, who is dead to sin and lives unto God in Christ, does not only pray that God may forgive him his weakness of the flesh, but he acknowledges his weakness unto God. watches and flees from all appearance of evil. He avoids sig as a deadly serpeat. Wherefore his constant prayer is that God will forgive him his debts, for he has nothing to pay with, his works are not sufficient. Therefore he pros trates himself at a throne of grace, and prays, "forgive us our trespasses," that is all Christian's debts, as we being Christians forgive them that trespass against us, for a child of God is at all times willing to forgive his brother in Christ the fault committed against him even as Christ also forgave him, but not only his brother, but all men, even his scemies, who work and rail and say all manner of evil against him; we must be Christ-like if we would be Christians. But how can those who live in strife

and contention, returning railing for railing; quarreling and going to law with their neighbors, pray, "forgive us our debts se we forgive our debtors, and thereby think to obtain grace and forgiveness from God? For if God would answer their prayers, or do unto them as they do noto their debtors, he would deliver them to the jailor, and the jailor would east them into prison. There fore all such men repeat this prayer to their owe condemnation. Then we should walk close to our God, shun all evil that we may be fit subjects to utter this prayer in spirit and in truth.

"Lead us not into temptation. can a man pray that he may not be led into temptation when he daily exposes himself to the danger of sig and lives ac cording to the will of his sinful flesh? Al though Christ warns and convinces him by his word, yet he will not entirely lay off the sinful lusts of the flesh, he will not have Christ Jesus to reign over him. He will not become meek and lowly in heart; he will not suffer his eye to become single, but has one eye in heaven and the other on earth; there fore his prayers are rejected and are hypocritical before God. But a child of God, in whose heart the Spirit of God cries Abba Father, desires to hallow the

uame of God in all his walks, prays that his kiugdom may come and will be done on earth as it is in heaven, long eth after that daily bread or the word of God; such a one can pray that he may not be led into temptation, for he flees and avoids sin and depends not upon himself, but upon God. Then he says But deliver us from evil," which I and my brethren are daily surrounded or exposed to the temptations of sin, for thou art the kiugdom and the power in us. Thou art also the glory in us. The more thou art glorified in us, the more glory we will have in thee, not only in time but is eternity, a world without end. Amen Oh, my dear brethren, let us all strive

to walk close to God. Then we can say Our Father which art in beaven. Much more could be written upon this all-absorbing subject, but I forbear. Yellow Creek. Ill.

8

SAVING SOULS

"Let him know that be which converteth a singer from the error of his way shall wave a soul from death and hidea multitude of sins"

N the verse preceding the above we find on what conditions by Christ, through James, this promise was given to all his followers. "Brethren, if any of you do err from the truth, and on convert bim." Let us see if some of us do not come short of our duty in this respect. When some of our brethren err, is it our nature to go and tell them is a brotherly manner that they are going outside of the paths of righteousness an try with a loving hand to lead them back? Nav. but sooner do we tellsome one else, parties that need not know any thing about it, to those who stand high er in our estimation. "If you have respect to persons you commit sin." James 2: 9. The church should, and will be, if we all put on Christ, as one family.

If our brother or sister in the flesh does wrong, do we tell it to the world Far from it; we do all in our power to put them in the right again and keep it from the world.

We should do as much or more for our brethren and sisters in Christ than those in the flesh. Can we possibly "save s soul from death" by working against it? For instance, if a young brother or sister, "a babe in Christ," does not come up to all the requirements of the church and the old "mothers and fathers," instead of going to them in a loving Godlike manner, and showing them where they are coming short of their duty, they talk of it between themselves. Will this save the erring? I fear not, but will hasten them on to death, "Take heed that ye despise not one of these lit-Matt. 18: 10. tle ones."

The promises of the Lord are sure to follow if we do as he has bidden us Let us turn the sinners back to the path upon which they started, ever ren bering that promise "we shall save a soul and hide a multitude of sins,"

It is our duty as professed Christians to desire all to enjoy that blessed land where are prepared massions for the chosen of God. Then let us awaken out of sleep, learn bow the Lord requires all to live in this life, then try to bring our miads into union with his. "If any man have not the spirit of Christ he is none of his." Rom. 8: 9

I know our all-knowing Savior would not have given us what we could not do. His above promises would not have been given if it were impossible for us to correct ourselves our beather and sisters. "Confess your faults one to another, and pray one for another that he may be healed." James 5: 16. This is auother, we will receive sympathy and admonition which will help to overcome many difficulties which seem impossible to be overcome .alone. Then do not let us stand so much alone, but be of the same mind, loving one anoth-When we get together do not let us

spend our time is idle conversation, but show out of a good conversation works with goodness and meekn and by working together save not only those who have gotten out of the true path, but those who have not yet found he way of boliness. Where is the promise of entering in

with him if we do not these things! Can a minoceros on a babe, as des sinking!

we do as we please and go home with of sinners on the God-horn. Let us brings him a little nearer the great

So let us ever go on Joing good and do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city.

Rev. 22: 14. Bridgewater, Va.

ST. JOHN 14: 1.

BY ALICE M. TROSTER

"I ET not your hearts be troubled,"
Was applied long ago

Mas snoked long ago, When Christ was here upon the earth, A wanderer to and fro. "Let not your hearts be troubled."

For "many managers be Up in my Father's house, Here I'll prepare for thes. "Let not your hearts be troubled,"

When work on earth 15 done

"Let not your hearts he troubled." Brethren and sisters dear, Christ would speak the same to us, If he were with us here.

"Let not your hearts be troubled," Sweet consolstory thought. We are redeemed, we may be saved, By Jesus' blood we're bought. "Let not your hearts be troubled,"

For many mansions be, Up in your Father's house. here he prepares for thee

THE BODY_THE CRUSCH

BY C. H. BAISHAFON.

BELOVED Brother George Long, of Michigan: Your letter of 8th inst. is here, and read and re-read with a warm heart. I have no claim on your purse, but Christ has, and if He has lone you good through me, your mite is only meeting your obligations to Him. As such f accept. It is very welcome, both as an expression of your love, and

as a means of my usefulness. I am glad for the honest souls still at work in the Master's vineyard. Tares we springing up in all directions. The church has been dozing, and an enemy sue by stealth, and sowed seed from Satan's garner. There is a harvest of trouble just ripeaing for us. Annual Meeting was too leniest in matters involving cardinal principles. The flesh kept under, 1 Col 9; 27. The soul is not a toy, and salvation not a baratelle Au everlasting hell, or a crucified God man, was the only alternative. "God No soul ever trifled hip, or a coarse garment, or a finen righteousness,peace, and joy in theHo-y Ghost." This is all that God has to onstitute his own everlasting Heaven oome, and devils our fellows. The vita ower, fruit. Every thing after its kind No mules from kine, no melons from acoras, no flesh-pleasers, and worldervers, and money-worshippers from the life of Christ. The vitality and en

him to live!. Nay, this we ourselves know J-sus, really know Him, as all white Throne; a little nearer the chrys-would not allow in our own affairs. life is conscious of itself, and there will tal sea; a little nearer the heavenly Jebe harmony in the Mystical Body as in rusalem; a little nearer heaven than he act grow weary, hearing in mind those the Trinity. John 17: 21. The hand precious words: "Blessed are they that does not abuse the foot, nor does one La Due Mo. foot kick the other. One blood raus through, one skin covers all. "There is no schism is the hody." Why? Because

Tesus is 'he Head and the Heart But there may be wants and scabs and ulcers THE Brethren hold the New Testaand cancers, which are not of the body, and yet on it and in it. O the coming purgation-it will be terrible. Let us bear the cross with all its reproach and agony: The gold of eternity is in it, and pays in the solid currency of endless and glory.

WHAT WE SHALL CRY.

THE prophet, when told to cry, said:

"WHAT SHALL I CRY?" "All flesh is gress, and all the goodliness thereof is as the flower of the field." Isa. 40: 6. The object of that crying was to show the vanity of all human glory. 20; 2 Cor. 12; 1 Thess. 5:

In our day, crying in that sense, is as necessary as it ever was. There are a great many things in the churches and in the world against which we should ery mightily, and not spare. We should cry mightily against pride and the evils of fashion, from the fact that we, too, are but flesh-worms of the dust; and

all the glory of display will vanish. We should cry mightily against the sin of intemperance, which is dragging its thousands to the grave, and eternal

perdition. We should cry mightily against the

sia of covetousness, extortion, misrepre sentations, and oppression for gainmere love of money, which will also perish. We should cry against participating

in the political whirlpool of the day; for it pertains to the flesh, and its glory places, are reasons sufficient that the Brethren should always abound in praywill soon pass away. We should cry against all isoovati isto the church, that have a tendency to destroy its purity, and impare its pros-

perity. We should cry mightily against sin. whether in the church or in the world; for God cannot look upon sin with the

least degree of allowance. We should cry with the voice of a trumpet, that the wicked shall be turned into hell, with all the nations than

We should cry, with the voice bunder, that Jesus Christ died to save sinners, and that he is able to save eve unto the attermost; and that he than

arch angel, that now is the accepted there is no repentance in the grave. We should cry mightily that God will bring every work into judgment,

his eyes are ten thousand times brighter We should ery that the final consummation of all things may be near at hand; when the heavens shall depart

ergy of eternal law lies at the root of with a great noise and the elements bristianity-in the saint no less than melt with fervent heat, and the earth and the works thereof shall be bursed in Christ. Every child has in it the father, whether the generation be human

up. We should cry to the Christian to be or Divine. As well expect the hide of

SOME REASONS

for their faith and practice; and as they baptize none but taught, penitent believers for remission of sins and salvation, we give the following reasons for our faith, or hope that is within the pays to the solid currency or engless. Scripture: Matt. 28:19, 20; Mark 16:

the Lord's Supper, a full meal before the Communiou of bread and wine, the following Scriptural reasons are given: Matt. 26: 20, 21; Mark 14: 18: 22: 14; John 18 2-4; 12: 26; 1 Cor. 11: 2, 31, 33; Jude 12. For washing one another's feet; John 13: 4, 17: 1 Tim. 5: 10. For the salutation of the holy kiss the following Scriptural authority is given: Rom. 16:16; 1 Cor.

1 Pet. 5: 14. For non-resistance, Matt. 5; 39, 42; Luke 3; 14; Rom. 12; 14, 21. 1 Cor. 13. These with the life and practice of Christ and his apostles sud primitive Christians, give reasons sufficient to every Christian believer. For plainness of dress; Rom. 12: 2: 1 Pet. 5: 6: 1 Tim. 2: 9, 10: James 4: 6: For not swearing an oath, but affirming only; Matt. 5: 88, 87; James 5 12. For prayer, of the numerous scripture reasons that might be given for it, let the following be sufficient to enjoin its observance upon all; Luke. 18:1;1 Thees. 5:17; I Tim. 2: 1, 8, 9. These in connection with the fact that Jesus and his apostles abounded in prayer, speading whole nights in it, as well as in all cases and

er. This will be a reason given for faith and hope that is within the Breth-II. IIudson, Ill.

GREAT WORKS IN OLDEN

WENDELL Phillips thinks the an-

cients attained perfection is some lost in our time. It is certain that thos most familiar with steam-power and modern machinery are puzzled to exthe height of four hundred as 18. — [see, A recent visit to I Lailberg, and the rains of the great tempte of Bail, if a label in any modern a chitect could build the hungle in let a reduce greathern the theory of the three hundred and the three hundred and the three hundred wide, and in a wall at the height of two by feet in Nincother tones, thirty feet long, ten high, and ton which, are joined together which we have the property that a rained eye can while the property that a rained eye can while the property that a rained eye can will see her the property that a rained eye can while the property that a rained eye can will be a large the property of the propert

not discover the lines of juncture.

A column still stands in the quarry, A column still stands in the quarry, in this distant, which is completed, with the exception that it is not detacted at the bottom. It is sixty-nine feet long, seventeen high, and fourteen broad, and and the works thereof shall be brazed on the state of the works thereof shall be brazed on the state of the paragraph.

We should cry to the Christian to be within the paragraph of the control of the c

FROM THE CHURCHES.

Meyeradale.

I have just returned from a short visit to the members in the Middle Creek Branch, this county. On the morning of the 2nd, the members convened at their meeting-house for coun-cil. Elds. Jones Lichty and Jacob Blood med to prevail. Public preaching or the evening of the 2nd, and morning of the Was well pleased with the vivit. C. G. LINT

INDIANA.

Milford. The Tippecauce district to-day held a the represents district to-any most a choice for a minister and two deacons. They failed in getting a minister. One haptized and one reclaimed. This district has passed through some fiery trials for several years, but the dark cloud is disappearing. May God keep us together in love. J. H. MILLER

ILLINOIS McComb

We have had a season of refreshment and expression to us all. Our communion was encouragement to us all. Our communion was held on the 18th ult. Our little flock here was increased by seven souls uniting as workers in the Master's cause. Six of them were young people. Bro. Martin Mayer was with us marly a week, and preached, not only at the place of meeting, but from house to house. Many more are almost persuaded to accept life. He en-deared himself to all of us, and our friends and neighbors as well.

Our Love-feast in the Clear Creek church was held on the 23rd of September. We had a small, but good meeting. It was held in a tent. Four made the good confession and were buried hensuth the rippling waves of South Fork River. We thank God and take courage. ISAAC H. CHRIST Sept. 29.

The members and friends of the Lanark church of the Brethren contributed about \$500 church of the Brettred contributes ancer 8-300 to the promotion of the Library cause. Each member directly councided with the B. at W. office took a Life-Membership, for which they have our warment appreciation. May success attend the labors of all that have manifested a charitable disposition in this good work. May we never forget Eph. vi: 8.

Agent Northern Illinois

IOWA. Deep River.

Our Love-least was held on the 18th and 19th of Sept. Ministers from a distance were brethren J. Brower, R. Badger, J. Snyder, M. Herman and S. Miller. We had a good meeting-one long to be remembered, and we feel greatly strengthened and encouraged to pulls forward in the good work. We think, as Bro. Brabaker wrote concerning their Love-feast, that brethren who absent themselves from such meetings in their own district, are cheat-ing their own souls. October 2nd, we met in council. Among other business transacted, a collection was held for the Kaneas sufferers. Let us not close our purses when we hear the cries of the hungry. Remember God is ever willing to feed us upon the Bread of Life. If we want to imitate him let us not withhold the necessary nourishment from our fellow-men They need such prayers as the good deacon

JESTINA MILLER

rent to the near widow There is a series of meetings now in pro-

ress in our church in the new meeting-house A large attendance and good interest. Prospec good for some accessions. Very fine weather and good health. Bless the Lord for his good D. E. BRUBARES.

Aurelia.

We had a very impressive Love-feast, and we hope the good seed sown will not be in vein

istry. Brethren, you that are laboring mission fields in the West, please stop a reach for us. Our ministers are young in the

canes. Any-lia is sixty miles east of Sious City. Our little hand numbers thirty members year brothren and sisters, when you assemble together in your large meeting-houses think of us in the lar West and pray for us. "The prayer of the righteous available much."

Pawnee City We are having solended weather; have had

Grenole

and Edly City. Elder Smith, who was silenous and is belining Bro. Pullen carry on the good As I have letters of inquiry concer H. A. Percival, I will say that I received my information from Dr. H. O. Sheldon, Oberlin Ohio, and only know what he wrote me, a por-tion of which appeared in the B. at W. some weeks ago. BREAK VARIES

MISSOURI.

One Love facet ressed off planeautly Wa Our Love-feast passed off pleasantly. We had a good attendance and good order. Breth-ren A. Hutchison, D. L. Williams, J. S. Moh-ler and A. W. Reese, were the ministers, and they labored faultfully in the Master's cause We feel that good was done with those who are outside the church. Our prayers are that the labors of the irethren with us will be as bread cast upon the waters, that souls may rejoice in the lessons of truth with which we S S MOUTER

KANSAS

Had our council preparatory to our Lovefeast yesterday. Did not find as much union as we desired. Those living off from the main hody have the least trouble. A dear young sis was made willing to follow Christ. We were under the painful necessity of expelling an old under the painful necessity of expelling an old brother and sister that left us and went with the Faith Believers. Their doctrine is tainted with Mormonium. They claim to heal the sick by prayer and fasting; do not allow any of their members to take medicine. Had a g rain last n.ght. Wheat is growing finely. corn crop is good. Please change my address from Howard, Elk county, Kansas, to Grenola JOHN A. STUDABARER.

CALIFORNIA.

Lathrop. I am here and am well. Yesterday sister Henry Haios' tuneral took place. The Califor-nia and Stanislans churches held a joint coun-cil meeting on the first day of October and settled their trouble in half a day, and now they all are rejoicing and Bro. Bashor and I rejoice with them. I think the angels in heaven also reinice over it. The California church had thirteen additions by baptism at their camp meeting. To-day a number of us will start for ELD. JOHN FORNEY.

LITERARY NOTICES.

OUR BOOK CORNER

WILL you examine the following, and sel such as may be of value of you? The long evenings are coming on, and a good book

iong evanings are coming ou, and a good now or two may be an excellent conspanion. There are Exercises, by C. H. Spurgeon, Price, 1.50. The author treats the following in his usual briek style: The Star of Jacob. The Broad Wall. The Only Door, Royal Ember for Loyal Subjects. A Frail Leef. The Helmet. One Trouby for two Evoloits. Christ the Tree

One Trophy for two Explosts. Christ the Tree of Life. A Silly Dove. Our Banner. Our Cham-pions. Fainting Hero. Women's Rights—a Parable. B sek clouds and bright blessings, &c. For sale at B. Az W. office.

&c. For sale at B. AT W. office. LICTURES ON PREACHING, by Phillip Brooks. Price 1.50. The following subjects are ably treated: The Two Elements in Preacher, The Preacher Himself. The Preacher in his Work. Prescher Himselt. The Presche: m ms Work The Idea of the Sermon. The Making of the Sermon. The Congregation. The Ministry for our Age. The Value of the Human Soul. For sale at B. at W. office.

Two descens were cloted. Rev. John Endy | me model its appearance, as startling as the life Schreib, and Elias Leon powerl. "" The author has placed his word with a startling as the startling of the first startling as the startling of the first startling as the life of the startling of the star enemy's country, like 'Sberman to the Sea.' We at first wonder how he obtains his 'supplies' as he is constantly reducing bettery after batte with all its guns, upon the next, so that in the end be has reduced them all. " " He seem to be in no baste, or to wish to take undu ndvantage of his adversary; but lets him choo-his own position and then commences the attack with such telling blows that the reader is mov-d with pity for the defenders, and absolutely The assailant is inexcrable; he will not leave even a fragment for reconstruction, or a foun-dation open which it can stand. * * Every man who is able to obtain it should read this book."-New Church Independent

ANNOUNCEMENTS.

LOVE-VEASTS.

16, Allison, Illinois.

16, Rock River, Lee county at 2 p. m.

10, Tearcont, Hungshire, W. Va.

16. Fairview church, Appanois county, Ia

- our the Southern Pacific R. R. Dixon 16. Marion county, Inwa, at Bro. Erb's
- Polaski, Mo.

 John Wartuger's.

 19, Wadams Grove, Illinois.

 19, Shouls Creek church, Mo.
- 19, Seous Oreek Guiton, acc.
 20, Logan church, Obio, 2. p. m.
 22, Spring Creek, Kosciosco county, Ind.
 23, Beaver Dans, Mineral, W. Va.
 Nov-13, Hudson, Illinois,
 The Brethern of Union Center District, Elk
 Co., Indiana, will hold their communion Cet.

encing at 4 p. m. J. R. MILLER At the Free Spring meeting-house, Juniate ounty, Penna, Oct. 16th, commencing at 1 o'clock p. m. JOHN ZOOK. clock p. m. John Zook, On the 12th of November we expect to have our new meeting-house dedicated, and on the 13th and 14th, will hold our Love-feast, in the

Portage church, Wood county, Ohio.
SAMANTHA M. WITMORE.

News Hems.

-Next year Vienna will celebrate the 4000th aniversary of the printing of the first book in

-Two hundred and eighty-three miles of ailroad have been built in New Mexico during the past year. -In several districts of England great dam-

age has been done to crops and other property by recent floods —Chinese are emigrating in large numbers to the Saudwich Islands. In the Hawsian group there are already \$2,000 of these "distur-

bers of the public peace -There is a prospect that the long war be tween Chili and Peru will soon be terminate through the intervention of the United State: and the European powers.

-It is said that at a recent heathen festival in India, the value of the offerings, most of hich came from poor people, umounted to \$1,000,000. One of Burgoyne's four-pounder car

has been dragged out of the river near Still-water village, after lying there 103 years. -The stone light house on the first pr Tanging Koelings, on the wast coast of Java, has been thrown down by a violent earthquake.

-Rome, Sept. 10.-A stream of lava is is-soing from Mount Vesuving, near the new ilway to the crater. Some improdent visitor have been injured. -This year the rise of the Nile is several

weeks late, and the inundation is lower than at the corresponding period last year. There is some anxiety as to the result. —A Mr. Wm. McMasters has offered to pay the entire cost of building a Baptist Theolog lead Seminary in Toronton, Canada.

-The results of the grain harvest in England are discouraging, and the prospects are that a great many small farmers will emigrats to this country during the coming Winter.

One hundred and fifty British farmers left THE PROBLEM OF HUMAN LIPE.—A new work England last week for a permanent settlement Charles or have revene or have

—The epizoate which has been reging in Botton, has reacted New York, and 500 horses belonging to a stage company are sick in a single stable. Horse mea are much alarmed.

The experiment in "salk culture" in Salkville, Kansas, is claimed to be a decided su In seven years' trial good results have been

obtained and the worms remain free from dis--The Pope incressented to the proposal that a partion of the French Jesuite should form a

Protestant of Gusdalaxar, Mexico, while ou his way to preach in the suburbs, accompanied by his little boy and some companions, was a soulted by a mob, with whom was a priest, and was braten, out, mutilated, and finally accessin-ated, and one of his companions was nearly

—A new gold mine has been discovered in New Mexico. A ledge of rock, on which a small village was built, has been discovered to be rich in gold. Rock which has been thrown around as worthless is now worth three dollars a pound. -A shrewd farm hand bought for \$160 the

big meteor which fell in Enmet County, Iowa last year, and was laughted at by his counsels for what they conceived to be his idiocy. He has now sold it to the British Museum for 86 500

The Christian Weekly states that im-wense clouds of files, stretching or far as the cys could reach, have been observed at Havre, France, and far out at eas on the Franch count, also on the Hodson River above Newburgh, and in Nova Scotia. It is not known whence these files came or whither they went. -Capt. Webb recently performed the feat of

swimming seventy-four consecutive hours in the large tank of the Scarborough Aquarium. He did not show at the finish any signs of fa-tigue. Although allowed half an hour in each twenty-four, Capt. Webb did not during the whole time absent homself more than about

The horrid nature of heathenism in Congoland is revesled by the ceremonies of burying a chief. The course of a stream is turned and a large pit dug into its bad. The hottom of this is covered with living women. Then the dead chief is placed in sitting posture, surrounded by his wives. The earth is then sharelled in and the women buried slive, save the second wife, who has the privilege of being hilled before the grave is filled up. Then some forty or fifty male shaves are killed and their blood poured over the grave, after which the stream is turned

BIBLE SCHOOL ECHOES.

BILLE SCHOOL ECHOES.

Differ School Eabour' is designed for the Differ School Eabour' in the School Eabour's the School Eabour's the School Eabour's Eabour in the School Eabour

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SCARD COVER.	
ingle copy, postpaid : Ine dozen, Two Address Basteren at W	

W. U. R. R. TIME TABLE Trains leave Lacark, Sundays excepted, as follows WEST BOOKS. Day Engrees. WAST Sight Express. D. 200 P. M. 1-59A. M.

EAST BOUND
Light Express. D46 A M Locontro-factors. D45 P. M
Tickets are said for above trains only Passenger trains make the connection at Western Union Jensities. M. M. OLIN. Agent
Passengers for Chicago should leave Lanark at
2:13 P. M.; run to the Western Union Junction:
ere they need wait but five minutes for the Chi-
ago, Mr wankee and St. Paul passenger train, and
bus reach Chicago at 7:45 the same evening. To
each Lanark from Chicago; go to Carroll St. de-
ot, take the Chicago, Milwankee and St. Paul
rain at five in the evening; run North to the W.
J. Junction, change cars for Lanark, and . www

Vol. V.

Lanark, Ill., Tuesday, October 19, 1880

No. 42

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

3 T. Romercan, Brakiri, Oddo. Go. Bacarolli, Johnstown, Pt. Brock Bly, Leis, Bl. Daubil Verlawa, Vinder, Bl. Daubil Verlawa, Vinder, Bl. Pt., O Tesie, Bl. Herst, Rl. 2-th. Metager, Gwrs Gash, H. Johns, Miller, W. Wile, McDerry Grass, Ill. D. Freest, Sales, Oraçio, J. H. Schman, Vinder, Gwrs, Oraçio, J. W. Schleren, Lawrench, M. S. Perest, Sales, Oraçio, J. W. Schleren, Lawrench, M. S. Perest, Sales, Oraçio, J. W. Schleren, Lawrench, M. S. Perest, Sales, Oraçio, J. W. Schleren, Lawrench, Lawr

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Form or Christian Baptism.
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Siourn Paos.—From Mogadore, Ohio, From Dora, Indiana. From Pine Creek Church, Ill. From Iowa Centre, Iowa. From Mt. Etna From Falls City, Nebraska. From Pawnee City. Neb The Southern Duttriet of Illinois. Final Settle-ment of the California Church Troubles.

CURRENT TOPICS.

Even the world observes some among us that have aspiring minds and seek for the highest rooms, and must be ruler and hear the sway wherever they come, or else there is no stauding before them.

Chicago is fast becoming a city of Sahkath-Shops on many streets are open as on other days; the saloons have more trade, the street-care more passengers, the parks more ungers than on any other day of the seven.

WE know what the bees do with the drones they have a very quick way of settling such matters. But what is the church to do with those called dromes? is the question that has been puzzling our mind for several days. do not see our way clear; do any of our readers?

The works of God must be in barmony with his word. The Bible does not profess to teach science: but if it tenches false science it cannot he true in other respects. Every heathen sys tem of religion that gives an account of the creation proves itself false by teaching false The Bible alone stands the test of investigation for the ages. A sad case of domestic infelicity, caused by

intemperance, was made public in Chicago two weeks ago, in connection with a household where wealth might have purchased anything that could be bought which could drive avey misery. The courts are asked by a husband for separation from a drunken wife, who for nearly two years has been almost continually intox it

It is said the contributions per ann benevolent objects by the members of the different denominations are as follows: Baptists, 45 suts per member; Methodist, 70 cents; Presbyterian Church of Ireland, 93 cents; Free Church of Scotland, \$1; Reformed Presbyterians, \$2.16; United Presbytorians, \$2.91; Pros-byterians, \$3.17. Reader, what have you done the past year for benevolent purposes?

During the coming Winter and Spring Mr. Ronayne, the Anti-masonic lecturer, w engaged exclusively in study and doing Chrisian work in Chicago. He has already organized a large Bible class for old people-men and women-in the Chicago Avenue (Moody) church. He will also have charge of the evening school to be opened soon by the pastor, George C. Needham,

"I am rich enough," said Pope to Swift." I an afford to give away a bundred pounds a year. I would not crnwl upon the earth with ut doing a little good. I will enjoy the pleasare of what I give by giving it while I live and seeing another enjoy it. When I die I should be a shamed to leave enough for a monument, if a wanting friend was above ground." That speech of Pope's was enough to immortalize him, independent of his philosophic verse

Fall of the "Star in the West."-The Sta in the West, a weekly newspaper and organ of the Universalist Church, published in Cincin-nati, Ohio, has su-proded publication, owing to the failure of the Williamson and Cantwell Publishing Comp

By the way, if Universalism is true, and all mankind will be saved whether they obey the Bible or not, we do not see that the suspen of the paper will in any way effect any one's

The Society of Friends in England has of late abandoned something of its serious character, and has created a wholesome discussion mong its members by the introduction of singing in some of its general meetings. The practice was both attacked and defended at the recent London yearly meeting, and although the

onservative element inclined the meeting to the expressed view that silent meditation and animated preaching were sufficient to secure the operation of the Holy Spirit, there were o be found many who strenuously supported their belief in the power of songs of Martin Luther's own copy of Vulgate, from

which he translated the Bible into Ger while living at Funker Forg., on the Warthurg (1521-22) is said to have been discovered. The director of a little watering place in Bohemia, Dr. Sechlechta Ritter Von Sadmibor to be in possession of the volume for which so many Lutheran scholars have made the most diligent search. The margin of the single leaves of the Latin volume is covered with not by Lother. A Robernian paper states that this hook was formerly in the Royal Saron Library from which it passed a long time sgo into the hands of the poet, Fanez Hvezdy

Commander Huntington, of the United States Navy, has discovered in the South Pacific a submerine volcano, and his description of it reads like Jules Verne's "Thousand Leag Under the Sea., As the ship approached, black masses thrown up were distinguished as mud and sales. The upheavals were accompanied by dull reports, like those from submarine mines, and odor of sulphur. Commander Hunt. ington did not thick it prudent to approach near in his vessel, but a bost was lowered and pulled within a hundred vards of it

English journals are represented to be my given to discussion of recent discoveries of Sir John Franklin's ill-fated polar expedition, one of them being the remains of one of his officers, which has been brought lack to England. Commander Cheyne, an experienced navigator publishes grave charges against the contractor who furnished Sir John's supplies. He claims that from the fraud practiced in this matter the party was short of provisions and thus mis erably perished. So positive are these charges that they will, no doubt, be made the enhice of a careful investigation, and late justice be visited upon a class of speculators who are oft-en no less guilty than murderers.

A minister was soliciting aid to foreign mis sions, and applied to a gentleman who refused him with the reply that, "I don't believe in foreiga mi-sions. I want what I give to benefit my neighbors." "Well," replied he, "whom do you regard as your neighbor?" "Why, those Do you mean those whose lands around me." joins yours?" inquired the minister. "Yes

"Well," said the minister," how much land do you own?" "About five hundred acres." "How far down do you own?" "I never thought of that, but I suppose I own half way through "Exactly," said the minister," I suppose you do, and I want this money for the New Zealanders, the men whose land joins yours on the

Mr. Ingersoli's last effort was an attempt to mswer the question: "What must I do to be saved?" hefore a Chicago audience. It was the old story of abuse of the church rather than a menly discussion of his topic. As the audience retired from the ball, they were presented at

the doors with little tracts by the Young Men's Christian Association, answering the question of the address in Scriptural language. If Mr. Ingersoll's rhetorical attacks upon the church may cause the church to purify itself, and the irreligious to think soberly over these suijects of eternal interest, perhaps much good will come out of the scourge of his tirades. But he will be guitty all the same in that he seeks "to pervert the right ways of the Lord."

It is stated that Mr. R. H. McDonald of San Francisco has offered \$100,000 toward a perma nent endowment fund for a Christian Univers ity, provided an equal sum be raised by the Baptist, Congregational, Episcopalian, Methodist, and Preshyterian denominations. Stip ulations are made that all persons otherwise meeting the prescribed requirements for out rance shall be admitted to the institution upor equal terms, regardless of their religious ions, nationality, sex, or color; that no profess-or, student, or employee shall be connected with the university in any manner who is addicted to the use of tobacco or opium in any form, or who uses spirituous, fermented, or malt liquors of any kind or description as a hever-

The Pennsylvania railroad, whose careful management during the immense travel of the Centennial year became an American boast, experienced on Saturday night, Oct. 9, one of those dreadful accidents that appai the whole country. Three trains were sent eastward near midnight, crowded with late visitors at the exeition and a Democratic meeting. The reas platform of the first was so crowded that the signal lights were hidden from the engineer of the train following, and, while the first was halted at a suburban station, he drove his er gine into the crowded car, smashing and scalding its occupants. Twenty-four had died hefore Monday, and of nearly a score more the doctors give no hope. Gross carelessness is so evident, that if some one is not punished for this wholesale courder, the traveling public will not be greatly blamed if they demand new laws which shall deal severely with such cris

The Mt. Morris Dissocrat reports a fearful ecident on the new railroad, near Byron, about 30 miles east of Lanark one week ago last Sunday. In order to push work as fast as possible the gravel train is run every day. Upon this occasion a number of citizens availed them selves of the opportunity to ride out upon the train to the gravel pit about two miles distant to see the operation of the steam shovel used in loading the care. Upon returning in rounding a curve the train run into two cows that were standing upon the truck, and the train consisting of fourteen care was inried down a fifteen foot enhanced. A terrifie some or income that the (to improve the consistency of either other channels) and the most office of the color were piled on top of one and me (6cd.) "Where is the consistency of either other and many persons were harried beceash in Christian or an infidel swearing? Echo analysis were shader."

were killed outright and another died a few moments after being extricated, while two others were still missing, and were supposed to be hursed hencath the debris at the time our meformant left the scope of the disaster. Fifteen were injured, many of them quite seriogaly, if

SWEARING

BY J. D. HAUGHTELIN

"Thoughts shut up want sir, and spoil like bale abopened to the sun." "Swear not at all."—Mari

BEING obliged to attend court, as a witness, B surrounding circumstances suggest many thoughts to me. According to the above quotation, if I keep them "shut up" they will "spoil," hence I put them on paper to give "so they may live. them "air,

There are but few instructions presented in holy writ, that are as little heeded, or so mucl misconstrued, as the teachings of our Savior and his apostles on this subject. Many say they allude to profane swearing. To put this construction on these sacred teachings is, to say the least,-saying that Jesus admitted that of old-time men were commanded to swear profanely; of old time they taught, "Thou shalt and Jesus says, "But I say surer not at all." Could language be plainer? But the Master plainly saw that men would tarnish his simple plain, positive teachings with their unhallowed struction, therefore he notes minutely a few of the things by which men were likely to awen;—beaven, earth, Jerusalem, and even e man's own head.

The inspired apostle James well understood the teachings of our Savior; hear what he says: "But shove all things, my brethren, swear not, neither by beaven, neither by the earth, neither by any other oath." Jus. 5: 12. But the guilty one says: "I do not swear by any thing; I onone says: "I do not sweer by say thing; I ob-py solemnly sween, "so help me God." I ask, is it not an oath? You say "yes." James says; "Nasther by any other oath." I ask do you swean? You reply "yes." James says, "Abore all things swear not." It seems as if the Savor made it so plain that a way-fering man though a tool, need not err therein. Then it is resterated and substantiated by the inspired apostle; but truly men get wise above that which is written.

Some accuse us of affirming and refusing to mear because the oath is more hinding than the affirmation. I will prove that the affirma tion is even more hinding than the oath, both to Christian and infidel. The chief difference between the oath and affirmation is, that in sweering the person sworn holds up his band, or kisses the book, and in substance says "so help me God," whereas the person sifirming (without raising his hend or kissing the hook) seys in substance "This I do noder the pains and penalties of perjury." We have no prom-ice of the help of God to do a thing he has told us not to do. He through his son and the apostle has told ur, "Swear not." How can we expect God's help to do what he has told us not to do? What force is "So bein me God" to the infidel who denies the divinity of the Bible while independent of the Bible the name of Ged is not known? It is of no divine

implied not expressed. To him who affirms the "pains and penalties of perjury," are twofold: First, under the laws of the land in this life, Secondly, under the law of God at judgment after this life. Though the infidel denies the hereafter, "the pains and penalties of perjury" in the affirmation are expressed and not only implied, and of more

force; it may be of legal force, which is only

Religious Gems.

The man lacks moral courage who treats when he should retreat.

The pleasure of doing good is the only pleasure that never wears nut.

Those who give not till they die show that they would not then if they could keep it any longer.

-God has promised forgiveness to your repentance; but he has not promsed a to-morrow to your prograstina-

No one is safe from the shafts of envy noless he be either too far below or too high above his neighbor to be regarded as a rival.

-Nothing can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.

-We shall be free from temptation only when we are free from sin. We shall be free from evil desires only when we are pure in heart.

....The water that flows from a spring doesn't congeal in winter. Those senti ments of friendship which flow from the hear! cannot be frozen in adversity.

-Many people make a great show on borrowed glory. They have no glory of their own and must use that of others. They are regular sponges in ciety. They sponge their way through

-Some one says, "Opportunity is the cream of time." And some one also says. "To improve the golden moments of opportunity and eatch the good that is within their reach is the great art of life.

A great man under the shadow of defeat is taught how precious are uses of adversity; and, as an oak tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting places on the road to victory at last,

-If you have any real greatness you won't go far before the world will find it out. Small men insist that they are great, while great men can afford to keep still. The Talmud says that "all kinds of wood burn silently except thorns, which crackle and call out 'We, too, are

-Certainly one who is "risen with Christ" ought to be like the Risen One. He will be expected to be meek and lowly, gentle and loving, simple and frank, kind and obliging, liberal and generous, not easily provoked or affronted, transparent and honest, not selfish, not unwilling to be taught.

-The world never stood in greater need of good men than she does to-day. For real, earnest, brave men the world always paid a premium, but too generally deferred payment until posterity demand ed satisfaction; but the demand was never greater, the premium never higher, nor the pay surer than now. Men are wanted everywhere.

-Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-hed in the Consumptives Home, was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, It think of Jesus; and when I am unable to think of him, I know he is thinking of me

graces are to be developed, and be fitted for the Savior's society in heaven, without our bearing his cross and knowing the fellowship of his sufferings here be-

-Do not speak much of other's faults and when you do be careful to represent them in as good a light as their case will admit. If you must tell the faults of others plainly let it be with a manifest sorrow for them. Step lightly on the faults' of others; it may wound an aching heart deeply, and do no real

good to say one. -A clergy relates that early in his ministry he and another brother were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it until it hegan to interrupt the services. Brother

H-said to brother W-, "Go and stop man at once become quiet Brother H. asked brother W. what he said to stop him so quickly. Brother W. replied 'I asked him for a dollar for foreign missiona."

AN IMPORTANT QUESTION.

Mu dear brother C. H. Balsbaugh: CANNOT withhold; indeed none of our Father's dear ones should withhold from you their Christian sympathy. The Lord he praised for his grace to you amidst severe bodily sfflictions, enabling you to defeud the cross of Christ in its simple self-denying claims and its faithful putlines in the life of his children, against the cruel, the sarcastic attempts of writers in the Pro gressive Christian, including even Bro. H R Holsinger itseditor to have you

appear ridiculous. I have followed up your writing for perhaps twenty yes and often have I rejoiced in your faithful advocacy of the claims and truthful expressions of Christian life.

There is one point on which I at times have feared that you lost hold of a principle in so far as it needs betangi ble, and that is on the subject of plain ness of dress. I have not one word to

say against, but everything in favor of your way of showing that plainness of attire will follow gospel conversion. even don't mean to say now by any ans, that in so far as not loving th world relates to matters of dress, that it necessarily must have the form peculiar to our brethren,or that it necessarily must have any other described form. however plain exclusively as such. cannot argue the question in favor a

any one particular form as the necessary and only form through which humility finds expression in wearing apparel. To affirm in favor of any special form as a necessity would for the same reason require that form for every age and every where, and yet we may easily know that neither Christ or the apostles had our present form. But the question is,

can we hold the principle intact-can we hold it at all without form? Differ ent ages had their different style. Nov can we hold the principle of humility in its expression touching wearing ap parel apart from an adopted form pecu bar to our age? I confess my perplex ity in the matter. I never yet s thing written by Brother Hulsinger, n

any one else, against a recognized form of clothing suitable to Christians that —Suffering is indispensable to the affords any solution to the matter in formation of a noble character. Even question. As well might we expect the Son of God was made perfect oak to transmit itself down the ages

ing can exist and be maintained with out some general appropriate form, through which all Christians contribute their part towards perpetuating this

principle. For the sake of order, and order means protection, and protection means perpetuation, some chosen form becomes a necessity against the aggressness of pride. Brother Holsinger stands forth as an advocate of no rule, no form, and hence no order, and yet he says he favors plainness of dressing. To my mind his position is a myth, a phan- you. tasy, and between you and him is an impassable gulf; and yet I at times fear that he, with others, may say that while our dear brother Balsbaugh is fine or 'priaciple," yet his seeming shyness to advocate form shall be our bridge over which we will pass to force the citadel of truth and set up the throne of anarchy on its ruins

Now my dear brother, you will par don me for the liberty I take in alluding to the seeming discrepancy between your noble defense of principle, as it lates to dress, and some necessary chosen form for its maintainence. True, I freely admit that you take such an immeasurable sweep in scanning the wide field of the cross, that what may appear as a discrepancy on the point be fore us, is fully comprehended in your

manner of presenting the case. The ugly thrusts which some who are perhaps mere stricklers for form, have given the dearly loved Christian name are admitted and deplored, but even this may do good service. Had we no auch distortions we might worship form for its own sake. These distortions are rather to be considered as "attempt abortive," and in no wise affect the question at issue. The fact still remains that order, life, growth, and protection are dependent on form. All nature affirms this

It is said that "Infidel France" lost the ilea of boliness, because she lost the form of holiness. I am aware that this way of presenting the matter may subject me to the charge that ground here taken is that in order to a form of humility, i. e., that the good strikes in from its outward uses. at all in the sense of the thoughtless would be critic. We are presenting the matter on the law of mental science, but what (it may be said) has mental science to do with a purely spiritual service? Much every way. We only know the existence of things by their We know nothing intuitively, but we all learn through objects. These are the communicators of ideas to us. This being true we easily perceive the idea of humility, when we see its appropriate form, and the form of cloth ing chosen by our brethren fairly and appropriately presents that idea. er plain forms may as fairly do the same, but to consent that there may be different forms in us annoy us at the same time. I ask, would not this involve a principle that would destroy both it and them, i. e., the right of personal choice? Absolute uniformity the present order of things in this world I freely admit to be an impossibility. Impossible because it again involves a principle that is utterly impractical, but a general practical or characteristic uniformity is to be easily obtained; and necessary, too, for the maintainence of the theory represented by it. Let Broth-

ceive ourselves if we suppose that our believe that Christian humility in cloth- according to the laws of the mind, which are the laws of God, and his pa per will no more be the medium of conveying immature thoughts to grieve others whose condition in life is equally favorable with his to know the pathway of duty, and whose interest and zeal for the name and kingdom of Christ Brother Holsinger will not presume to question. Now, my dear brother, I have not trespassed on your feelings, but hope you will consider this an opportunity of usefulness opened to you to improve. May the Lord greatly bless S. S. MOHLER.

WHAT IS SINP

HT S. T. ROSSERMAN.

WHILE it may not be much pleasare to the writer to investigate the above subject, and perhaps of much less interest to some of the readers, yet it may be ill to make such investigation, and keep before the minds of the people the nature of sin and its evil effects, that it may be less indulged in

Just how long holiness reigned with out its opposite, we are not going to tell in this article, but it had its opposing element long enough to produce ru-inous effects upon all things which we behold. The stain of sin is deep, which nothing can efface save the blo of Christ. Sin opposes all that which is good; God is good; hence since opposes God. Theref re since opposes perpetrated against the greatest amount of good, overcoming all things else, the saving power could emanate from no other source, hence it comes from God through Jesus Christ. "For there is none other pame under heaven given among men, whereby we must be saved " Acts 4: 12. There is perhaps nothing that has been so variously defined as sin, each a hefitting name so forcible in its meaning that good will shrink from it at thought.

The Bible gives us the most terse deficition, and yet about as comprehensive. It is the transgressing of the law. Law embraces and demands all obedience, both in the moral and physical world, and that which is violated is sin. This then may and should be an incentive to man, to study what law is, so that se may know that he is not a violater of that law and consequently not a sinner. Hence this definition given, by the apostle, is comprehensive enough to embrace all. The law governing the physical world is embodied in the moral law teaching us our duty relative to our own bodies and the treatment of our fellow-men.

Sin, therefore, is the transgression of the law of God and disobedience of the divine commands of beaven. It may have a wider berth. It is "to depart voluntarily from the path of duty prescribed by God to man; to violate the divine law in any particular by actual transgression or by the neglect or nonobservance of its injunctions: to violate any known rule of duty."

Law comes from God, and when any part is violated it strikes directly at him as much so as if there was no other heing affected by it. A transgression may be ruinnus to man, yet it is direct to God, and has been so regarded by the ancient sages. "Against thee, thee only have I sinned, and done this evil in thy sight," is the language of one who was a man after God's own heart. Sin, therefore, is enmity against God, deromation of a notice contacter. Level questions are strongly as a contact of the Son of God was made perfect oak to transmit itself down the ages in Holsinger as a Christian, as a scholar, poung simin from his sorrerignty and invalid through suffering; and we cruelly de without a form peculiar to itself, as to treat this question in the light of and lim, abbors and dunies him everywhere. and in more common place terms. Perhaps the perpetrators themselves may be ready to pronounce judgement, when it may be said of them, "thou art the rors of ac agnomicious death. Blesset mae." Heace let us look at it in all its Savior, we desire an interest in thy pre forms. There are many terms employed by the Scriptures to define sin or represent its obnoxiousaess. Disobedience was the first sin, and perhaps the darkest, because in its train many more sins were introduced. Sin is rebellion and treason against the Bible containing the best Mon 10 comlaw ever given to man. manded to love his fellowman, but instend he takes his life, committing murder which also is sig.

Man may violate the laws regulating life and health ignorantly, yet results in the same ruiuous effects, hence sin is ignorance. By this ignorance of law he becomes diseased and sick both in body and soul, and dies, hence sin has another double name—that of sickness and death. Sin esonot be libelled by any of those representations, because they were given by one who thorough ly understands sin, and that divinity in humanity, conscience—acting as a silent monitor in every human breast tells us those representations of sin are true.

Then what is sin? It is the violation of law, either through ignorance or wilful manifestation. Whether the first wilful manifestation. Whether the first pair were sware of the dreadful effects that disobsdience would produce is not probable, yet the fountain of bitterness was opened just the same and in its stream the turbulent waters are foaming and seething in a mixture of disobedience, rebellion, treason, murder, ignorance, blindness, sickness, poison, death and hell; and are embittering all the streams of life, and filling the world with untold wretchedness. To him who is aware of his condition, is it any wonder they cry, "What shall I do to be saved?" Throwing themselves at the feet of Jesus with the pleading, "O Lord undertake for me, save me and I shall be saved, heal me, and I shall be healed; for thou art my praise." Is it surprising that the saved cry repeatedly to the erring to come to Christ and rid themselves of sin? Oh Lord, cleanse us from all sin in whatever form. Turn our fountaid of bitterness to one of joy. and may its streams hear forth the joy to others, that the waters in the aggregate may be an ocean of unending joy awarding unto thee an eternity of prai

GREAT TRUTHS

BY S. O. LANSINS

WHEN we look around us and be hold the wonderful works of God, the beautiful earth with its great subterranean caverns, prodigious in extent, far exceeding in transcendent splendor the mythic imaginations of man, its surface profusely elaborated; eternity. the starry firmsment emblazoned with sparkling gems of infinite grandeur, so beautifully typifying the vigilance of our Creator, we are made to wonder with exceeding admiration and exclaim, What is manithat thou O God art mind ful of him? Who hath dominion over all things which thou hast created upon the face of the whole earth, things mate and all being subject unto his power, being made in the image and similitude of God, knowing good from evil, was driven from the presence of

Sig may be defined more definitely to the cross, and suspended by cruel bands between heaven and earth, his blood gushing forth from his wounded side, and suffering the excruciating hor rors of an ignominious death. Blessed cions blood. Thou only art the true type after which to fashion our lives thou only hath overcome death, sic and the grave; thou alone hath impressed upon the sands of time a picture which groweth brighter as the of years roll on." In thee we have a model after which to mould our actions competent to lead us safely over the rough reefs, ocross which life's current flows. We hear thy welcome voice calling, "Come unto me all ve that labor

and are heavy inden, and I will give you rest," We desire a home with thee a the massions of the Father's house above, a crown purchased for us, by thee, on calvary, where we can behold thy lovely face and know thee as thou

The natural heart of man is said to be deceitful above all things and desperately wicked; for out of it proceed eth thefts, murders, and every evil work

We invoke thee our Father to give us a new and a pure heart, for without it none shall see the Lord. Let pur prayers he unisonant, mixed with faith our new hearts filled with love for all forbearing one another in love and ever exhibiting that purity of principle which ever characterizes the followers; not sarcastic, especially to the babes in Christ, for we are taught that it would be hetter for us to have a millstone tied about our neck, and be cast into the es, than for us to offend one of these little ones who believe in Christ. Sar easm only genders to disunion and embitter the feelings and exposes the spirit by which we are actuated. That we he not presumptuous, but always preferring others to ourselves and, showing ourselves a pattern of meekness in all things; consistent with our profession. faithful in the least as well as the greatest. The unpainted canvas of the future lies before us, and we are all art ists in the sense that the part that we

play will be engraved upon the great scroll of fleeting ages. Every act we perform is a stroke of the brush upon the canvas, which is gradually reflecting either a picture of enchanting beauty, or a caricsture of repulsive ignominy. Let us seek after truth, virtue and true boliness, the priceless gens which only can be obtained at the foot of the cross, and live so in this

world, that we est have a part in the "First Resurrection:" our names be found written in the Lamb's Book of Life at the last day, and gather around the throne, there to sing the song of Moses and the Lamb, and to dwell with him, who hath redeemed us, throughout the countless ages of a never eading

Frieodly sinner, why will you reject

the proffered term of mercy? Why will you east off conviction, and the gentle wooings of the Holy Spirit, and at last be sourned away from the presnce of the Lord forever? O sceept him Now is the accepted time, now is the day of thy salvation. Justice says, cut you down, but mercy pleads for you in tones of deepest anguish, saying spare them yet a little while, perhaps they may become fruitful. Why not cause rejoicing in heaven, for we are the Lord on account of disohedlence, length that angels rejoice when sinners and an indignation. Feture to God. Perhaps this may be been the reproach that comes upon them, and Behold the incaracts Son of God, andeld your last warning, your destiny fixed, I rom following in his footsteps. Others

your doom sealed, and you cast into outer darkness, there shall be weeping, wailing, and goashing of teeth, where the worm dieth not and the fire is not quenched, before you are warned again. Sek the Lord while he may

yet be found, and strive lawfully to nter in at the strait gate, for many shall seek to eater in and shall not be able. And why? Because they did not strive lawfully.

Larkins Factory, Va

PARAPHRASE OF 1 CORIN-THIANS, CHAP, 13.

BY B. PRILIP BOYER

THOUGH perfect elequence adoru'd My sweet persuading tongue, ough I could speak in higher strains Than ever ancel sung.

Though prophecy my soul inspir'd, And made all myst'ries plain;

Nay, though my faith with houndless pow's Even mountains could remove. I'm still nothing if I'm void Of charity and love.

Although with liberal hand I gave My goods the near to feed. Nay, gave my hody to the fl Still fruitless were the deed. Love suffers long, love envies not; But love is ever kind: ne never bonstetb of he Nor proudly lifts the mind, Love harbors no enspicious thought,

Is patient to the bad d when she hears of sins and crim And in the truth is clad

Love no unseemly carriage sho Nor selfishly confin'd And Souls for all manking

Leve beareth much, much she believes, And still she hopes the best: Love meekly suffers many a wrong, Though sore with hardship press'd. Love still shall hold an eudless reign

In earth and heaven above, When tongues shall cease, and prophets fail, And every gift but love. Here all our gifts imperfect are:

But better days draw nigh. When perfect light shall your its rays And all those shadows fly. L ke children bere we speak and think Amus'd with childish toys:

But when our pow're their manbood read We'll scorn our present joys. Now dark and dim as through a glass Are God and truth beheld

Then shall we see as face to face, And God shall be unveil'd Faith. Hope, and Love, now dwells on earth And earth by them is blest:

But faith and hope must yield to love, Of all the graces best Hope shall to full fruition rise. And faith be sight ab

These are the means, but this the end: For saints forever love.

ONLY A PART MARY A STEES

EVERY day we hear some say, "What an abundance of fruit this year!" True, yet there might be a great deal more, for only a part of the blossoms which came forth under the genial influences of Spring perfectly ripened in to fruit. Many of them withered at the touch of the frest and wind. Others that survived these enemies were blasted by the sun. Others grew to be quite large, but the little worm made its way to their hearts and they fell.

Thus it is with the people who em brace the doctrine of Jesus Christ. word, but one that is gospel as applied to in that case. Let us all be more spiritual, more prayerful, and more watchful.

page for a while and thus grieve Holy Spirit. They next refuse to go on, and soon death clasps them in its ally embrace. Others practice certain doctrines of the goopel, because they are popular and reject others beause they are unpopular.

So you see only a part of those who profess the same of Jesus can say with Paul, I am crucified with Christ. Only those who can bear the cross can follow the Savior folly to the ead. A religion without the cross is not the religion of the Bible. All who would live godly ia Christ Jesus most suffer persecution. You cannot escape it save by denying Christ. Peter was Lonest when he said, Though all mee deay thee, yet will 1 not deay thee." You may have equal honesty, but did you ever consider your weakness? Doo't you believe you would fail as he did?

To pause in the pathway is only to make the darkness grow darker, and probably be a stumbling block to those who come after you: while going on makes the way clearer and your light shine brighter.

And, persons who practice certain doctrines because they are popular may as well invent their own religion; for the religion of Jesus Christ is not of an eclectic character, it has a divine orl gin. It is not made up of horrowed doctrines. The assumption that certain precepts may be disregarded is false, and damning in its results. To reject a part is to reject the whole. Hence the religion of many would not have satisfi-ed Paul; for it is only a part of the re-ligion of Jesus Christ. Dear reader, to which class do you belong? Begin with great earnestness and zeal to become a stable Christian.

Do not be discouraged with past failnres. You can succeed. God's grace is always given to those who honestly strive after conformity to his will in all things. Walk in the light and your liability to stumble will not h great. Firmly resolve to be of that number "Who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Howardsville, Ill.

PRINCIPLE

BY J. W. SOUTHWOOD.

N No. 32, page 4 of B. AT W. occurs an article noder the title "The true Foundation or Principle Manifested You that have not yet read it we invite you to read it carefully. We are too much after form and not enough after such after form and not cought principle. Let us take all the forma-principle. Let us take all the forma-the "Thus saith the Lord," that the gospel gives us: Let us also become more spiritual and thus he governed by the principle of the gospel as applied to all things separately or combined. Let the true principles of the gospel he de-termined the properties of the gospel he de-wibith sin harmony with all the "Thus saith the Lord" contained in the Thus saith the Lord" contained in the go-pel. We are too apt, in developing gos-pel rinciple, to qu' "eff"—the polyprinciple, to qu' "eff"—the polyp pel. We are too app, in developing gas-pel principle, to get "self"—the princi-ple of the world mixed with it in our minds and hence develop a form very near or quite like the world—something that is not self-denying, but pleasing to that is not self-denying, but pleasing to "self-" it may be upon dress or say-bing else. Let us not derelop princi-ples of the gypel into popular forms, but long, and pray, and secret, when given, that self-denying principle given by Jesus, and thereby become more spiritual, less earnal, and is form will be developed not after the state of the developed not after the style of the world, but one that is safe—one in keep-

The Brethren at Work.

HARBISON, EDITORS W. STEIN. OFFICE EDITOR

ners to recent to secure travelless of their acticle adolgs to personalities and uncorracess language, b these "wish grace seasoned with mile."

at charges. ∆ddress all com BRETHREN AT WORE, Lonark, Carroll Co., 111. rate sheet.

LANARK, H.L., · · · OCTORER 19, Da. Crouse, of Mt. Corroll, Illinois, died last Friday morning.

We learn that nine were haptized at Wes Branch last Wednesday Look out for No. 45 which will contain a

rate ofter to all our readers It is hard to read by a dim light; not m

so, however, than to see the life of Christ in a professor whose light has become darkness. PAPERS are good things, if the right kind and properly used, but if filled with error and slam der they soon prove a power for evil.

We have sent out our Prospectus for 1881. If we have missed sending to any of our agent they will please notify us.

BROTHER D. F. Stoutler of Maryland, is exremain and preach for the Brethren there over

MASONRY is no longer a secret. Any one who is willing to spend a few dollers for a book may know all about what takes place hehind

If there is no agent in your part of the coun-try send to us for outfit. Welchink our list can be greatly increased by a little effort at all points.

BRETHREN, do not despise and ignore that small talent found in another; it is needed Remember that there are places where it is not safe to carry a lorge lamp, then a small candle comes very handy.

THE United Presbyterian says: Apart fre the sinfulness of it, the poorest business in the world for men professing the faith of Jesus, is to try to undermine the old foundations of In all its influence it tends toward: destruction

Burriaga J. W. Smouse and Pollerd closed an interesting meeting at Bolivar, Penna., Sept. 8th. Two were added to the church, and Josob Dell and Daniel J. Shuffer were elected to the ministry. The church is in a working condi-

In cons-queuce of the heavy rains the Love feast in the Beatrice church, Nebraska, was postponed one day. They practice the single mode of feet-washing. Six were added to the church during the meeting.

Mini-tens, study well your own ma speaking, your own gratures, and your very lools; for if there is a marsh, rough, off-twire style in the way you express yourself, it spoils your influence, weakens your power, and in-A CERTAIN editor, who did not have a p

Wx have known men to preach against edu consistent. Men who condemn education should

BROTHER Silas Hoover writes that he con niced a meeting at Pleasant Hill, Miami Co no, Oct. 6th with a very good attendance. ss Harrison and wife returned fr

a last Friday noou, but left again Monday ming en route for Indiane and further east ecting to be absent several months. them a pleasant and useful trip.

Da Roop, while driving from the con tion on Sal rday night, drove down a steer ank, speetting his spring wagon and spill his family out, but fortunately none were hed-ly hurt.—Preacher.

agents will remember that we offer the W. one year and the "Problem of Human B. AT W to one address for \$3.00. In sending or ders for this valuable book with names of sub scribers, please put the book orders on a sepa

BRETHREN who have personal di should not fail to apply the instruction given in the 18th chapter of Matthew. We have very poor opinion of a person who tells his per

sonal grievances to everybody he may chance SISTER Clarenda Moore reports that the dip theria is ruging in some parts of Woodford Co., Ill., and that it builles the skill of the best

and oldest physicians. Eleven died out of on family, and it is proving equally fatal in other

We owe our readers an apology for the bac ress work on our paper last week. A first line been been from read w class prossman has n on take charge of the press department, that our readers may expect a paper that will compare with any others for neatness.

Ws have just received a letter from Broths Enumuel Sheets, of Ore Knob, Ashe Co., N. C. in which he care they are now released from standing difficulty in the church. thinks the difficulty is permanently settled and asks the prayers of the church in their behalf.

To save oil we often turn the light of a la down; of course it makes a very dim light. Id seem that some professors are in the habit of turning their light down early Monday morning, and leaving it that way till the next Sunday morning. Such persons are generally known by the dimness of their light.

ASHLAND is to have another paper, or rather one paper in two parts, both to 1 Gospel Preacher. The large one The large one to contain 16 pages, pasted and trimmed as \$1.50 per annum; the second, the same size as the present Preach er, but the contents taken from the large paper, price \$1.00. We have not yet learned who is to edit the papers

A very heavy wind, from the South, visited Lapark last Saturday and continued during the day. The weather grew quite cool and considerable snow was flying much of the t On Sunday the temperature increased, and on Sunday night it was cold enough to freeze as much as a half inch thick. We learn that

the storm was quite general.

It is natural for many Christians, who suffer

persecution, always to refer to what the saints of old endured, not stopping to think they may besuffering justly, and that their afflictio have been brought on by their own misconduct A large percentage of our illa is the result of our own actions for waich we often justly In seems that Bro. C. H. Baisbaugh has b

requested to write a hook. We know that many brethren and sisters would like to have his writings in book form, but he thinks will not be able to perform the task. Not be-ing able to send out a whole loaf at one time

We are pleased to receive so many new subscribers. Our friends will accept thanks for their efforts to enlarge the circulation of our paper. We have room for many more new

The Preacher gives a very favorable ac of the Sunday-school Convention letely held in the Blatk River church, Medina Co., Ohio, It

seys:
"Brother Sharp's Model Sundey-school class,
Bro. Parker's Children's Addrson, and Bro. Brown's sermon on Sanday, were among the leading feetures of the two day's programme.

FRIEND John B. Shatto, of Odeholt, Sac Co. Iowa, says: "I received your paper last night and will take it with the greatest of pleasure. My wife belongs to the church but I do not We would like you to send us some one to preach for us, as we feel very much lost on acount of having no preaching by the Brethren."

il, or that Senera and Tacitus never saw th Wa regret to learn that some of the memat Waynesh ers of the church withdrawn from the regular church worship, and now hold meetings by themselves. It is eincorely hoped that they may become recon-ciled to the ways of the church, and consent to endure that which cannot be cured. It is both unsafe and unwise to allow local differences to suparate us in this life.

WANTED.-At this office a young brother of mechanical turn of mind who is willing to be-gin at the beginning and work his way up by real merit. Want him to learn to do press work, composition, and run an engine. possess pateence and a geniel disposition; not us neco nor spend his nights on the streets nor running from place to place, but remain at home and study r ligion and the art of printing. For further particulars address BRETHARN AT WORK, Lanark, III.

Five years ago, when Stanley opened a way to the great lake of central Africa, he found the king and people of that country ready to receive missioneries. Fifty thousand dollars was immediately raised and missionaries put to work. Their labors were crowned with suc Of late other churches sent missionaries, who taught a different doctrine, and got the African king and his people so confused about the teachings of the Bible, that the very lives of, not only the missionaries, but all the converts, are now in immineut danger, thus show ing the result of the confused condition of modern Christianity.

In the Querists' Department of the Christian Advocate, the following question is asked: 'Is the wearing of gold bosom stude, gold and dismond sleeve-buttons, gold watch-chains and finger-rings a violation of the rule of discipline which forbids its members 'doing what they know is not for the glory of God?' " The onamor is "It is !

One orticle in the Duscipline referred to, reads thus: This is no time to encourage "superfluity in dress, therefore let all our people be exhort ed to conform to the spirit of the spostolic pre cept, not to adorn themselves "with gold, o pearls, or costly array." 1 Tim. 2:9. Hence i will be seen that members of the M. E. Church ith gold, or 9. Hence it who wear gold for ornaments, not only violate the gospel, but also the M. E. Discipline

OWE NO MAN

ROM an article sent us for publication we glean the following timely remarks:
'Owe no man anything, but to love one an other.' Go where you will and you will find

ly by the world but also by the Brethren. As we claim to live up to the commandments clos or than other denominations, is it not very wrong for us to disrespect this plain command God, by going juto debt, often promising to pay at certain times and fail, thereby making

This has made a great deal of trouble in the

INGERSOLL'S LATEST FLOURISH

ON Sonday, September 19th, Robert Inger-O soll delivered a speech to a large sudience in Chicago, taking for his text, "What must I do to be saved?" Acts 16: 30. His epeech upon this occasion, like all his efforts against Christianity, was very scute and original. Nearly all the leading ministers in the city took up his skeptical bullets, turned them over and carrelly examined them in the light of science and the Bihls. We have read their criticisms and admire their depth and unanswershie logic, helieving that they have encompa ed the infidel gentleman with a net-work of truth which will be difficult for him to break through. He maintained that there were many interpolations in Matthew's writings, sense! Why not speak of interpolations in the manuscripts of Tacitus, or Sensos or Virg-

works now bearing their names? A good and fair critic will not thus deal with an author's work. But does a great religious fact solely depend on Matthew? Does Mr. Ingersoil depend solely upon Gibbon for the fact that Rome was a great empire? A hundred years hence, will the people depend solely upon Bancroft for the fact that the United States was begun in the eighteenth century? But we do not depend solely upon Matthew for the great fact of Christianity, oor wholly upon all the writers of the New Testament. We take up young Pliny a Roman pagan, who, like Ingersoli was opposed to Christianity, and who lived during that period when the gospel of Jesus Christ was written. Young Pliny wrote to the Emperor Trajen as follows: "These Christians assemble on an appointed time and sing alteroately the praises of Christ as a Divine Being. They hind themselves by an oath not to commit any crime, to abstein from theft and impure conduct, to fulfill every promise, and not to deny any trust confided to them. ward they separate, and again come together to parteke of an ionocent repost."

Thus wrote Pliny in support of a grand hisric fact; and that, too, without designing to sid Christianity. Those Christians met and sang and prayed, stole nothing, lived purely and kept every promise and trust confid-ed to them. And that class was so numerous in his day that the temple of the Romen gods were elmost deserted. Pliny and Trajan saw the great moral fact which had grown up from the great moral system introduced by Jesus Christ.

Any form of philosophy is difficult to keep pure. Perhaps no one knows this so well Ingersoll. Suppose society should adopt his creed, in what condition would it be one bundred years hence. Pleto introduced a spiritual philosophy which claimed that the only value ble thing in the universe was the soul. Shortly after its introduction, it was so much improved (?) that it taught that men should pay no attention to food or dress, but spend the time in the development of thought. Piontius taught that he had gotten out of the hody, hence was

nothing but pure soul; but now the Author of our religious system teaches us the value of both soul and body. Ingereoll's theory is but the reproduction of Plato's theory under another form; and when viewed side by side with the great moral system of the Nazarene it noles into oblivion and disappears with the mist of all similtr men-made systems.

Christianity must be viewed from its incep-tion to the prevent without its excressness and his buggy breause it is moddied by use. No, b fore. So with the great fact, Christianity, when the corruptions and blights of wicked not this the way to view any system of morals and philosophy? We think that Mr. Incor-

Home is the grandest, sweetest, and

Warrenberg, Mer, commence habilities amost in the grade of the properties of the proposal country of the grade of the properties of the pr

cente which lie at the foundation of a grand and attractive home enter into a so erned and controlled by the code introduced by Jesus Christ. Politics has its forum, art its gallery, philosophy its porch, and why should not Christianity have its temple? Nay, Mr. Ingereoil, what thou demandest for thyself, mit others to enjoy also. If your system o norals is grander than the great corner-stone of Christ's, "As ye would that men should do o you, do ye even so to them," let it be manifest, and do not bastily advise the people, to foreaks the temples of Christianity. Even thou art slow to follow thy own advice; for in a ball didst thou address thyself in opposition to the Naxareue. That ball was not erected for a home, but for art. There he sought to turn the minds and hearts of the people away from the purest and best code of morals that ever knocked for admission into the drepest affections of men, women, and children. we can not yield so soon; we cling to the purest and hest, and hy it stand or fall

But it seems our Golieth's theory of church es is to apply only to believere in Christ, for he bimself ignores it. He uses balls and temples (at a big fee too) to denounce the best friends of home and cultured society. Is this fair? Nay; but what we demand for the temple of Jesus is but home on a greater and grander scale. We would not take a single joy away from the church, but bring into it all the beauties and graces of a Nazarene home. We close with a quotation from the eloquent

Pere Lucordaire in his "Jesus Christ:" Before you, long before you, Jesus Christ had enemies, for before you pride existed, and pride is the chiof enemy of Jesus Christ. Before you Jesus Christ had enemies, for before you sensuality existed, and sensuality is the second enemy of Jesus Christ. Before you Jesus Christ had enemies for before you egotism existed, and egotism is the third enemy of Jesus Christ. And yet, when he oppoured for the first time, when he came with his cross to can your pride to insult your senses, to drag down your egotism to the very dust, what was said to him? Pride, sensuality, egotism had then, as now, able men in their service,-Calone. Porphry, all the Alexandrian school, and the lovers of this life, and the throng of courtiers ever ready to find in truth a secret enemy to power. What said they of Christ? They pursued him by putting his followers to death. by deriding his life, by disputing his stogmas, ssion called to the help of a can which betrayed liberty: but their books subsisting in a thousand remains by the aid of printing,-which I just now called the sale tion of history,—their books confirm him: not one of them has denied the reality of the life of Jesus Christ. You alone, coming eighteen centuries after, and thinking that time which onfirms history, as its destroyer, you have dared to battle against the very light of the sun hoping that every negation is at least a shadow, and that human folly, seeking a refugagainst the severity of Jesus Christ, would so cept of any arm as a defense and of any shield as a protection. You have decrived yourselves. History subsists in spite of negation, as the heart of man subsists in spite of the debauchory of the senses,-and Jesus Christ remains under the shelter of unexampled publicity, and

of a necessity to which there is no co CHULDREN OF THE KINGDOM.

poise, upon the summit of history."

Please give me an explanation on Matt. 8: 11, 1:

exclaimed: "Many (meaning the Gentiles) shall to correct an idea held by many of the Jews, who claimed that none but Jaws would be permitted to enter into the future kingdom.

The Jews were the "children of the kingdom" in the sense that they were heirs to the promise. "Cast out" means their rejection by the indge of all the earth. The kingdom of beaven, in which many of the Gentiles will sit down with Abraham, Isaac, and Jacob, must be the kingdom in its final state of glory bence in contrast with this the term "out darkness" refers to the final nunishment of the I would perpairase the language wicked.

"Many Gentiles shall come from the east and west, and shall sit down with Abraham, Isane, and Jacob in the future kingdom: but the Jews shall be cast into outer nunishment.

MORE CONCERNING OUR EAST ERN VISIT.

UR last was from the Antietam Church, thing concerning our visit to the Elk Lick Meyeradale, and Herlin churches, Pa., and to Ashland, Ohio, but much lebor forbade. spent several days visiting the members and neeting with them in public worship. Bro. Jonathan Kelso has the oversight of this church and is assisted in the ministry by S. C. Keim, and Nathaniel Merrill. Bro. Howard Miller left for Union county the day after we departed, hence is no more connected as a belper in Elk Lick. A number of the members gave the Tract Society substantial aid, and at the close of our last meeting a collection held for the T. S. which resulted favorably to the cause. We were very kindly treated by those whom we visited; and we do hope that great joy may ever be theirs, and that a grand effort may be continually made for the salvation of souls in their midst. The Brethren have a substantial meeting-house in town, and we think they have every means to make then

happy. From Elk Lick we went to Meyersdale, and were kindly taken in and cared for by Bro. C. G. Lint. Appointments having been made for meeting, we met with the Brethren twice on Sunday, and again on Wednesday evening. We felt pleased with the attendance and attention. Being blessed with great freedom of utterages and thought we enjoyed the labor. Bro. C. G Lint has charge of the church and is assisted by Bro. J. H. Lichty, U. B. Broucher and other whose names I have forgotten. Many thanks to the members of Meyersdale church for their love and hospitality. Regret that time forback a longer stay, as Bro. C. G. Lint and lothers nrued. Hone to return some time and remain onger. The B. AT W. has many renders at this place, and we would have taken plea in visiting each one, but the Ashland meeting hurried us homeward.

Spent two days at Berlin, most of the time the guest of Brother Holsinger. He tried to make us feel comfortable, and we did. not wax warm over the things which are troubling some of the members in places, because we thought it not at all editione. We were not on a mission to fight our Brathren but to recruit our health, and see how the churches do. We were out to learn and to enby rather than to teach. Two meetings while up at Berlin, and then we returned to Meye le to prepare for our journey to Ashland.

Ashland, Ohio, was reached September 2nd Brothren Brumbaugh of the P. C., R. H. Miller, and Enoch Eby arrived the 3rd, and on the th consolidation used ing was called to order our interests together, and at last we went

School opened the Sth with a large number present. The Brethren have good buildings for cheek purposes, and manifest much real and energy in their efforts to teach the young R orly all the tenders are membre; and me hope that som all will be. The next A. M will be held near the college building, and we this piece and in the country around, but it

THE POWER OF MILDNESS.

BROTHER Bashor thinks that mild tree D ment will accomplish much among the California Brethren toward getting them to adopt the general practice of the church. We elip the following from one of his inte articles "This we know by experience since our so

journ among them. They had not heretofore asked the question in the water (at baptism) and omitted some that we in the East ask before baptism; nor did they close their commun-ion with prayer—they only "sang a hymn and went out." We took the Scriptures (John 19 18), and reasoned together, the result which was the conclusion that our Lord did offer prayer at the close of the communion, and then "sang a hymn and went out." This year for the first time the brethren (Wolf Church) closed the feast with prayer, after which they

e also gave the reasons for saking the geal questions before and questions in the wat and of those baptized at the camp meeting the questions were asked in the water and general sestions propounded. We (self and Elder a Forney) found them willing to reason and ready to adopt anything in the genera practice of the church for which gospel and good logic could be presented. Especially did we find this true of Elders George and John Wolf, bis son, Jonathan Myers and Stephen Broadburst; with other ministers we had but

In this change made toward the general or or of our church at this last camp meeting we think considerable has been done, and with proper association and true brotherly reasoning the union of our brethren will become in future a power for good."

IT SHOULD NOT BE SO

RELIGIOUS journals usually find the Pres-idential campaign their hardest season. Cheap campaign papers and the undus excitement in politics seem to crowd religion back making the people more or less indifferent as to their future weltare. This should not be so, for if the enemy can induce the people to turn their minds to something else besides God, he is simply turning them towards his kingdom We hope our Brethren are too firmly established in the Gospel to permit their minds to be drawn out after the exciting contests of the day. We need the patronage of all our readers and we write this with the confidence that each one will so look after his own sternal interest as to remember our needs. Do not permit any worldly, firsting object to captivate you and run away with your affections, but remember your God and "set your affections on things above." The wily politician will pat you on

the back now, but after he has fyour vote, he will scarcely deign to look at you on the street. Then stand for Jesus; stand for his holy cause, and he will deliver you from every evil. We do not wish to complain, but really we have been much nained to see brothern noteonicine olitical papers containing much novel and unholy matter, while not a single paper pub lished by Brethren could be found in the house. Is there just reason for this? If we "love the Brotherhood" sa directed by the gospel, will we not want to hear how the Broth erhood prospers? Surely, dear reader, we all need to watch more and more lest we be carried away by sloth and lust. Let there be u strong effort made to put one or more of the Brethren's periodicals into every member's family. Sometimes by a little argument, those

To pay Brother Pater Essenbise, a min-

and we invite all our agents to consider this

would make our article too lengthy. Their control of the property of the prope

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. 1171.

tism into the name of each person of the Holy Trinity duce your co se, saith the Lord; bring forth

our strong reasons, saith the king of J. OBJECTIONS ANSWERED

SOME may that trine immersion teaches tri.
theism, "because it teaches that there are three names entered by so many distinct ac-tions." Trine Immersion Weighed, &c. p. 31. This is similar to the attack the pagans sometimes made upon the primitive Christians, and they reasoned after the same manner. They said Christianity tought tritheism, bec taught that the Father, Son and Holy Spirit are three. Is one a tritheist because he teaches that there are three persons in the Godbead? and make the distinction in their personality and offices? To deuy this distinction is outright Praxeanism or Sabittianism which con-founds the three. He is a poor critic who cannot distinguish the three distinct, yet connected and mutually dependent powers in one government from three seperate and independent governments, and he is poorly versed in Bibl theology who fails to distinguish between three distinct yet united and concerning powers or persons in one Godhead, and tritheism, the pagan theory of three separate, independent and rival Godbeads.

WE learn that Brother Jesse Calvert is holding meetings in Maryland.

Our Sunday night meetings in Lanark will ommence at 6: 30 till further notice To-MORROW evening at 7 o'clock we expect

to have a Children's meeting in Lanark REMEMBER that 25 cents will pay for the B.

AT W. from now to the end of the year, BROTHER N. C. Workman, of Maple Grove,

BROTHER N. C. WORKMAN, of Maple Grovs, Norton Co., Kansas, reports one beptized the second Sunday in September, and two more the tenth of this month. He thinks a good work may be done in that locality. HENRY Myers, of Farmington, Ill. know if more help is acceled by the Kansus cuf-ferers. We refer him to last issue where full particulars will be found. We will publish

mething more next week.

For 83,00 you can have the B. AT W. one year and that "wond wful" book, "The Problem of Human Life." Or what is better still, send ns \$4,50 and get the B. AT W. three years and The Problem of Humau Life free.

On last page will be found an interesting re-On last page will be found an interesting re-port of the final settlement of the long stand-ing difficulties in California. It will be read by many glad hearts who to wish to see the the charch prosper on the Pacific coast. "In union there is strength?

DR James McCosh, in a paper read before the late Prescyterian Alliance, says: "Pains should be taken to secure in every high-class educational institution that mental and moral science be taught along with natural science. One of the main causes of the materialistic tendencies of the age is to be found in the circumstudes that in many of our scientific schools every science is taught except the science of the

Doring our last visit to Mt. Morris we were pleased to learn that this department is not neglected in the college at that place. Brother Strin has charge of that brauch of instruction and takes great paigs in teaching the science

NOTICE TO MINISTERS WHO RE-SIDE ALONG THE PITTSHURG FT. WAYNE AND CHICA-GO RAILWAY.

EARNING that you are not favored with E.H.N.Let that you are not favored with 1 if fare permits over the above named read. I made application for you and am pleas-id to in arm you that my request has been homored; hence it you will give the followed to you, permits enabling you to travel over said read on ministerial duties at half rates.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit you seek so anto your own husbands. Children, of our parents. Fathers, provoke not your children with bot bring them up to the nature and nomittee of the Lord. Servants, be obedient hem that are your masters—FAUL.

Insults are like counterfeit money; they may be offered, but you need not take them.

One day is worth three to him who does ev erything in order.

A Chinese gentleman living near Chro trees back his ancestry 549 years before Christ He is the surriving descendant of Confucins. The oldest English noble family does not date back beyond 800 years.

If these women, who spend all their hos-bands can make for fine clothes, would cave some of their money and dress their husbands up a little better it would look a little more

To be comfortable and contented, be sure to This seems to be an act that very few people

Postmaster-General Key has written a letter of commendation to Wu. A. Buckingham, a boy of Milford, Ct., who caw a mail bag fall from a train and carried it to the depot, and has also directed that a set of Government stamps, worth \$265, be sent to him.

There are in Eugland 500 branches of the Young Woman's Christian Association. These branch associations have been useful in helpit young women to employment, and in preserving them from the pernicious effects of falling into bad company. They hold stated meetings for prayer and Bible study.

The majority of people skut up their best rooms against the sunlight, as if they regarded it as an enemy. Sunlight will fade carpets and it as an enemy. Samingst with most carpets and upholstery, and darknoss will keep out flies; so people keep their minds upon these points, and never stop to question the practice of hiving in a room which e fly is too wise to enter.

No man has a right to complain of his lot or the times, or to call upon society to belp him, until he has done all he can to help himself by industry and fidelity in the place end calling where he is. And he who does this will here cause to complain.

Once an old centleman asked a young man Once an old gentleman selved a young man who thought that he knew ahout all that is worth knowing, this question: "Who was the fabber of Zebedee's children?" to which the young man responded, "I knew once, but I de-clare I believe 1 have forgotten." Wise young en take warning

We are glad that our readers are giving ettention to this department of the paper. here is anything in this world we need it is hoppy homes; where the father, mother, and all the children love each other. "How to Cook a Husband," comes up again this week, with additional force and meaning

The good old maxim that "whatever is worth ing is worth doing well," is too often for tten. "That is good enough for him, or foraction the money," is a poor excuss for a man to suc-rifice his good name, and still worse to induce careless habits. It has been him to acquire careless habits. It has been said that while American workmen are better tter fed, better educated, and, we may add, hetter behaved, then those of any other country, they can beat the world in slighting their work and cheating their customers and employers.

A good old man, who is very rich now, was very poor when he was a boy. very poor when be was a boy. When asked how he got rich, he replied: "My father taught me never to play till my work for the day was finished, and never to spend money until I carned it. If I had but half an hour's work to do in a day, I must do that the first thing and in half an bour. After this was done, I was allowed to play. I sarly formed the habit of doing everything in its time, and it soon be-came perfectly easy to do so. It is to this habit that I owe my prosperity."

Around where a strated in Chicaco for I Willis my twoman over an extraction and investigation phasting, and it is sea askapen thangs not now that his expect and police station. It was ascerdated that the was placed are a good there assess somiting left. My he daughter of a fachestic elegrame, who electrated shows on value at it color affects to be meanfully brought a gas a actif and twice for may present station. My accordege of an extraction, the contraction of th

at the age of thirty-eight

The gradual shortning of the days, the co ights, the ripening of the autumn fruits, and he indications of withering vegetation, al tell us that the summer is near its close, and notomy,—the forerunner of winter—is at hand So the gradual decay of human strength and the frailties of age tell us that the autumn of life is approaching, and soon the winter of death will be upon us. "Be ye therefore also ready, for in such an bour as we think not the

ANTIDOTE TO POISON.—If a person swallows any poison whatever, or has fal ions from having overloaded the stomach, ar instantageous remedy, most efficient and appli cable in a large number of cases, is a her teaspoonful of common solt, and as muc nd mustard, stirred rapidly in a teneupfu of water, warm or cold, and swallowed instantly It is searcely down before it begins to come up bringing with it the remaining contents of the stomach; and lest there be any reumant of the poison, however small, let the white of an egg, or a teaspoonful of strong coffee he awelle as soon as the stomach is quiet, because they of virulent poisons.-Medical Brief

"HOW TO COOK A HUSBAND."

No. 38 of B. at W. arrived this evening, as A as usual, all the family wanted it first.
was well pleased with its conteats until on 6th page; there I noticed the article entitled, "How to Cook a Husband," telling how to treat him. The summing up is about like this: Wife, place your husband in the jar of carefulness and set him near the fire of conjugal love ness and set him over with affection, garnish him now cover him over with affection, garnish him with the spice of pleasantry, &c. While read-ing this I had to wonder what would become of wife while she should take all this care to dook her husband (I prefer to say, keep biss in good humor, who would garnish her with sweet spices, and administer kisses and other confections? Who would keep her fire of love afiams? Who would help ber to have an even and delicious temper? I prefer to turn the scale round. Let the wife be treated with all these pleasantries, then she will do likewise then she cannot keep her busband in hot water

nor freeze him with conjugal coldness; then she will wear a real smile for him; not merely from the countenance, but from the heart, real and true. I think they should treat each other with all the pleasantry possible then each will be remarded. RESERVA SNAVELY

CARE OF THE SICK

A PERSON who is sick enough to use all the andisturbed repose he can get. If on or more persons are in the room reading, talk ing or whispering, as is often the case, this is impossible. There should be no light hurning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kersone oil should never be used in the sick The attendant should quietly sit or lie in the ame room, or what is usually better, in a ing room, so as to be within call if anything is frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patient fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuashould be removed at once and the sir in the room kept pure and sweet by thorough venti-lation.—Herald of Health.

A PIJEA FOR WILLING WOMEN

SAID a poor woman to me, "To be idle is to upon me for I am assured that I am not a be iness woman. I never engaged in buying and iness woman. I never engaged in buying and selling, teaching, keeping boarders, or any of the common eccupations of self supporting women. I was well-educated as far as book knowledge and accomplishments go, but not with a view to pecuniary profit.
"While my bushand lived life was a bright

which ended in a squalid and miserable death to go out and seek employment in unknow I am willing and anxisomething for my support, but what shall I do I think of begging —even in its genteelest form—with borror, for the worst of begging is no what it costs the giver, but the receiver of th alms. The conscious stooping of the spirit t an ignoble act, the parting with self-respecthe sickening sense of bumiliation, and we than all in such bewildering woe, doubts: the fatherhood of God and the brotherhood o

man.

This woman was finely educated, but not
with a view of ever supporting berself. Her
education was a faiture. We hope the time
will soon come when every girl will be educawill soon come when every girl will be duca-ted end trained with a view of self-support if it should become necessary. And she represents a large class of discouraged women on whom sorrow and toss have borne very heavily. What they had is gone. What they are to have they know not. The shadow of need is over them They have a desert to cross, stretching away to the great beyond, in which lies their only hope Blessed is the faith that can give it wings with of earthly joy to that heaven where all one royal lineage—one royal blood—"theirs of

DOWN WITH THE DUST

N a letter to the Independent, Mrs. P. T. Barnum discourses many the Auct in the Barnum discourses upon the dust in the use, and says: "What is more absurd, useless d uncleanly than the feather duster universally brandished by our housemaids? A soft cloth passed lightly over any surface removes every particle of dust, and leaves that smooth-ness which is so pleasant to the eye and touch, ness which is so pleasant to the eye and fouch, and, the cloth being washed, that dust, at least, is forever got rid of. But flourish a bunch of feathers over the name surface and the dust is only stirred up, dislodged momentarily, to set-the ngair in the same place. Feather-dusters are an abomination also for their tendency to break and drop all over the house, so that you can track the wielder by the broken feathers.

THE BEST "VEHICLE."

TBE word "vehicle" (anything that carries) is in familiar use among medical men, meaning any liquid, sance or substance that will "carry" a powder in solution, or "carry" down a pill. But the unitiated are likely to misunderstand it,-though in the follow instance ignorance of its meaning happened to do more good than harm: A physician was called in a foreign family to

secribe for a case of incipient consumption He gave them a prescription for pills, and wrote the direction: "One pill to be taken three times e day in any convenient vehicle?

The family looked into the dictionary to get at the meaning of the prescription. They got on well until they got to the word vebicle. They found "cart, wagon, carriege, buggy, wheelbarrow." After grave consideration, they come to the conclusion that the doctor meant the patient should ride out, and while in the vehicle, he should take the pill. He followed venine, he should take the pair. He hollowed the advice to the letter, and in a few weeks the freeh air and exercise secured the advantage which otherwise might not have come.

WHAT A WIFE CAN DO.

THE Westfield correspondent of the Spring-field Edpublican tells this story: "In illus-tration of what a man can accomplish in spite of adverse circumstances and hodily affliction, with a loving, willing wife to aid him is found in Dr. C. N. Germaine, for years one of our most respected and successful physicians, Three years since his eyes began to tail, and gredual ly his sight weakened until about a year ego it was entirely lost. He had no means of livel hood aside from his profession; so, as his sight grew dim his wife, who is a woman of broad culture and refinement, accompanied bim on his visits to patients to guide bim. Gradually accustoming benself to note the various symptoms of the sick, and by ernest study became fully competent, when her bushand's sight was fully gone, to describe all the outward symptoms of patients to bim, so that be has not has obliged to give up precioe, but can be found every day going his regular rounds with his wife at his side. His former patrons with but few exceptions, continue him as then family physician, and his blindness has not affected his skill and success in treating various forms of disease, although, of zourse, it prevente him from practicing surgery. Every one sympathized with Dr. Germaine in his affliction, and admired his courage and his noble wife's devotion and energy."

RETALIATION

LADY once when she was a little girl, A learned a good lesson which she tells for he benefit of whom it may consern:

One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, owen and horses waiting to drink.
It was a cold morning. The cattle all stood very still and meek until one of the cows at tempted to ture round. In making the attempt she happened to lut her next neighbor, where-upon the neighbor kicked and hit another. In tive minutes the whole herd were kicking each other wash fury. My mother laughed and said: family by the ears some frosty morning."

Afterwards, if my brothers and myself were a

httle urritable, she would say, "Take care, my children, remember how tho fight in the form-yard began." Never give back a kick for a hit, and you will rave yourself and others a great deal of trouble.— Youth's Communion.

HOW HE LOST HIS SITUATION:

"XPERIENCE keeps a dear school," L is a pity that young people will not be-seve it when others tell them so, without going to the expense of testing it for themselves. The editor of the Waynesburg (Pa.) Republican asked his nephew, "How came you, James, to

lose your place?"
"Well, I'll tell you," was the reply. an easy birth; got my seventy-five dollars a month; had an assestant; didn't have to get down till sight in the morning : left at five a chance to take life easy, but gradually began to take it too easy—didn't get down until nine in the morning instead of eight; waited to smoke in the morning instead of eaght; waited to smoke two eights instead of one; grew careless of my money, used four dollars where I had been using two. First, I knew my salary was cut down a little, and then a little more; but I couldn't take the hint, but fretted abo poor situation, and one morning I waked up after a night's spree, and lot I didn't bave my situation at all. But I'll tell you what I did have, uncle, I had my experience."

That youth is working at forty-five dollars a

mouth now, instead of seventy-five, but be already has six bundred dollars in the bank. It would be well if more of our yeaths might be profited by his experience.

-The severe drouths which so frequently afflict various parts of our own country as well as other langes are believed to be in a great meas ure owing to the extensive destruction of forests. It is stated that about 3,000,000 acres of woodland are annually cleared up in this coantry, and scarcely any effort is made to replant the stripped area. Such reckless laying waste of forests, if it loss not actually lessen th rain-fall in the country, undoubtedly causes irregularity in the water supply-drouth and flood alternating; the changes of climate hecome more sudden and trying, and the soil gradually loses its fartility. It certeinly seems as if some organized effort would be justified to protect forest lands, and to restore waste placby the planting of trees.

Mafeimonial.

FIELD-GITTINGER-At the resi IELD—GITTINGER.—At me resease or bride's parents, Oct. 10th, '80, by the writer, Wm. J. Field and Miss Emma Gittinger, bet Decatur County, Iowa. Lewis M. Koi

FALLEN ASLEEP.

Sismed are the dead which die in the Lept, .- Rev. 14 : 15.

WILLIAMS.—Susan M. Williams was born in Benton County, Iown, Dec. 19, 1806, and died Oc-tober 11, 1880, aged 18 years, o mostles and 2; days. Funeral services by the Brethren in Lyn

Nr., OOK.—In the Antioch church, Sept. 30th, '80, OOK.—In the Antioch church, Sister Elizabeth Zook, aged 57 years, 4 months, and 3 days. Puneral services by Etd. Joseph Leedy and the worter, from the words "Us finished."

J. W. SOUTHWOOD.

ished."

J. W. SOUTHWOOD

HAINES.—In San Josquin County, Cal., O

1st, 80, Sister Resecut Haines, aged 67 yea
9 months and four days. Faneral services;
the writer, assisted by brethren For WY an

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for asking and an evering questions, drawn from the Bible. In order to promote the Trath, all questions abouth the strength of the promote of t

Will you please explain how long Noah was it uilding the ark—at what age he was when he mmenced building. Also where it can be found A. E. Kinosery.

Some one please explain Prov. 0: 1. "Wisdom bath builded her bouse, she bath bewn out he seven pillars." Franktan Royan. "Let no man seek his own, but every man see another's weutth."—1 Cor. 10: 24. Bro. Stein pleas anounc. Wu. T. SMITH.

RECONCILIATION BEFORE COMMUNION.

Will some one plenus give light on Matt. 21: 24' D. W. Row. THE Scripture alluded to is introduced with a "therefore." To understand the therefore we look to the context. To fully understand the context, we must notice that this is a part of the mem rable sermon on the Moun hich was the first introduction by our Savio to show the superiority of the New and the Old covenant. Under the old, "Whospever shall kill shall be in danger of the judgment "-- Mutt 5: 21. Under the New, "Whosover is sngry with his brother without a cause, shall be in danger of the judgment," putting the Christian who is "angry with his brother without a cause," on a level with the Jewish murderer. The Christian who calls his brother i.e. rain fellow, shall be in danger of the coun-cil, "if he calls his brother a fool, he shall be in danger of hell fire." O, brethren, how care-

ful we should be. Right here comes in the instruction in the The Savier used the ceremonies of the query. with which the people, and especially the disciples, were familiar, to convey an idea of the ordinances of the gospel which he intended afterward to established in the Christian

fers conveyed to the disciples a pretty correct gentle word fitly spoken and properly directed. idea of the Lord's table which he afterwards instituted in his house,—the "gift' of the Law conveyed a similar idea of the Lord's Supper, of the gaspel or the Lord's Table, hence we conclude that the Savior, in the teachings referred to in the query, meant in substance to say that a member who had ever gone so far as to go to the place appointed for the celebration of the Lord's Supper bringing his contribution (girt) with him and then and there learning or thing against him or her, should, if possible by onciled, and then, and then only, partake of the sacred feast, and if it were impossible on account of being beyond the reach of each other, he should by no means partake of those sa-cred things, hallowed and sauctifed by the word and command of the Lord See also I

Panera Torra

FROM SCANDIA, KANSAS.

W R have been having some good meetings, W On the 17th of September we met in council in the Salt Creek church. Had a pleas-ant time and everything settled satisfactory. ant time and everything settled satisfactory. O, how good it was to meet with the dear breth-ren and sisters whom we knew in our former home, Illinois. We met Bro. Jonathau Lichty, and were glad to see him and hear his voice once more. The old brother is laboring car-neetly for the cause in Kansas. We mude the tunce of many others that we shall not soon forget. From there we went to the White Rock church, where we had the word expoun ded to us, and ou the morning of the 10th, is company with a number of brethren and sisters started for the Lime Stone food, where we had a happy time. There were about twenty min-isters present. Had a good feast and the best of order, with the green grass at our feet and a tent over us. Treated with such kindness and listening to the heautiful plan of solvation, we forget that we are in Kausas.

help build up a church to the honor and glory mile of of the west line of Cherokee county, of God? Come and help us work for the night four and one-half miles south-west of Marcus. cometh when no man can work. Pray for us. S. A. DAGGET.

FROM MT. MORRIS ILL

OUR Sanday-school meets every Sanday af-ternoon and is a model of success, being, as, we think, a great auxiliary to the church Our Bible Class consists of quite a number of earnest workers who study their Bible lessons as they would their text books, thus making it and not a formal consideration

We had the privilege of meeting with the Brethren of Pine Crock during their Love-feast, and it was truly a feast of love and a time of rejoicing to many. Truly we feasted upon the good counsels of the Lord, the word being preached with power, making sinners to shed the penitential tear while saints went for lov at the returning of ransomed souls. ing services we repaired, as was the custom of the disciples, to the water side, where prayer was want to be made, when two young sisters were buried honeath the ripples of the gently flowing stream, and arose, we trust, to walk in newness of life. One was a dear sister in the fiesh, and both on the verge of useful woman-hood, putting their trust in God, covenanting with him to do his hidding, knowing that cured be the man that trusteth in man and maketh flesh hie arm, and whose heart depart eth from the Lord. Human strength and devi ces must fail, but the Scriptural injunction, "My son, give me thine heart, and let thine eyes ob serve my ways," is as immutable as God himself. Human counsel may mislead but the testimony of the Lord is sure. We often see those who, of the Lord is sure. We often see those who Pilate-like, find no fault with Christ, yet how loth they are to accept Him. O, that all who hear the Spirit's gentle pleadings give due dili-gence. And how may this be more effectually brought about? In various ways. By the saint taking heed unto his ways that he may lead an exemplary life, for the tree is known by its fruits, and the world is justly looking for professing godliness to set an example. upright walk and a chaste conversation will be an incentive which will constrain the growling wanderer to retrace his steps to the fold of the The altar of the Law, to which the Savio Skepherd. The effectual, fervent prayer, the

> will he as bread cast upon the waters.
>
> The Christian's life is as a mirror reflecting rays of light upon the pathway of the wander or it may sest a gloom that will darken the piritual vision of many a benighted soul, who might otherwise be a bright light to others in suints professing godliness. "Meditate upon these things; give thyself wholly to them.-Watch ye, stand fast in the faith, quit you like men; be strong in the Lord and in the power of ISAAC H. MILLER.

A SAD ACCIDENT

E ARLY last Saturday morning, (Oct. 0th) brothron Joseph Scott, John Kamrer, George Shirk and John Brown, left Lost Na-tion to attend the Love-feast in Cedar county. They reached Massillon about seven o'clock. when a sudden jerk of the team threw out the bind seat of the buggy, and with it brethren Shirk and Kamrer. Both were stunned by the full, especially the latter, who was a portly old fall, especially the latter, who was a portly old gentleman. He was taken up insensible; the doctor administered morphine and he was ta-\text{\text{Am home, where medical aid was summoned that there could he no help. He didd the next morning about nine o'clock. He was conscious and fathed either he out home, but he is a streand talked after be got home, but lay in a stupor Satorday night. The seat which cost him his life he bimself had put, on the buggy, but did not fasten it. Brother Shirk was in meet ing Sanday but felt sore and broked.

Elwood, Inca.

FROM GARRISON, 10WA.

I N a recent number of the B. at W. I saw a short notice of my late visit to North-western Ia. We have bought land in Cherokes

county, and expect to move to it in a few months. Several families of brethren talk of lithering to the boundful plan of solvation, we mentally a solvent of the control of the control

do you say? Will you go and settle there and Illinois or Iowa. We hought within a half and some twenty miles from Aurelia, where Bro. Early lives. V og'd he pleased to see the Brethren go in and "passess the land." In our neighborhood wild land rates at \$7 and \$9 per acre on time. Improved land from \$10 to \$20
For all cash down wild lands can be had for
some less. D. D. ARNOLD.

FROM MAPLE RIVER, IOWA

ON the 22nd of August, three more b Willing to join in with the children of the kingdom. Brethree, I wonder that there are willing to strive for eternal life, for we are made to realize that life is uncertain and ath is sure. Shortly afterwards two little children were laid in the ellent grave. It is very hard to kery two children at once. D W. Sumy

POTATOES WANTED.

THE Maple Grove Aid Society of Norton Co., Kan., is very much in need of potatoe winter use. Where is there a surplus o this kind, and at what price can they be bought?
Forty cents a bushel is the cheapent we have heard of yet. Any one who can inform us o lower prices will be doing us good. Address M. LICHTY.

Bell, Norton Co., Kansas. NOTICE

THE Maple Grove Aid Society of Norton Co., Kausas, has recompleted free rates on goods for the relief of the destitute of western Kansas and Nebraska, and are again ready to give shipping instructions to the Brathren or others wishing to aid us in this struggle for something to eat and wear. Rates are free over the Illinois Central, Chicago and N. W., Bur-lington and C. R. & N., Desmoines and F. D., Kansus City St. Jo., B. & M. in Neh., & C. B. of Mo. P. in Kansas Railronds, and if any one wishes to ship to us over other roads and will inform us, we can arrange to get through free Much is needed to winter on as we have raised scarcely any provisions. Nothing is sure to come through free unless instructions are reseived from us. Address M. LICETT Bell, Norton Ca., Kaneas, Car. Sec. Aid Se

Money Received in August for the Danish Mission,

(From the following churches and persons.) Flat Rock, " Va., 15 0

E. S. Holsinger, (for several persons) Baker'
Summit, Pa., 7 00 M. Hock, Shippenshurg, Pa., Mahoning, Ohio, Mt. Zion, Ohio, .. A Sister, Ohio.3 00 Canton, Ohio, J. O. Coller, Milford, Ind., Tippecance, Ind,.... Covington, Ohio,.... Newton, 6 25 Silver Creek Green Tree, "

Logan, Ohio,
Grandy, Iowa,
Owl Creek, Okio 6 06
A Friend, Everett, Pa
Stony Creek, Ind.,
Limestone, Tenn
A Sister, Ind
Peshody, Kansas,
Woodland, Mich, 200
Snn6eld, Michigan,
William Adams, South Bend, Ind50
Charlotte Adams. " " " "
Susanna Frame, " "
Sister Gift a u 4 og
Sarah Johnson " " " " " " " " " " " " " " " " "
Mother Studebuker " " " " "
Reheora Studahsker. " " " " " " " " " " " " " " " " " " "
David Bechtelheimer, for Sevestopel, 23 45
H. H. Slahangh, Mo.,
Elizabeth Myers, Va
S. A. De Priest, Va ox
Total, 8356 16
J. QUINTER, Treasurer,
Report for General Missionary Work, next week.

FROM LIMESTONE, KANSAS UR feast was one of great interest and the

epjoyment beyond description. It was hold under the Brus old tent that travels over considerable territory during the Antumn months for this purpose. It is large enough to accommodate between 300 and 400 people. The meding was very orderly, and the Lord supplied ns with ministerial help. Bro. Lichty, of Kansas, heethren C. Forney and Snowherger of Neb., Bro. Hornsburger from Mo., and Bro. boyer from Himois, and Bro. Landis from Mo., and Bro. Boyer from Himois, and Bro. Landis from Os-borne county, Kansas. These brethren labored with us during the three day's meeting, and greatly refreshed the work of the Lord in this vicinity. One addition during the meeting, and three since, and to-morrow we go down to the water again. One week previous to the feast, father Brinkworth came out and was buried with Christ to walk in newness of life, and othwith Christ to walk in newness of line, and can-ers say they will come suon. Come, hecthren, when you can, and help us water the plants. May the Lord keep the seed growing until the harvest. A. F. Dieter

FROM MICHIGAN

THE New Haven Church, Michigen, is feel ing encouraged on account of couls seeking mercy. Four or five years ago there were only two or three members here, but Brother Winey of Iona County came up and planted the send of eternal life. They also got Daniel Chambers, of Ohio, to move here to speak for them. The number increased and they con-cluded to ordain Brother Chambers to the eldership, and elected David White to the minderains, and decreas where we are min-stry on the 18th of January last. Took in several members by letter and by baptism. The church outrode the storms so common to little femilies when they are growing until now. They have ever tried to maintain peace, love and union. This they have done, except an occasional jar caused by missavertencies, Have lately added upwards of six by letter and

eight or nine by haptism; six were haptized on the night of the 2d inst, the date of our Lovethe might of the 2d inst, the date of our nove-feast. Long and fervent prayers were answer-ed. What joy must have been felt, when these young men and women deserted the ranks of Satan to be subjects of Christ's kingdom.

We held our quarterly council on the 18th of September and made arrangements for the Love-feast. We also decided to elect one to the ministry and one as visiting brother on the day of the communion. The lot fell on George E. Stone as minister and Brother William Sours as deacon. Had a beautiful day on ism ocurs as deacon. Hed a beautiful day on the 2nd, but a rain came up about II o'clock in the night and continued until Sun-day night. Had the weather been plemant we would no doubt have seen them coming into the fold of Christ; but we know it was all for the best. "God's ways are not our weys," Brethren John Brillhart, Hendrick, and Stotzman, of Ohio were present, and quite a Stotzman, of Ohio were present, man garanteen belonging to our State.

Ourspeakers cannot answer all the cells. We now have three ministers and 6 we wisting bretheren. May the good work prosper everywhere.

W. H. Roose.

Carson City, Mich.

Mogadore.

FROM THE CHURCHES.

AND they that be wise aball shine as brightness of the firmandest; and they that to many to rightnessuess, as the stars forever a \$\text{0.000} \text{min} = \text{0.000} \text{min} = \text{0.000} \text{min} = \text{0.000} \text{0.0000} \text{0.000} \text{0.000} \text{0.000} \te

OHIO

Through the kindness of an all-seeing and merciful God, who watches over and cares fo those who humbly trust in Him, I was permit ted to meet with the brethren of the Springfield ted to meet with the breturen of the Springhero church at their Love-feast on the 12th inst. Early in the morning it was noticeable that there would be a large gathering, for from the meeting-house, which is built on the summit of a hill, vehicles could be seen approaching. Services opened with a good assembly. clouds, which in the morning were dark and lowering, dispersed, and the sun shows forth in its full meridian splender, making everything cheerful and pleasant, betokening the smiles o God upon His people. Several practical and ons were listened to du instructive sermons were listened to during the day, and in the evening the ordinances of the house of God were participated in by the brethren and sisters present. The house, though large, was not large enough to contain all the people. Late in the evening when the embleme of Christ's broken body and shed blood were partaken of, a hymn was sung and they all went out and it was night. No doubt all felt strengthened in faith toward God and in love toward one another. I was forcibly impressed with the importance of meeting together thus Rivet the ordinances cannot otherwise be at tended to; second, it increases "brotherly lo for although a stranger among them, I felt that God had a people here who were trying to follow Him in the path He marked out while on earth.

The Springfield church has a good membership, and is presided over by brothren J. B Mishler and D. Young, assisted by brethren Geo. Carper and J. Mishler. Love and good will prevail. May God bless His people here that they may be shining lights, and that through consistent lives and union of mind and heart, the good work may go on, and many who were the good work may go on, and many who were spectators at this meeting, may, ere another Love-feast season rolls around, he counted among the people of God. May we all labor on prayerfully and earnestly that in the end we say have a right to the Tree of Life and ente in through the gates into the city.

I. M. Esy.

INDIANA.

The communion of the Antiock church i near at band, and many perhaps are looking forward to that time with much spiritual rejoicing, with the prospect of having their faith made stronger, their hopes brightened, and the inner man made glad by obeying the instit tions of the house of the Lord. While this is no doubt the feelings of some, there are our no doubt the feelings of some, there are our aged brother and sister Eld. John Leed, who, with many others, will not be able to be there and enjoy that meeting. We hope all such may and enjoy that meeting. We hope all such may bear their schemes with a Christian pattence, and come off conqueers in the end. A week ago to-day occurred the death of our much afflicted sister, Elizabeth Zook. Thus one by one we cross the river to give an account of the decid done in the body. May God enable us all to watch, that we enternet into temphation. and that we be also ready when the summer comes. J. W. Scuttiwood. Oct 7th

ILLINOIS

Pike Greek Church. We had quite a pleasant Lov We had quite a pleasant Love-reas on the 2nd of October. Brethren T. D. Lyon, J. Y. Snavely, J. W. Gish and K. Heckman were the ministers present. It was a fant to our poor souls—a senson long to be remembered by the dear brethren and sisters of this church.

Many thanks to the brethren for their earnest labors in the Master's cause. On Sanday the 3rd, we had meeting again, and sainte were made to rejoice and sinners to tremble. It was one of the best meetings we ever attended, and we feel encouraged to still keep working for the Master's cause. L. C. KLINOMAN.

IOWA.

We held our council meeting on the 9th of October for the purpose of making the neceshouse. It is a pleasure to state that our dear passed and sent to A. M. There we house. It is a pleasure to state that our dear

Oct. 6th

members never witnessed a more pleasant meeting of the kind. All seemed to be barmony papers relating to missionery work brought to and love. The location, size and style of house and building committee were agreed upon in a short time almost unanimously and in the best The location, size and style of house of feeling, and a very encouraging amount with which to build was subscribed on the spot, and

notwithstanding we anticipate a few drones that will contribute but little or nothing towards the good cause, yet we feel confident now that the liberal-hearted, working brethren and sisters of the Indian Creek church, by the blessing of God, will be permitted to build a house of worship. D. E. BRUBAKER. house of worship.

Our Love-feast was held Oct. 9th. The following ministering brethren were with us: Eld. Isaac Thomas of Warren Co., Eld. S A. Garber, of Decatar Co., John H. Fillmore of Shelby Co., and B. F. Flory of Freemont Co.— The meeting was one long to be remembered A choice was held for a descon and a minister. The lets fell upon Bro, Mark Causer for descon and the writer for minister. Bro. B. Sprague was advanced to the 2nd degree in the ministry and Bro. Geo. Sink was ordained Elder. Th estallation of officers was very solemn. meeting was a joyful one, but O, how sad the parting! But we look forward to the time we shall meet again, and if not permitted to meet upon earth, may we so live as to meet where parting will be no more. None were added bless them and bring them to a knowledge of the truth, is our earnest prayer.

DAVID G. Cou

NEBRASKA.

We arrived eafely in Falls City, and wer

received by the Brethren with a warm reception. The brethren came with wagons an aded our goods and bauled it to our place of residence, for which I return my

thanks. It is pleasant to live with such kind brethren and sisters. The weather has been very favorable; have had one good rain since i am here. Crops have been good. The bins are full of wheat, and corn is a big crop—some fields will yield from sixty to exventy bushels per scre. The Brethren built a new meeting-house this Summer 40x60. I had the pleasure of preaching the first sermou in it. The Brethren lield a Love-feast in the new meeting-bouse in the Falls City congregation. They held an election for three ministers and four descons-The field here is large and it requires many laborers. The ministers present at our feast were Jonathan Lichty, Martin Meyer, Atlen Beyer, —Witmor* and others. We had a splendid meeting. We are all reas ours fraternally. S. J. PECK.

One more has been added to the fold of Christ in the Turkey Creek church. Bro. Al-

lon Boyer came to us on the 29th of September and preached two sermons. Bro. Allen is an earnest worker for the Lord. Health is very good-mostly typicoid fever and diptheria.

THE SOUTHERN DISTRICT OF ILLINOIS

TBF District Meeting of Southern Illi assembled in council in the Big Creek urch, Richland Co., Illinois, on the evening of Cct. 12th. The meeting was opened by Eld John Wise, after which the following offiers were elected by ballot: Jahn Wise, Moderator, Daniel Vaniman, Writing Clerk, A. S. Lest. Reading Clerk. The papers designed for the meeting were assigned to six sub-committees to meeting were assigned to six sub-committees to arrange. A great many papers came before the meeting. The Board of Managers of the Orphan's Home, finding an encouraging amount subscribed, appointed a locating committee as follows; David Kuns, C. C. Gibson P. A. Moore, J. Y. Snavely and Stephen Shive ly, who were anthorized to find a suitable lo tion for the same. The Board of Evangelism made a rep

wherein appeared that there had been eighty seven days of labor performed, and minty-two sermons preached. Nine were haptized. It appears that the labor was mostly performed where there are isolated members, and where where there are noted members, and where there are none. The Treasurer reported \$177. \$4 had been collected, and \$144.85 had been paid to the evangelists. A query condemnatory of secret and clands:

tine meetings by E'ders, or any purpose, was passed and sent to A. M. There were som

papers remains, the meeting.

Jonn Wise, Daniel Vaniman, D. B. Gibson J. R. Gish, Lemuel Hillery and T. D. Lyou less the meeting as erangelists for were chosen by the meeting as erangelists for the enough year. A general good feeling pre-vailed through the meeting. The queries were all disposed of to the satisfaction of all.

Had public worship on the evening of the 3th, and the following morning the brethren took the train at Parkersburg for their home and fields of labor, commending the manager of the Peoria, Decatar and Evansville R. R. for accommodating way in which the kind and they manage the business on this road.

FINAL SETTLEMENT OF THE CALIFORNIA CHURCH TROUBLES

TRE California and Stanislaus churches met in joint council on the 1st day of October,
A. D., 1880, looking to the final settlement of all their existing difficulties, and a future unon of sentiment and labor. The meeting was opened by singing and prayer, efter which the fourth chapter of Ephesians was read. The meeting was then organized by electing Etd. John Forney, of Abilene, Kanssa, moder and S. H. Bashor, of Ashlaud, Ohio, clerk.

A considerable number of the membership of each church was present, though not as many of the California brethren were present as was desired, some of their ministers being absent. Elder George Wolf stated that owing to the shortness of the notice a full attendance of the California church could not be had, but all absent would be satisfied with what was ac complished at the council, eccording to the Gospel, though those present could not act inividually for those absent.

Elder P. S. Garman then withdrew from the

Stanislaus brethren for consultation After their return the report of the commit

se (Quinter, Miller, and Buschley), appe by the Annual Meeting to investigate the Cali-fornia troubles, was accepted. But as there was a misunderstanding between the two churches as to the exact meaning of the committee's report, the report itself was finally waived, placed on the table, and a move made to settle their troubles by their own effort, independent of the committee or its report, though the action of the committee in recog-nizing the Wolf brethren as being in full fel-lowship with the general beotherhood evidently prepared the way to the full settlement of their troubles, zieretofore the Stanislaus church had not recognized or fellowshipped

Brother Wolf and his congregation, win A vote was then taken as to whether the Stanislaus church should retain its organiza-

on, allowing the lines of the two congregations to stand as made at the time of its first organization by Moomawand Dayy, which re-Having by the unenimous vote of the

il recognized the Stanislane district, and the fact that the Wolf brethren were a part of ou general brotherhood, the following article was awn up and adopted by the unanimous of both churches, and signed by all the officer

We, the assembled members of the California and Stanislaus churches, easembled in joint council, this the first day of October, A. D. 1880, looking to the final settlement of former difficulties, agree that in the past there evident-ly have been errors and mistakes committed by ns all, and we hereby express our regret for the errors of the past and mutually ask each others' pardon and prayers in the future; and agree to labor together in Christian charity and forbearance in the years to come by the help of God.

We further agree that all matters between

es are settled up to this day; that a copy of this decision shall be furnished each chu and that any member who shall hereafter bring up these hereby settled difficulties shall be dealt with by the church or churches unitedly. Signed:

gressive Christian, Brethren's Advocate, and Preacher, after which the s inging and prayer.

singing and prayer.

The meeting classd with time heat of feeling, and while weeping was seen all around ue, it was a weeping for joy; old brethren who had been separated in feeling for years, came together as bratures in retaing for year, came togoth-or as braturn; and we separated feeling that the long-standing troubles in California had come to me sud, and the churches me once more in union and love. The closel of durkness is now, and we hope at once and forever dis-pelled. All are satisfied as far as we know, and as they settled their troubles mutually, wit any committee being present, we believe it will prove permanent. They were advised that bereafter when troubles exist among them to come together and settle them according to the gospel, as that is the only way in which troubcan be removed.

We send this report forth with hearts over flowing with gladness, feeling that our joy will be shared by the Brotherhood at large. The be shared by the Brotherhood at large. The long-standing of the difficulties existing in Cal-ifornia, their general character, the agitation of Meeting with them, the number of Annual Meeting with them, the number of committees sent by Annual Meeting, and the advances universal knowledge our Broberhood has had of them, and their final settlement we believe calls for this report; and through the wienes of the churches here we more that ly present it, with the prayer that God will abundantly bless it, them, and the Brotherhood

ELD. JOHN FORNEY, Mod'r. S. H. BASHOR, Clerk.

ANNOUNCEMENTS

The brethren of Mound church, Bates Co. Mo., will hold their Lovefesst on the 25th of October. E. FANSLER. There will be a Love-feast at Join meeting

house, Glade Run Dietrict, Armstrong Co., Pa. on the 3rd of November.

The Brethren of Smith Fork church, Clinton Mo., will hold their Love-feast on the 6th of November. E. A. Onz.

Will we have a Sunday-school Convention this Fall or winter in Northern Indiana? If so, when, and who will take the meeting? Let us hear from you soon. DANIEL SHIP Cor. Sec.

BIBLE SCHOOL ECHOES

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١,	BOARD COVER. Single copy, postpuid; One dozen,
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	Lanark, Itlimots,
	The Destrine of the Brethren Defended, by Eld. R. J.
	Miller. Treats on the Divinity of Christ and the Ho

irit, Immersion vs. Affanto -washing, Holy Kine, Non-cor am. \$1.50. True Vital Picty.- By M. M. Eshelm treats largely, of the duties of Caristian

History of Palestine, or The Roly Land. By M. Re Lt. D. 75 conts. Sec. Conformity to the World, as tength and practiced the Brethern. By J. W. Stein. This pamph should be read by every member in the church content 22 orphis, 31.00.

W. U. R. R. TIME TABLE

Signed:		Trades leave Lazaris, Sundays excepted, as follows
	Eld. George Walf,	Day Express WEST DEND, 200 P.
	Eld. Stephen Broadhurst, /	Accommodativa
	Eld. John P. Wolfe.	Day Experies RAST BOUND 10:15 F.
	Eld. P. S. Garman.	
		Accommodation 506 P.
	EACONS.	Titless are sold for above trains only Passenger imics make als ensaction at Western Union Janetice. M. M. OLIN. Agest.
Jecob Shelley,	David Bowersock.	
Isane Shelley,	Daniel Howaer.	12:13 P. M.; run to the Western Umen Junction bere they need wait but five minutes for the Ch
Benry Eby,	S." A Overholser	bere they need wait but five minutes for the Ch cago, Milwaukee and St. Paul passenger train, an
Henry Haines,	I D D t	thus reach Change at 2:45 the same avenue.
	J. R. Peterman.	thus reach Chicago at 7:46 the same evening. Treach Lanark from Chicago; go to Carroll St. de
The meeting ther		
report of the meet	ing should be sent to the	train at five in the evening; run North to the P U. Junctien, change cars for Banark, and
Baurman at Won	E, Primitive Christian, Pro-	U. Junctien, change cars for Banark, and
Distriction at 11 on	of a commerce official and a ro-	meto me 1 me im end motumble

Vol. V

Lanark, Ill., Tuesday, October 26, 1880

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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FIRST PAGE -- Spicarning. Illinois. The Design and Form of Christi Baptism. Saw the Lights. Time to Halt.

SIXTH PAGE.-A Home Beyond the Hills. Po formed in Love. A Mother's Voice. Foot-co ering. Afraid to Tell Her Mother. Dark Rooms SEVENTH PAGE - Sin open Beforeband, Water and Wine. Personal Responsibility. A Missionand Wine. Personal Responsibility. A mission ary Story. The Indians and the Quaker Meet ing. The Silent Preacher. Bring out the Rope Notice. From Garret, P.s. Money Received in August for General Missionary Work.

RIGHTH PAGE-From Franklin Co., Vo. Fro Hylton, Va. From Pipe Greek, Md. From D. Pipe Creek, Md. From Meyersdale, Pa. Marie De Krose Waynesboro Pa From Elida Maria, Pa. From Waynstbore, Fa. From Ellida,
O. From Sancea Church, O. From Dora, Ind.
Erom Milford, Ind. From Maryland, Ill. From
Whitaeyville, Ia. From Cornella, Mo. From
Graucla, Kan, From Swell Co., Kan, From
Sabetha, Kan. From Fall River, Ia. District Meeting Rema

CURRENT TOPICS.

In San Francisco there are papers printed in ten different languages, including the Chi-

The Nova Scotis gold mines are said to have produced more than \$6,000,000 in eighteen

A company has been organized to build a railroad from Chicago to the city of Mexico

Two Chinameu are studying in Cincinneti to fit themselves for preaching the Gospel to

Cable dispatches say that the Russian pr is filled with reports of destitution and death in all parts of the interior of the empire.

their own countrymen.

The inhabitants of the Waldensian valleys, in Italy, number 23,000. The Protestants outnumber the Catholics seven to one.

It is stated that out of 125,000 Fiji Islanders 103,000 are regular attendants upon church, and that every family in the Islands is a christion family.

The Cynosure managers are raising a fund to erect a monument to the memory of William Morgan. About \$100 have been secured in

Moody and Sankey have accepted an invitation from the ministerial Union of San Francisco and ueighboring cities to spend the winterin evangelistic work in California.

A missionary at Cauton has compiled a new Chinese alphabet of thirty-three letters, by which all the words which now require many thousands of symbols can be written

The Turks have at last surrendered Dulciene to the Montenegrius, according to the treaty made at the close of their late war with Russia. and thus another bloody struggle has been averted.

The great wind storm that swept over the country week before last did terrible work on the lakes; there was much snow fell west of ere and drifted to the depth of several feet in

The Chicago Times reports that Presid Hayes will not return to Washington till: week after the Presidential election. He is now making a tour in Oregon and Washington

Territory. Astronomy was first studied by the Moore and was first introduced by them into Europe The rapid progress of modern a troucmy dates from the time of Copernicus. It was known to the Chinese about 1100 B. C.

Missionaries in China state, that the oning traffic in the chief binderance to the success of the gospel among the common people. They stimate that 3,000,000 persons die every year from the effects of esting opium

William M. Shipman, of Fair Haven, Ct. the oldest printer in the State, who assisted in setting up the first Webster's Dictionary, and who could set type in Greek, Hebrew and Arabic, died recently at the age of seventy-six

Let the farmers read this, and learn the valse of the birds: "Immease flocks of sparrows and blackbirds have completely exterminated the army worm in Delaware and Pennsylvania. to the great relief of the inhahitants of thos atstes

The Bishop of Liverpool was mobbed b rowd of rowdies a fortnight ago while driving from a suburban chapel in a populous Roman Catholic district. Several stones were thrown at the carriage, and the Bishop's coachmeu

The indians are to be included in the census of 1880. The work of enumerating them be gins early this month, under the direction of Major Powell. Full statistics will be taken, and no doubt many interesting facts will be brought to light.

One of the most curious railroads in the world is the ten inch gauge road running from North Billerica, Mass. to Bedford, a distance of about eight and a half miles. There eleven bridges on the road, one of which is over one hundred feet long.

Twenty years use the deepest mining shafts in the world reached only about 2,000 feet be low the surface. The deepest perpendicular shaft is the Adelbert shaft in a silver-lead mine in Prizzibam in Bohema, which in May last had reached the depth of 3,280 feet.

Miss Josephine Taylor, daughter of John Taylor, head of the Monmon church, has fled from her home and cannot be found. It is said that she has been out of her mind during the past year, through the efforts of her father to force her into polygamy.

The Philadelphia Public Buildings, v completed, will be aurmounted by a statue of William Penn, thirty six feet high. The crown of his hat will be 535 feet above the pavement, higher thus any other tower yet constructed, that of Cologne Cathedral being hut 525 feet.

Mr. Bokkus, a student of theology, while ecently in the cloister of Heres, at Mt. Athor, discovered some manuscripts of the celebrated natriarch Photius of Constantinople. They comprised sixteen homilles, two discourses on the soul and the principles of bodies, twenty five unedited letters, a treatise on the irreproachable faith, and finally an account of the deliberation of the First and Second Synods of Constantinople. All these writings will short by be published.

One of the steel works at Pittsburgh has ness, the restoration of primitive Christmanty just cast the largest anvil block ever u this country. It is eleven feet high and eight by ten wide, and weight one hundred and sixtytons. It took seven hours to rue the metal into the moold, and it will be four months before the metal is coal enough to move

During a late thunder atorn, near London Eugland, a great ball of fire was seen to do scend from the clouds into a lake. After the storm over a hundred dead fish, including two carp, weighing together twenty-three pounds were found floating on the surface, near the spot where the fire-ball was seen to strike.

The Moravian Society for the propagation of the Gospel among the Heathen recently held its ninety-third anniversary at Bethlehem Pa. The assets of the society were reported at 8222, 483. The receipts of the year were \$11,280, of which \$10,000 were turned over to the general mission fund for use of the foreign

The size attained by icebergs is sometimes prodigious. From measurements made upon one Dr. Hayes, estimated it to contain 27,000,000,000 feet, while its weight must have been not less than 1,000,000,000 tons. It was unded in water nearly half a mile in depth, What, then, must have been the thickness and the size of the gincier from which the mass had become detached.

In Southern Rossia the fearful Siberier plague, commonly known as the "black death, has broken out in a village near Odessu. Th ignorant peasants are much opposed to the use of disinfectants. The nurs even told the people that all persons would be excommuniested who allowed suiphur to be burnt in their houses. In one vilinge the peasants went so far as to prepare a funeral pile on which they proposed to hurn a Sister of Charity who was engaged in some sanitary work. The sister was only saved by the prompt interference of

VIEW OF THE AGES PAST, PRESENT, AND TO COME.

BY JAMES EVANS.

DEAR readers, we are about to enter on a D wast work, to pursue a long journey, a portion of which the human family have trav-elled, and a considerable portion is yet to be gone over before the age gone over before the ages end. The whole oursey it described in the Book of God. It is an open volume to all who desire to search out the wonderful works of God, but sealed up to foots who despite wisdom and instruction

A wise man will bear and increase in le ing, and when he has drank deeply at the fountain of wisdom, he will exclaim, "O the depth of the riches, both of the windom and knowledge of God! how unsearchable are his indements and his ways past finding out." Rom. 9: 33. When flesh and blood shall cease to exist, when human probation ends, this earth will have a history, wonderful, providential, no' erratic on purposeless, but controlled by an eternal purpose and subjected to the controt of his will-A page of this history has already transpired. Ages have rolled by: ages are yet to come. The great worker of all things has divided the history of men into ages. Paul says in Heb. 1: 2, "By his son be constituted the sges" (Epoieren tous aisomas,) There ages or aions we purpose to explore in order to learn the truth, wiedom, holiness, jus-tice and love of the Creator. We may as well inform our readers what these ages are. The first is the Antedituvian, the Patriarchal, Mo-saic, and Gospel ages. The Mosaic and Gospel are linked together by the ministry of John, The gospet ages comprises the spostolic era, Lord will the falling away and the woman in the wilder-antedilly

and preparation for the millennial age. This age is ushered in by the hour of judgment, the the war of the great day of the Lord, the rec and advent of the Savior, the first resurrection and glorification of the bride or first fruits the fall of Anti-Chrat, and the binding of

This age will end by the little season of loss ing Salan, the destruction of his hosts, and the judgment of all the dead, the terrestrial glory bestowed on the sheep on the right hand tise mionico fire for the goats. Then follow the new heavens and new earth, the descent out of heaven, of the new Jerusslem, the eternal purpose fulfilled; all things made new and God ali

This, dear reader, is our bill of fare to be ight on the table, dish after dish as you are able to partake of it, digest it for your growth in grace and knowledge. If your digestive or-gaus are too weak for this strong meat, then turn to simple diet, an abundance of which you will find in the pages of your paper. But let not your eye be envioue, neither let your band dush from the eyes of others that food for which their hungry souls repine, but let the whole household eat the dinner of herbs with love, each one partaking of what suits bis spiritual organs of digestion, not forgetting that we must not remain babes in knowledge, but grow and mature into strong men in the Lord. Eph. 6: 10. The first principle in wisdom is the fear of

the Lord. To fear him is to reverence his word which he has magnified above all his name. There are two ways to reverence his name; viz.; to restrict ourselves to its teaching. avoiding all flights of more imagination and a careful investigation of what his word teach-We dishonor his words by vain reasoning and human conjectures, users fishly opinion. We also dishonor his words by neglecting to cara what it teaches, by treating it as a mysterious hook too obstruse for common minds and suppose that a few cleapters or verses will suffice for us to undertake. This is exactly what the fallen church of the middle agas taught. The Bible was unknown, save a few chapters called "gospel and epistics" in the "Missal." This was esteemed sufficient for all practical purposes. And wherein let me ask, do many differ from them now? True they have a Bible or Testament to their houses, but a large nortion of these divine hooks is left resissu za komutemu vo heerau

In our investigations we shall keep thin wholesome fear before our eyes. Outside of the scriptures of truth we know nothing, respecting the ages to come. We purpose to investigate what was acceptable or displeasing to God in past ages, on what principles he ruted in the kingdom of men, and how far human accountability was carried or why God winked at men's ignorance

In our researches we will find two wills arrayed against each other, the divine and hur the flesh and the spirit, the struggle for man's rule and the supremacy of the human will, We will trace human misery and sin to this desire, and we will learn that men were blessed in proporciou to the measure of their subject of their wills to the will of the Creator.

When human history ends, the conflicte b tween the Divine and human will wendt in God's will being done on earth as it is done in beaven. God will be all in all, and every knee will how to him and confess the tordship of

May you and I, dear reader, learn to subnow, to yield the homage of our hearts, to hear the yoke of Christ, and thus enjoy the unspeakable b'essing of doing the will of God from the heart. In our next article, if the Lord will, we will converse with you on the

Keligious Gems.

Treat your enemies as if they ould some time or other be your

friends. -Do not reproach a man for a sin he has committed, when God has forgiven

him. -A sinner must came to himself, did the prodigal, before ever he will come to Christ.

-Cease not to work actively for God and your fellow-men, till God says, "It

is enough, come up higher." -God does not promise to save by miracles those who will not be saved

by his appointed mesns, -So I have observed that God sel dom blesses any man's work so much as his whose heart is set upon success.

We must be very studious of union and communion among ourselves, and of the unity and peace of the churches.

-Many Christian people think they will be all right if they can only equeeze through the narrow gate into liar. the heavenly fields.

-By bolding a small object of misery close to the eye we entirely loose sight of much comfort we otherwise might enjoy.

—He that will let a sinner go to hell HOSE to whom I wish these remarks for want of speaking to him sets less by his neighbor than rational charity will allow him to do by his greatest enemy. One proud, lordly word, one need-

less contention, one covetous action may cut the throat of many a sermon and blast the fruit of all that you have been -"My son, said an old man, "beware

of prejudices, thay are like rats, and en's minds are like traps; preju creep in easily, but it is doubtful if they ever get out." -If Christians must contend, let it be

like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.

-The happiness of your life depends apon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain no notions unouitable to virtue and unreasonable to nature.

-Nothing is so sure as death, and nothing so uncertain as the time. I may be too old to live, but I can never be too young to die. I will, therefore, live every hour as if I were to die the

-Of all preaching in the world that speaks not absolute falsehood. I hate that preaching which tends to make the hearers laugh, or to move their minds with levity and effect them as stage plays do, instead of affecting them with a holy reverence for the name of God.

-When a founder casts a bell, be does not presently fix it in the steeple, but tries it with the hammer to see if there is any flaw in it. Christ does not. instantly after he has converted a man. convey him to heaven; but suffers him to be besten upon by many temptations, pirant. and then exalts him to his crown.

in motion will outlast a dozen times that at rest which will perish by dry rot induced by rest. Thus there is a kind of dry rot in many Christians, a

the columns of the American Christian of class-mates Review that the people of his late

charge still owe him eighty dollars which has been due eight years, notwithstanding he "worked for half wag es," and "proselyted more than one thousand souls" for them. He would have fared better had he devoted himself to christianing them. We are glad

to know that proselvting is not a pay ing business.

-Don't fied too much fault when writing for the press, but always tell the truth or tell nothing. About the latter use vour nicest discrimination. rascal wanta nothing said about him, and the truth prematurely or injudic iausiy told often injures good men. It is not obligatory upon us to tell everything we know or see. Yet when the truth is ready to be told, tell it straight -make a center shot-and if any body amps or lives between you and the nark, let them take the load; they have no business there. An evader of facts

WHAT A STUDENT SHOULD HAVE.

BY ADDIE BORE

applicable, will be generally all who are seeking instruction of wiser persons than themselves, and especially my fellow-students who are working together for a common object.

As our highest success is dependent n our earnest desire to know, I shall onsider a true and noble aspiration as the first and most essential qualification. That young man or that young lady who has entered these college walls with the avowed purpose of mastering the elements of education, has taken the first step-and a long one-toward a coreer of continual success. In this pursuit of knowledge there will be found difficulties, may gven obstacles seemingly insurmountable in the path. Instead of losing courage at the loss of ase with which learning is to be acquired, the aspirant is fired with new eal to conquer that which calls forth an exercise of his ability. As one who feels a deep sense of propriety in this matter, I say to you, my class-mates, set your mark high. Climb, step by step, with steady firmness, the steep height whose summit overlooks the world's

broad fields There are a hundred others crowding about you in the same effort to attain the highest good; but be not dispirited by this fact, nor retire discouraged from the ranks. It lies within your power to succeed, by honest and diligent toil Let not fears and perplexities arise when you have the example and influence of noble and true men to spur you onward and upward. Remember "There is room at the top." If you are aunoy-ed at the jestle of your neighbor at the time of setting out, be inspired by this assertion, and rather lend a smile to encourage the hope of a more bumble as-

And this leads me to the second qual -Physicists tell us that timber kept ity which I think, (and I am sure you will sustain me in the belief) so desira hle and commendable in us as students. and that is sociability. Which of us passivity in their Christian life that himself friendly." I know from expe-

-A minister recently complained in recognition shown in the countenance unbealthy children are the results of

is an eatire stranger; in the class-room he finds himself the centre of attraction; when he is called upon to recite, he stands embarrassed by the inquisitive glauce of the others. At the next meeting of the society, he rises to deliver a declamation. Unless he has self-confidence in a large degree, he will stam mer-forget-lose his presence of mind -and take his seat amid the inconsiderate criticisms of the class. Now in deed, this ought not to be. That stranger is certainly entitled to brotherly treatment in what is his home as well a ours. If we only knew bow little it costs to "say a kind word," accompanying it with a beaming smile, I think onr retricence in this respect would greatly diminish. Observe with care the happy results arising from true courtesy. I am not alone in the advoeacy of such a sentiment. St. Paul, than whom no more exemplary Christian suffered for truth, testified that the great when legally demanded is worse than a est virtue is charity. While thus exer cising an influence which no doubt will prove reciprocal, a third quality reveals tself, or is developed by unconscious degrees. This is humility or the reverse of high-mindedness.

One is not pleased at seeing a student taking great pains to display his attain-ments before what he considers bis inferiors. It is sure to lessen popular respect for him. But who does not admire that modest spirit, whose unpolished talents, of which we have an occasional glimpse, are still obscured within the recess of his mind? That one is to be the bright star in society, about which the lesser lights will cluster, hor-

rowing from its radiance to illumine themselves.

Curiosity in the class-room change to involuntary regard. A teacher's approbation is something worth striving for; and who better merits it than the unpretending, yet in a wholesome degree, ambitious student? It does not follow that humility necessarily implies underrating one's powers. Self-reliance s most essential. As a noble instance: the humility of our Savior was perfect, yet be had a true sense of his own great-

There are other attributes of character highly advantageous to cultivate, such as candor, politeness, morality, temperance, and indeed every virtue. On ac count of the vast influence exerted the observance of every rule of good and moral conduct shines with peculiar lus tre in a student's life. What he ha done, whether good or ill, will be blazoned from the Atlantic to the Pacific; and with what sorrow, what life-long regret will the hapless author of a mis eed lament his mistake!

On the other hand, he who is con scious of true integrity will feel a grate ful satisfaction in the admiration and esteem which an appreciative people hestows

Mt. Morris College, Ill. HEREDITARY TAINTS.

WHEN speaking of "Hereditary Taints" I refer particularly to the diseases developed and sufferings produced by improper marriages. in our northern clime nothing is more takes away all its vitality. A hearty rience that the heart becomes lighter, common than for young ladies to enter

this early marriage, but as a general Sometimes a new student enters; he thing the young wife is totally unfit for the duties and responsibilities of her station. What does she know of life and its stern duties, which all the rich and kindly nurtured, as well as the pure and lowly should know how to fulfill; she whose form has scarcely been changed to womanhood, and on whose cheek still lingers the dawn of childhood? Where has she learned the great lesson of life, that she should boldly venture out on the ocean of life befor her? And when the young infant, a pure and holy thing, lies in her arms, whose little heart bests quietly in hap py innocence, can she take it by the and and lead it safely past those quicksands, which are so thickly scattered around its path? And then the mind! Cau she in her girlbood direct it aright at a period when its future may depend in part on ber guidance?

Need we wender, as we look around and see so many rash and feelish marriages, that so many of the rising generon are pale, sickly and feeble, that so much vice abounds, that the peace of so many families is wrecked, that so many children ara left motherless, and that so many young mothers are placed beneath the green sod? What else could we expect from this violation of the laws of their being, from offering themselves on the altar of fashion and blin I passion?

The gloomy records of the grave show that nearly one half of those born in the world perish before reaching the age of five, and one third before reaching the age of three. How many live to a ripe old age? How mighty that throng from the ranks of infancy, childhood and middle age who follow each other into the realms of death! From these periods of life death reaps its ricbest harvest. Among those who are bright and joyous with the elasticity of youth and vigor of manhood, whose brilliant aspiration seems about being realized, death scatters his shafts, and the cold water of that river which lies between us and the grave, freezes with its icy current the warm pulsations of the young heart, and bears onward on its dark basom all there is left of life to the vast ocean of eternity.

Why is it that the corth is thus filled with the graves of the young? Why is it that death riots and revels in th baunts of the young and changes the joyous prattle and merry laugh of innocence to the wild wail of deep and bitter agony. See the mother bleeding heart clasping in deep and un told anguish the cold and pulseless form of her child to her heaving bosom; and hear her mourn, "My child, my bright, my beautiful, my loved one, how can l give you up." And the father, the strong man, the iron will, he who has struggled manfully and fights the conflicts of life. O how he bends like a broken

reed; how the cold drops tinkle down his cheeks as he gazes with glazed eyes on the pulseless form before him. Glance for one moment at this misery,

at this deep auguish of mind, and say if you can, if you dare, "Though our Father in mercy has done it all. doctrine of Divine Providence, as sometimes preached at the present day, is very convenient for physicians

guilty as ignorant people to hide behind, but reflect whether you are blaspheming God by charging all woe and misery on Him, the result too earnest active Christian will outlive and and joy and tranquility are diffused the marriage state at the age of fifteen, often of your own folly, want of noforise worth a dozen such.

And joy and tranquility are diffused the marriage state at the age of fifteen, often of your own folly, want of noforise worth a dozen such.

If the human race were properly educated mentally, morally, and physic ally and would follow closely the teach ings of asture, appealing strongly the God-implanted reason and common sease within them, cultivate harmony in themselves, and with the world, act only a large portion of diseases which now devastates the earth would vanish but we should have a race in beauty and intellect such as the world has nev er seen since the fall of man.

WHAT CAN WE DO?

DY JOHN W. SECONS.

If we cannot preach like others We should never hide our talent od has given one to all;

For if we bury what we have We shall never others guin, And when our Lord shall call for his

If we have not gold or silver,

We can give a cup of water If we cannot feed our thousands There is something we can do We can go among the needy,

And perhaps can help a fe If our barns are overloaded, Shall we take to building more?

And tell our soul to take its ense With a Lezarus at our door? The poor we'll always have with us, May we not relieve a pain? d cast upon the water Will return to us again.

Our duties then are plain to us, If the Buble is our guide. ugh we are often tried; And not forget our covenant To be faithful white we live, For Christ has promised those who do

That a crown of life be'll give THE TWO PACTORS OF LIFE

BY C. H. BALSBAUGH.

To a Truth-ecking Sister: VOUR very complimentary high-toned expression of thought and feeling is here. It rends as if you really wanted to know the truth in order to do it, and be of it. I receive letters by armful, mostly fraternal, a few lafernal, some wise, some foolish; but I have yet to be addressed by a but I have yet to be are a reader of the "Progressive, a hat, and other articles in conformity to worldly custom," "rather a leader in your community in matters of dress and "hitherto prided yourself ou your superior taste" in such conventionalities. This is candid: no less so is your confession that my exposition of the principle of Christian dress, has "given you a higher conception and touched your coascience." Blessed be the Lord. Such testimony reaches me by the score. irrespective of sex or sect. It is possible to be blinded, to have the moral sease clouded and blunted by "the lust of the eyes, the lust of the flesh, and the pride of life,"and yet fancy ourselves "standing in the sun" like the angel in the Apoenlype. Those who hear read the works of Gibbon and Hume, both claiming to be critical and impartial historiaus, know how fearful and fatal may be the corruption of judgment by the misdirection of the moral senti-They despised the Cross and

The subject of dress involves the prio.

us, only in another form.

of the church as regards this all-compassing, all conserving, all-progressive principle angurs ill. The one word, Emmanuel, is the key of all Christian growth, knowledge, and experience. A God-dishonoring, soul destroying work is done, and the nature and purpose of the locarnation squarely antagonized, 10 any scheme or effort from which the life of Jesus as an organic principle is excluded. It is organic, or it is nothing If organic, it includes the whole out me of the christian life, just as the vital principle includes the complete aggregate of the organic expression ften wonder that so much can be printed and preached and talked and counselled in which this great truth is no recognized; or that those on whom devolves the solema duty of directing ecclesiastical affairs can feel justified in allowing unhindered progress to the manifold outcroppings of the flesh.

The day is not far distant when the

church will be compelled, by the sheer force of circumstances, to attempt stemming a river which was disregarded as a rill. The spirit of worldliness, in its serpentive convolutions, is fast coiling the church in the embrace of corruption and ruin. God's little finger is thicker than the longs of the moral neiverse. 2 Chron. 10:10. One breath of His life is more than a match for all the legioos of Hell. The contact of a minute will suffice for the semication which develops into the full grown Christ. On ly so it is a full-grown Christ. Only so it is a real God-birth. No matter how pugy a child may be, its life is human, and its form corresponds. Christ was what he was, and did what he did, because he was "God-manifest in the flesh." How far off from this is the Christian? Where is the breach of life. and of the order and form of development, between the vine and the brauch

Now, my sister, once more to the grand central truth which say person with common sense and common con science should be ashamed and afraid to controvert. More and more do hase motives come to the surface in the contest between flesh and spirit. More and more do morbid moral sentiment and perverted judgment show themselves More and more does it become apparent that souls look through the discolored goggles of prejudice and malice. O for the single eye," the "one thing" that makes Jesus Alpha and Omega.

There are two elements involved to ali organizations-Permanence, or Conservatism, and Progress. These are the factors of all forms of life known to us. The Godman was no exception. Luke 2: 52. To some minds all religious truth is represented by permanence, while progress is a term of evil omea. To other minds the reverse is true. But the two are complemental, and without their bleading and co-operation, no vegetable, nor iusect, nor animal, nor maa, aor state, aor eburch caa exist.

As a matter of discussion it is our busi ness to exhibit the significance of each their necessary interrelation, and the completeness of their composite presentation by Christ and the Christian, Any thing that has life, whether angel, manbehemoth, midge, or plant may serve as an illustration if either factor be eliminated. However glaring may seem the incompatibility in the same organthe Crucified as hotly as do some among ism, both must co-exist, interwork and issue in the highest good of all forms of vital constitution. There could not of vital constitution.

-severing the body from the Head. Neither could there be Progress, if conservatism prevented the vital force from efficting change and expansion. The progress may not destroy the unity the organism with its own type, which is Christ. Neither may the conservatism check or hinder the essential evolution of power in all directions in the line of the Incarnation. It must be a very lethargic mind that caccot comprehec such an axiom; and a dark, evil-dispos ed heart that will dispute it. If one can point out an exception to this law, through the cutire compass of organic being from man to the moneron. let him not fail to do it. If it cannot be done, let him show why Emmanuel should be an exception to the law un der which He voluntarily placed him self. If lie is in the same principle of being, why should not his after born and followers be! Here we are on the pivot-truth of the Universe, including the law and fact of redemption. This shows clearly at what points the extremists on both sides are fighting against the Divine Order. Some are holding back with all their might where God says oaward, upward. Others shout progress, progress, where the blood of Jesus utters its solema aegative. Off with your hat, sister, and the other abominations on your person, lay them on the altar of sacrifice, and let them forever be ashes to you. Dare you affirm that they me the fruit of the Holy Ghost? the product of the law of "God in the flesh?" If people mock, let them mock. Glory in the cross which sets you off from the world with sufficient distinctness to become the object of its scora. "Look uato Jesus," the bleed ing Sin-bearer, the meek and silent Tar get of the world's comity and derision Then will His peace be yours. To lose sight of the single fact of the Divine Incarnation, as to be lost. Where is the deception greatest, in superstition or in licentiousness? How many more does the arch-fiend claim under fa able claptraps, than under broad brims and round coats? Conformity to estab lished rules may as effectually cheat souls as the insanity of liberalism. us not hide the truth. But when ou

cature is complemented by the indwelling of Christ through the Holy Ghost, deportment and dress will be in correspondence with this sublime fact, and our "calling and election will be sure. There is but one possible way of re demption-the enshrining of God in the nature to be redeemed. There is

but one way of deliverance from the penalty and dominion of sig-the repetition in us of the life of Emmanuel. If I live not in the flesh the life of the sig of God my, doors is certain and irreversible.

"O foolish Galatians," whether Progressive or Conservative, who forget the permanence of all types of life; who igcore the necessary expansion of all de rived vital existence; O foolish man dei fiers, and belly worshippers, who dream of "concord between Christ and Belial O foolish sequalities who shame the brutes with your unpatural and unrestrained indulgences; "who hath bewit ched you that ye should not obey the truth, before whose eyes Jesu Christ hath been evidently set forth crucified among you?" "I live, yet not I, but Christ liveth in me." Can may thing less be Christian? Here the equipondernat factors of the Divine-human ciple of Christianity just as a person's possibly be any synthesis, if Progress life will inevitably result in "the beauty cuticle involves the organic law of the destroyed identity; and this is precisely of holiness," the counterpart of God, folded victims human constitution. The indifference what so called modera progress is doing the character which is salvation. This ing theology.

is the permanence of Jehovah. This is the progress of our being in the line of His infinitude forever. This is Christianity; all else is delusion, "everlasting

shame and contempt." Let us be simply Christian. Then we will be just as conservative as God, and just as progressive as we must need be with such a substratum of being. I believe in eternal permanent after the type of Him who is "the same vester lay, and to day, and forever." I believe in everlasting advancement towards the forever unattainable. Jesus never had a thought that his blood might reach too far, that some poor soul at of the earth" might be saved who had nothing to do with Ilis cross. He was never afraid he might know too much, be too colleged in the mind of God in its multifold expressions. Neither did he ever step across the line of principle and character to conciliate the world, or enjoy its empty, carnal pleasures. Let us be christians, then will a type and a potentiality which will insure eternal stability and endless prog-

A KIND ADMONITION TO MIN-ISTERS

BY C. B. HYLTON.

T is very distasteful to hear a minis-

ter tell his congregation that he has had no thought on what he would preach, but would deliver to them just what God would reveal to him, yet we hear some ministers use the above ia a boastful magner.

Now, dear preachers, God would have you study, so as to rightly divide his words, and when you use the above expression it only proves that you are not doing your duty. We have too much thoughtless preaching these days. and the good cause is suffering thereby.

CLERICAL MIST.

BY D. R. BRUDAKER,

WHILE in conversation quite recently with a learned divine. I was somewhat surprised to hear him define his teaching to penitent sinners. In answer to the interrogation, "What would you advise a penitent sinner, who would ask you, 'What must I do to be saved?" He unbesitatingly assured me.he "would advise them to no nothing to be saved," but only firmly trust in Christ. I shall out say how the conver-sation coded, more than to say it was my friend's studied and labored effort to de the force of doctrine as taught by Christand the apostles, as to doing in or-der to salvation. This do nothing sysder to salvation. This do nothing sys-tem of theology stands stragely in coa-trast with Christ's doctrine. "He that believeth and is baptized shall be sav-ed." Mark 16: 16. And also stands

ed." Mark 16:16. And also stands diametrically opposed to Peter's teaching on the day of Peatecost, wheo peniteotis incores saked him what they must no. He tells them to "Repeat every one of yor, and be haptized in the namoffesus Christ." Acts 2:38. It would one of you, and be happized in the nam-of Jesus Christ." Acts 2: 38. It would be easy to refer to many other plain dec-larations if accessary to show concla-sively that, in order to obtain salvation, the uppardoned singer has a work to no But it is hard for some to see the differ eace between doing the will of God. from a sense of duty and doing the will of God to merit sal vation. While it is absord and a vaid vation. While it is absord and a value sttempt to merit salvation (it being of grace) by works, it is equally absord to fold up the hands and do nothing in order to salvation.

The teachings of some very learned men to the contrary notwithstanding, and we can but pity the poor blind-folded victims of such an absurd do w the

M. ESHELMAN I. HARRISON,

BRETHREN AT WORK, Lamark, Carroll Co

LANARK, ILL., . . . OCTOBER 26, 1880. THE Annual Meeting cost Northern Ill.

ONE hantized near Bringhurst, Ind., on Sunday the 10th inst.

Bno. Stouffer preached some for the Brethren at Wadams Grove last week. Tue new church house at Johnstown, Pa, i

Sisten Julia A. Wood is still visiting in Pa

Her health is improving very much. Money thinks that heavon is as much a pl as Chicago, or any other place; he is right.

THERE were three haptized in Hatfield church Penna, on the 10th of this mon Bno, J. F. Neher, of Salem, Ill., has changed

his address to Clayton, Adams Co., same St Tue Southern District of Illinois sends five queries to the Annual Meeting next year.

Elin Brother Daniel Fry, of Yellow Cre was able to attend the feast at Wadams Grove last week

Do not forget the Konsas sufferers. Read Bro. N. C. Workman's article on page se

LOT of Reporte of Annual Meeting for sale

nt this office. Price 25 cents each. If you have none, send for one now. Buo. Allen Ives' address is changed from Burr Oak, Jewell Co., Kansas, to Goldendale,

Washington Territory. Bao. Daniel Vaniman, writing from Virder Ill., last Tuesday morning, says it was then snowing, and that the enow had already failen

to the depth of two inches. THE Laws of Health, published at Reading Penna, contains a series of articles entitled, "How to Get Sick." By carefully reading them the sick may learn how to get well

YESTERDAY was the day set for Bro. John Y cavely, of Hadson, Itl., to leave home in canvassing the Southern District of Illinois

AT the Love-Scart in the Cedar Co. chi Iowa, the 9th and 10th inst, Bro. Phiness West, son-in-law of Bro. Solomon Stamy, of Dry Creek church, was elected to the min

SCORATES once said, of the philosophy of Herachlitus, that what he understood was so good that he was sure the rest would also be good if he understood it. So we say of the Bile, md so says every one who loves to study the precious volume

WE are sorry to chronicle the death of siste Emma, wife of Bro. Frank Rhodes, and daugh ter of Bro. Wm. Moore, of Chelsea, Ill. She died one week ago yasterday. Her pleasant disposition and Christian life endeared her to

Wx should deal tenderly with unsettled per-sons as the bord did with Thomas when he doubted. It has often been remarked that the Lord dealt more tenderly with the unbelieving Seducees than with the self-righteons Phariss Let us learn to deal kindly with the erring.

It seems that the article headed "Some Ressous," and published in No. 41, was not orig in dly intended for the paper, it was designed fo We make this explanation by request of Bro. Sum ly, who does not claim to be the author of it, but simply the compiler.

Bno. Daniel Brower, of Salem, Oregon, says, some cases of typhoid fever

Nevza ask another man to trust a that you are not willing to trust yours-if. Thi you do every time you ask a man to give secu

Five men in Mt. Morris subscribed six hun dred dollars for the Causel Library. Brother Tester is receiving much cucourage to the people in and around Mt. Morra

THE LOVE-feast at Loua last week was a very pleasant gathering, but the congregation on the occasion was not as large as usual. Those in attendance realized much good from the

Now that the evenings are growing longer, will some of our readers prepare good short ar-ticles for "Our Bible Class?" Come, give us

some pure, boly and enduring thoughts on Bible themes. Wz have no disposition to take any name off

our list. We desire all our present patrons to renew in good time for next volume. Every one is needed in promoting the cause of Christ by means of the press. BROTHER W. C. Tester says Stouffer preached in the College Chapel at Mt. Morris on the evenings of the 15th and 17th of

Oct. The audience was interested, and we he eve much profited. To understand the Scriptures we want to get at the root of things. The gold-mines of the Scriptures do not lie any nearer the surface than do the gold-mines of earth. If you want

gold you must die for it.

Bao. A. J. Hixon has purchased a farm in Labette county Kau., and his address in the fu-ture will be Montana, Kan. We believe Bro. H. has found a good country, and we are sure an excellent field for ministerial labor. God

bless him! THE Advocate of late, has been publish umber of biographical eletches, some of which have heen very interesting. The last issue contains a short history of Eld. Wm. Boyer, who was born in 1797 and died in 1874 at the age of

Bao. George Aschenbrenner, of Vinton, Iows quests us to say that his paper, Der Bru Bote, on the account of sickness in the office where his work is done, is unavoidably delayed this mouth. He hours to issue it more resu-

larly after this On the 14th and 15th inst the brethren of the Silver Creek church, Northern Iil., beld their Lore-feast. It passed off pleasantly. One prectors soul enlisted under the blood stained banner. Elder D. F. Stouffer from Md., was

present, and other ministering brethree Northern Ill. BROTHER Duniel F. Stouffer,of Md., will preach

in Lanurk on next Wednesday, Thursday and Friday evenings, services commencing at 7 o'clock. Saturday evening. Sunday morning and Sunday evening he will preach at Cherry Grove. We hope to see good congressions

SHOULD tired people go to church? Certainly they should. Th abmit the case, wheth er it is right for persons to get too tired to go to church. They never get too tired to go t town or some sale, and why in the name of reason should they absent themselves from the house of God when it is possible for them to get there.

We take pleasure in noting that the late District Meeting of Northern Missouri, held in Ray Co., passed off very pleasantly and gave the members much encouragement. But few que. members much encouragement. But few que-ries were before the meeting and they were disposed of in a very satisfactory manner. The meeting also renewed her missionary efforts for the coming year.

Some five or six hundred intelligent minister. of the German Lutheran Synod of Otio, Mis souri and other States, recently held a meeting engo to settle some destrinal question, While thus assembled they invited two Antinasonic lecturers of ability, to give befo an exposition of Freemssonry, and work one of the degrees, that they might be able to form an intelligent opinion regarding the character of Freemasonry as an institution. It is hoped that what they saw will be sufficient to keep them out of an organization that has neither Jesus Christ nor the Holy Ghost in its degrees.

A NUMBER of the Mt: Morris students vasited that they are so well pleased with the school

one always find time to attend sales and other to attend the church juestings and other reli-

Bao. J. W. Stein says: "We have now be ween 160 and 170 students, and think we can ocommodate 50 or 100 more very comfortable in town this winter. Persons expecting to at tend the 2nd term should inform

MERRERS who will not go to preaching only whon some strange preacher comes around, remands one of the cuild who will not sit up to the table and eat unless a new vicitor chances to want on the table. Starvation will be the usconence in either case

Whiting from Carson City, Michigan, Bro W. H. Roose says: "In my correspondence of the 5th inst, I said there would be three hap tized, but more made the good choice. are glorious surprisings. This makes twelve in one week. May they still continue to come. The church will always be needing more and plenty of room in Heaven if they all prove faithful."

A card just received from Daniel Shively, of A Card past receives from us of the death of our good old Brother, F. P. Lochr. He was buried October 13th. We can truthfully say that a good man has gone to rest. long and eventful life in the world and did much good in his time. Will not some one, who is sufficiently posted, write up a biograph-ical sketch of him for our paper? We like to preserve sacred the memories of the just and

THE Brethren at Pipe Creek church, Md., held two Love-few-te last week, one at Sam's Creek on the 14th inst., the other at Mead Branch on the 16th. This church holds three communion meetings each year, one in Spring and two in the Fall. The names o ministers are as follows: E. W. Stoner, Solo The names of the Stoner, W. H. Franklin, Ames Caylor and Joel Roop. Eld. D. Long of Manor church Md, has the oversight of the congregation at this time

THE Christian Cynosure says: "A dreadful eport was last Wednesday brought to Sap Francisco by the United States revenue from an arctic craise. The ressel stopped at St. Law-rence Island and found, that of the seven han dred natives living there, no less than five hundred were dead of starvation. And the de plorable cause of this terrible condition is attributed to the whiskey sold them by traders from the eff-cts of which they neglected to provide their usual supplies, and so wretchedly perished."

MINISTERS, do not scold the people for not ming out to hear you preach unless you are certain that your sermons are worth coming This may be a pretty plain bint ont to hear. but we do not believe it is right to have people ride five or six miles to hear a minister tell them that he is not prepared to preach, not having given the subject any special thought. Paul told Timothy to "study" that he might know "how to rightly divide the word of troth." This is the duty of every minister who wishes to edify his congregation

Ir our hearts and hopes are in heaven sh we not spend some time in the interest of that place? Wealth is a good thing if properly used, but should so much of our time he devoted to the accumulation of wealth that we must neglect the assembling of ourselves together? Is it right to endanger our souls in order to serve the world? Work properly systemized can be done in the six days God has allotted us to lahor, and we venture the assertion that more men, who attend services on Sundays, make a good, happy living, than those who disregard the sacred day.

On the night of the 16th inst, the barn cluding twelve horses, 'about sixty bushels of wheat, a large quantity of bay, grain separator, farm machinery and implements, of Bro. D. E. Pippenger was hurned to the ground. Brethren were holding a Love-feat about one-half mile distant. The horses were all burned to death before any one reached the harn. Aithough there was some insurance on the p erty, it is still a sad loss to our brother. the afflictions of this life prepare us for the greater enjoyment in the world to come. Bro.

"Ir you want peace in the neighborhood in which you hve, do not spend the time in speak-ing of your neighbor's faults. If you want sce in the church, do not let your br ite loom up before you to such a magnitude that you will not see your own. If you want peace in the family, do not fret and scold about very little thing. If you want peace with God hey his commandments"

A New York paper says that the "First coins A New York paper says that the "First come of the United States were struck with the por-trait of Martha Washington, Mr. Spewer, who cut the first dis, copying her features in his medsion. When General Washington saw the oins he was very wroth, and before any more were struck off the features of his wife w ter-d somewhat and a cap placed on her head this being the original of the present Godden If some of our people would be that particular about the covering they won

The following sensible query and answer sed the Southern District Meeting of Illinois

a few weeks ago:
"Will this Dutrict Meeting agree to take the numeration of each church in the District for basis from which to make a calculation for

meeting District expenses?

Answen, Yes, and the older of each church is to see that the number of members in his charge he reported to the treasurer within four months of this meeting.

BROTHER Daniel Stouffer presched at Shan non last Saturday evening, Sunday morning and Sanday evening. The congregation on Sunday morning was the largest we ever saw at the regular appointment in that meeting house. A number of the town people were out. and all gave good attention to the preword. Brother Stouffer has the faculty of entertaining and instructing a Christian congr gation without telling foolish stories or resort. ng to fascinating tricks learned from stage actors. We wish him success in his cond work This discussion between Brother Basher, and

A. E. Hammon, of the Campbellites, is to be held near Mt. Ziou, Wells Co., Ind., commen-cing December the 7th, and continue several days. Each disputant is to affirm that the and practice with the church established by Christ and the spostles. This will sive Brother Bashor an excellent opportunity to show up the difference between Campbellism and Christionity. Mr. Hammon is said to be a strong man, but he has the wrong side of the question

"God was not going to send men out into his rineyards to work," said Mr. Moody, "who were disobedient. As long as they went hand in glore with the world God would never use them. Many such people were wendering per-haps, why God did not use them. 'T'aint talent re want, but a heart! When we say, 'God,here l am, take me and use me,' then God will do it. Thint strength, either that God wants. God's got strength enough himself. That was the got strength enough binsself. Thus was the trouble with people—they were too conceited and thought they had too much strength."— Dear Chicago people," said Mr. Moody, "let us pray as Isaiah prayed! And then how small ould this world look! We should not be carried away with politics, or stocks or bonds

We are pleased to note that the Brethren in outhern Illinois propose to go ehead with their Orphan's Home project, and do a good work in the name of our Muster. It makes no particular difference whether their proposed way of benefitting humanity suits our views or not of benefitting humanity suits our views or not —there are many ways of doing good—but we are certain the Lord is well pleased with their good intentions, and by and by they will re-ceive their reward. They have good men at the head of it, and we want to see the project carried forward, for such enterprises are cal inted to enlarge Christian sympathics rate our conception of right and inst.

THE man in the Wetchtower of the Bestern Watchman has been favoring the readers of that namer with some olimpass of what it torr "Camphellism." Among the things he discovered is the following: "We are incl

"We are inclined discovered is the lollowing: "We are inclined to the idea that Mr. Campbell taught one thing and that the 'Disciples' of to-day believe quite a different thing." That at least relieves us of the charge of being "Campbellites. Wa hope now to see that name applied to us no more forever.—The St. Louis Christian

That man in the Watchtower & istaken, for the "Disciples of to-day," Faith and practice, are as much like Campbell as far from the practice of the primitive chuses as was Campbell.

SOJOURNING

WHILE Christ dwelt upon the earth, as Companied by his disciples, he wen We find him at Nazareth, Jerusalem, Jut-te, Bethlehem, Jerc, the Desert, Jordan Galilee, Cana, Capernaum, Asnon, Samari Bethsaida, Mount Olives, etc. Then before a cending to his Father on high, he called to him his disciples, and after telling them all power is given onto him in heaven and earth, commands them to so and teach all na

tions-teach others what he had taught them Thus did our blessed Master provide that the bruth which made prople free 1800 years ag might do so all down through the years and centuries then to come, that it should come to pass that whosesver should call upon the name of the Lord should be saved.

We have no doubt Christ's disciples did a they were commanded, for we find that noble zealons brother Paul, that monument of class ical fame, going to Arabia, then to Damascus, then to Jorusalem, then to Tarsus, and after a long conflict with sin in Cilicia and Syria accompanied by Barnabas be goes to Jerusalem eturns to Anticels. Barnabas accompar ies Paul on a missionary tour from Autroch in Pisidia, Iconium, Lystra, and Derbe. He then returned to Antioch through Attalia. He then makes a third visit to Jerusalem and a seconmissionary tour from Antioch through Citicis Derbe, Lystro, Phyrgis, Galatia, Treas, Neapolis, Philippi, Thessalonion, Beres, Athens and Corinth. After eighteen months' work at Corinth, Paul visits Jerusalem the 4th time by Conchree, Ephesos, Cousres and returns to Antioch. He then takes his third missionary tour through Galatia and Phyrgia to Ephesus After two years here he goes by way of Trom and Macedonia to Corinth. From here he makes his 5th visit to Jerusslem, by Philipto Trees, Miletus, Tyre, Ptolemais and Cassarea After two years' imprisonment at Jerusalem and Causesa, he sails from Sidon by Myra Fair Havens, etc., to Malta, where he is shipwrecked; in the Spring he proceeded to Rome where he was finally martyred.

He now can say at the close of his long and reful life in promulgating the doctrine of our Lord and Savior Jesus Christ, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good light, I have Enished my course, I have kept the Faith henceforth there is laid up for me a crown or righteoneness, which the Lord, the righteons Judge, shall give me at that day; and not to me only, but unto all them also that loveth 2 Tim. 4: 6-8. Here then his appearing." we are we have both divine precept and exam-

ple for journeying

Beliaving Gen. 2: 18; Prov. 18: 32; 21: 10-12. we did as God said, Gen. 2: 24, man would do, notwithstanding 1 Cor. 7:1, 7, 8, 28, 38. Hence at 1: 45 P. M. 7th inst, accompanied by wife and Brother M. M. E., we were aboard a C. M. & St. P. train for Marion, Iowa. & Brother M. M. E. was met at the depot by Elder Daniel Holsinger, and taken to his home [two or three miles west of Marion, while the remainder of the party were met by Mr. Dunn who lives in Marion, and taken home with him where they enjoyed the hospitality of two true and warm-hearted friends, Mr. and Mrs Next morning, Oct. 8, our brother-in-Dunn. law, J. G. Sayder, took ne all to the home of our parents, Thomas and Sarah Harrison. afternoon took supper at Elder Abram Stamy's, to whom we return thanks for christian courtesy and kindness during our stay in [Linn Country

We could not call on all our brethren and sisters as we would have been pleased to] do. However, as it was, we were permitted to visit Brethren L. S. Hoover's, Samuel Sayder's, T. G. Snyder's, J. P. Wilson's, G. W. Roger's, J. C. Miller's J. Hosfoer's, Daviel Senger's, J. Blubaugh's

Brother M. M. E. preached in Sand Ride school-house Friday evening, and on Saturday evening another tried to instruct. On Sanday . M. and 7 P. M. Brother M. M. again held forth the Word. Monday be had to return home and the "other" was left with Brother S. C. Miller of Brooklyn, Iowa, to continue the meetings, which they did to the best of their shility. Wednesday 13th, brethpen and sisters met for Love-feast. Brethren

ilso met with us. Brethren Musselman and cancy that may occur in the heard. afternoon. Brother John Zuck did the princiby daughter, B. F. Miller's wife of Codar Co., and Sister Surah Puterhaugh of Lugark, Illinois baving arrived in afternoon before exam-

prosched to us from Mark 10: 46. In the morning, we were informed of the death of our courin Relects Wilson. On account of the contagiousness of the disease (diphtheris) with which she was afflicted, we did not visit the little sufferer before her demise, nor the boreaved family afterwards. Reheres is the third child from this crief-stricken family that has crossed the chilly stream to view the fad

less land where Jesus and the hely angels dwell and the saints in glory stand. Spent Thursday night with Eli Johnston Sup't. of public instruction, who had been a special friend to us while yet engaged in the business of teaching, and for whom we have

the kindest regards. Friday morning took train for Lanark, when to arrore at moon. Saturday beined print the first side of the B. AT W., not being able to get any one to do "press" work that day. Su day spent mostly in meditation. There passed before us first the kind brethren and sisters whom we had met, some undoubtedly for the last time this side of the grave. Next came along our relatives and friends, who have not returned to their l'ather's house. Their time, their strength, their means, their influence their talents they have not consecrated to the Lord, but are spending all in the service of Satan. Oh how can you he so ungrateful to Him on whom you depend for all you have? May you seek the Lord while he may be found. knowing that the night of death cometh wherein no man can work. S. J. H.

SOUTHERN DISTRICT OF ILLI-NOIS.

THROUGH the kindness of Brother Daniel minutes of the late District Meeting Illinois, and take the liberty of laying the following extract, from the same, before our readers, hoping it will have a tendency to enourage others in good works:

"Southern District of Illinois: Met on the eleventh day of October 1880, according to anpointment, in the Big Creek Church, R County, Illinois; John Wise, John Metzger James R. Gish. Thomas D. Lvon and D. B.

Gibson, substitute for David Troxel, being present. The following husiness was transact-Frage. A remork from the solicitors was

presented, showing that the sum of \$4.066.60 ve been pledged for the aforesaid enterprise; and it was resolved to appoint a locating committee to see where and upon what term a proper site can be obtained, and report to tha heard of managers for their consideration and approval, upon which the said committee shall make such purchase as may be agreed upon by the committee and heard of managers. SECONDLY. The following brethren

appointed Locating Committee for seid Or-phan's Home, viz.: David Kuns, of Millmine Ill.; C. C. Gibson, of Girard, Ill.; Philip A Moore, of Rosnoke, Ill.; John Y. Snavely, of Hudson, Ill.; and Stepben Shively, of Cerro Gordo, Ill.

THIRDLY. It was resolved to reappoint John Metzger, John Wise and James R. Gish, solicitors, with power and authority to appoint sub-solicitors as assistants, as they may think proper to solicit donations for the said "Bretis-

en's Orphans Home." FOUNTHLY. Resolved, That the amount already subscribed be collected on or before the brst day of January, A. D. 1881. All of which is respectfully submitted to this District Meeting. Signed by

JOHN WISH President. TROS. D. LYON, Cor. Sec'y.

Resolved, That this meeting accept this a estisfactory, and order it put on the minutes. Will the Southern Datrict of Illinois ontinue her work of evangelizing another ren and sisters met for Love-feast. Brethren indied: 1st. Let the same board of managers willing to do what is right do not in Musselman and wife, from Colar County] and land the same solicitors be revipcinted, giving plain about "religious freedom." ndded: 1st. Let the same board of manager.

Brother Goble and wife, from Clinton County | the board of managers power to fill any vi S.C. Miller preached in the morning and solicitors be advised by consent of their church Brethren Gable and Mosselman preached in es to solicit contributions at each quarterly church meeting, and of absent pal speaking on examination, he, accompanied bers at other times. If any of the solicitors will not serve, the church at her entiret con venience to appoint such as will. 3rd. Let D M. appoint six evangelists who will agree to ination services. Thursday Brother Zock go if possible when called upon by the board. Ans. Yes, and John Wise, Daniel Vanimen D. B. Gibson, J. R. Gish, Lemuel Hillery, and T D Lucy were elected evangelists for our

> Missionary board reported total number of days in the field, eighty-seven; number of sermons preached, ninety-two: number hantized nine; amount of missionary funds in the

Tressurer reported district out of debt and \$10.00 in the tressury. Delegate to standing committee, John Wise abstitute in case of failure, Daniel Vanimau delegate. Daniel Vaniman: substitute in case of fadure, J. R. Gish.

All requests for missionary labor, as well as other correspondents with heard of managers to be addressed to Corresponding Secretary, H R. Stuteman, Girard, Ill.

All missionary Funds, as well as for distri expenses, should be sent as soon as collected to District Tressurer, John Neher, hox 169, Virden. Macoupin County, Illinois. District Meeting for 1881 to be in Astors Church, Fulton County, Illinois, on Tuesday

next preceding full moon in October. Both Panther Creek and Okaw renewed their requests of 1879 for District Meeting.

THE DESIGN AND FORM OF CHRISTIAN HAPTISM, XXVII

into the name of each person of the Holy Trinity. "Produce your cause, saith the Lord; bring forth our strong reasons, saith the king of Jacob." Isa

OBJECTIONS ANSWERED

Some say that trine immersion does not represent the divine waity. Mr. Roberts eays "To dip three times is to hide this unity." Christadelphian p. 207. Again he says, "Log ically it destroys the unity of the Father, Son, and Holy Spirit." Ibid, 208. While the Script-ures never allude to haptism as commanded or performed in or into any name which repre sente the swity of the Godhead, but always into one or more of the different names which repre sent the distinct and non-interchanges offices and relations of the three divine pow ers or nersons (se we are commanded. Matt 98-19, to baptize into the Father, Son, and Holy Spirit in the sense in which they are three) it is nevertheless true that my administration represents that unity. The divine unity is the unity of frinity. The person to be baptized enters the water but once, the body remi in that situation, while the bead is thrice brought into the water in conjunction with it, by which we put the three into the one, which being done the person comes entirely up out of the water as he entered it, but once. Thos we have the unity of a trinity, while a single dip having no trinity capact have in its unity Our three actions units and concur in one ordi nance. Our hentism is one in the sense that the Father, Son and Holy Spirit are one. Does not one dip alone logically destroy the Trinity? Can the divine unity subsist without the diwithout likewise destroying its nnity? Dres not single rather than trine immersion, there-fore destroy this unity? If three actions in haptism bide the divine unity, what do the three corresponding names in the formula do? Do they bide it, too? What did the public manifestation of the ineff-ble three, at the Jordan do? Mutt. 3: 16, 17. Did that ob-

THE Primitive reports that Brother Abram Cassel, of Harleysville Penna, but been sick for

cure it any?

THE Religious Telescope trainfully remarks that "Religion does not give a freedom to sin or a freedom in sin." People who talk and write so much about religious freedom" should not use that freedom as a clouk with which to cover a rebellious disposition. People who are

SAW THE LIGHTS.

WRITING to the P. C., Elder Geo. Wolfe of California says: We were made giad on the night before John Forney. He gave evidence to helong to that type of Christianity, that has benefitted the church and world in every age. Brother F rney passed on the cars close to the meeting; saw the lights, went on to Lathron three mil from the ground. At Lithrop was informed that the lights Le saw was the place of meeting; turns round walks back the three miles, cross es the San Josquin River on the milroad bridge, and got with the people of his choice before he closed his eyes in sleep that night. Will some of our young preaching bretbren think of that-what an old pioneer soldier of the cross can do for Christ's sake? No wonder

the great apostle to the Gentiles, exclaimed, 'The love of Christ constrains us, for we thus udge if one died for all, then all were dead, The past year (we recken from one camp meeting to another) has been a prosperous year to the church of California. Some seventy have heen received in the church by baptism; some thirty-five have come to the church since Brother Bushor has been with me !

TIME TO HALT.

THIS is the way Brother E. E. Roberts, of Philidelphia writes to the Progressive: Though he does not seem fully to agree with us regarding some of the peculiarties of the church, yet he and that sister referred to in his article know bow to appreciate a paper conducted on peace principles:

ducted on pane principles:
Dura Brithron: I ask you, in the name of
thely your Maker, in the name of Unrist you
thely you can be a supported by the principle of
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the article written please let your gene rust
of the article written please let your gene rust
burn your paper, and top.

Let us look over the paper—first one mass
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as to a mea about that Direct Care, and unactive cover to him at any time that the church might know there can be a supplied to the church might know there can be a supplied to the church might know there can be a supplied to the course such as a supplied to the course of the cours

Trees of us who talk proprints so loadly is stigion ought to be equally careful to practice it in our business relations towards enen other.— Prisality Christian. A truth well said, and the sentiment should find a bearty response from the heart of every one who loves the Lord. There is no use to talk principle and in our business relations towards each other. not do it

The scientists who have dealt so flippently with the solemn questions of spiritual and di vine existence, and tolked so vanatingly of their scientific demonstrations, will find that they have a complete Tartar when they bave read "Problem of Homan Life." Price \$2.00.

SISTER Jane C. Thompron, of Muscatine Iows says, "I cannot do without the B. AT W. for I do not get to church very often. We had church just one time this summer. There are only a few of he here

BROTHER L. M. Eoy returned from Ohio last week, bringing with him bis sister Amanda Eby, who has for sometime brea in a very delicate state of health.

Wz are in receipt of "An Important Ques-tion" from J. W. Beer which we wish to publish next week followed by some remarks.

THE finance report of our late Annual Meeting is unavoidably crowded out this week.
Will have pleaty room for it next lone.

LOTTIE Holsinger, the editor's dengiter will start for Mt. Morris College, on Monday next. the Lord willing .- Pro-

WHEN last heard from Brother Jesse Calvert

HOME AND FAMILY.

Husbands, love your wives. Wives, snimit your salves onto your own husbands. Children, obey four parents. Fethers, providency your children to wrath not bring them up in the nurture and admostition of the Land. Servants, he eledient to heart his work your masters.—FAUL.

Many pride themselves upon being wild young men, who are only wild beasts.

There are 170 colleges in the United States in which both sexes are educated-a few years since there were none.

We find this auggestive paragraph in two o We find this suggestive paragraph in two or or exchanges, and will help to pass it slong: "Spell murder backward, and you have its cause. Spell red rum in the same manner, and you have its effects."

The people need constantly to be reminded that the most powerful things in nature are the simplest things, and that the best remedies they can possibly have, when they are sock, lie shout them within the reach of every one.

Hooker used to say, "If I had no other mo tive for being religious, I would carnestly strive to be so for the sake of my mother, that I might requite her care of me, and cause her widow's heart to sing for joy."

It is a great error with youth to be too hasty
-hasty to catch at the first shining bait presented to their view. Of this error bewere;
guard against it, and never come to a decision without much forethought and deliberation.

Through life you will see the value of it.

The progress of temperance principles oustoms, even in fashionable circles, is marked by the fact that, at the banquet of the Association of Cleveland, the other evening, at which weral hundred ladies sat down, no wine was on the table, and none was obtainable.

What we want is to find out what every What we want is to find out what every man is fit for, and put him to that work which be neturelly leans toward. There is a niche for every one. The trouble, is, in dealing with people we want to drive them into lines and battalions by wholesale, instead of finding out for everybody his natural place.

The hest criticism is the pointing out of better way that is practicable. It is easy to find fault; it is also very sinful. Any man is licensed to find all the fault he can by propo-sing an efficient and fessible way or thing the will be an improvement. Try that, and if you fail then out a bridle on your mouth.

Some one finds it notestary to say: Lough mother-parior, nursery and hitchen all feel the effect of your smile or frown. The cheery laugh of a molber goes down through generaas well as her frown. And when the mother's eyes are closed, and lips and hands are forever still, there is no sweeter epitaph which children and friends can give then, "She was on, "She was always bright and cheerful at bome

In nine cases out of ten, the better c a man cheats you, cease to deal with him if he is abusive, quit his company; and if lenders you, take care to live so that nobody will believe him. No matter who he is nor how will behere him. No matter who he is nor how he misuses you, the wisest way is to let him alone: for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet. Lies unchased will die; free unfanned, will burn out; and quarrels neglected, become as'dull as the crater or an extruct

Young man, make it a rule never to betnot so much as a penny. The principle of bet ting is bad; and what is wrong in principle cannot be right in practice. The money gained cannot be fight in practice. All money games by betting is not honestly acquired. Many a criminal is suffering the penalty of violated law who was led to dishonesty by betting. The habit of betting small sums cultivates in children and young people a desire to acquir means without returning a proper equivalent. This breaks in upon their homesty. Therefore don't bet, and you will be safe from many a temptation.

A Colporteur asked on illiterate fronti if he had a Bible in his house. The man looked upon an upper shelf for his Bible and only found a few leaves of a Testament, and replied, "I declare, stranger, I do need some more Bible, I did not know we were so near out." Are not too many professed Christians like this illiterate man of the wools, sadly "out of Bibles," and not only so, but of all devotional reading, that can myigorate and clevate the soul? Nothing will give tone and strength to the Christian like the study of the Bible.

A HOME BEYOND THE HILLS.

A glad, though weary pligate

t allures me onward

My path is often tollsome,
And storm-clouds o'er it sweep:
And hard I often find it

At times, beneath the shelter Of some wide-spreading tree I set and try to fancy What perfect rest will be:

For me beyond the bills!

Beyond the hills! all sorrow
And care are there unknown;
Aeross that radiant landscape
Earth's shadows are not thrown.
One strain of seraph music
All grief forever stills;
And peerless flowers bloom sweetly
Beyond the towering hills.

Zion's Watchman.

PERFORMED IN LOVE

WEALTRY A. CLARKE.

N this busy and ever-changing world it is not the great deeds that are performed that meet the approbation of God nor that bind us to our friends, but the simple acts emanating an affectionate heart, that diffuse joy and satisfaction and leave pleasant reflection

Great deeds, like the lofty mountains Far their splendid shadows throw; Little deeds, like sparkling fountains.

We often hear persons say, "If I were rich I ould give much, and if I could, I would do rould give much, and if I could, I would do ome great deed to benefit mankind," and at the same time they are not willing to give wh they can, nor perform the little acts at their disposal to help their fellow-creatures. Such persons manifest a selfish unture, and do not evince that benevolent feeling that should

erince that benevolent testing that should characterize the Christian character. God does not require impossibilities of any one, nor do our neighbors and friends expect of us more than we are able to perform; but a willingness, a cheerful giving, and a desire to do something, should be manifested by our sotions, and this can only be done through the gentle influence of love. We should feel, away down deep in

the heart, that we want to do good, and this feeling will incite to action, and our labor, although weak and imperfect, will not be in vain He who notices the falling of a sparrow, wil recognize work by the humblest of His creat-ares if actuated by a spirit of love.

mes we notice some little, un tatious act performed by another and it im presses us deeply, while others that are con ered by the world as great and heroic deeds fail to leave an impression, and we are no hall to reave an impression, and we are not benefitted. Let us ever resember, as we journey through life, that we all have influence and are capable of doing a little good. It is not those who make the most noise in the world that accomplish the most good. A quiet and exemplary life speaks louder than anything

else. It there was less talk and more doing this world would be very much better and w tus worse would no very muco offer and we would have happier homes and churches. It we can talk fluently about how we shall "beas one another's burdens," we should try to bear them, and "thus fulfill the law of Christ. When we pray, "Forgive as our debte as we forgive our debtors," we should be very careful that we do forgies, else how can we expect the Father, s forgiveness? In our daily lives there are many little annoyances that cross our pathway and irritate, and it requires mutual forbearance charity and patience to overcome. If we would only do the good we know to do, ever remembering the golden rule, we could be instrumen-tal in lifting burdens from the distressed and st the same time enlarge our own hearts, for every sacrifice we make for the good of others pens the way for another, and we receive : leasing. "It is more blessed to give than to

blessing. "It is more blessed to give than to receive," is the language of Jesus, and will ap-ply to all departments of Christian work.

y to all departments of Christian wo "Smallest nets of sunny duty, With free heart performed in love (od will crown with life and beauty. Like the sunbeams from above, With an open hand and becom, Toil and pray and give thy mile; Pruits around thy puths shall blossom And return in peaceful light."

A MOTHER'S VOICE

A GOOD lady living in one of our large cit.

A ies, was passing a drinking saloon one
day, just as the keeper of it was turning a man
into the street. He was quite young, but very pale. His baggard face and wild eyes showed that be bad been drinking, and was far gone on the way to ruin. He was swearing dread fully, and shaking his elenched fist at the man who had thrust him out of the saloon. He was so blinded by passion that he did not see the lady who stood near him, till she laud her hand on him and asked in a gentle, loving roier,— 'What's the matter?'

The young man started as though a heavy blow had struck him. He turned quickly round paler than before, and trembled from bead to He looked at the lady for a moment, and

"Oh! I thought it was my mother's voice; i sounded so strangely like it! But her voice ha long been bushed in death."

You had a mother, then, who loved you," He burst into tears as he said: "O yes, I had

au aged mother, and she loved her boy-since she died everything has gone again am lost; lost to everything that is good-lost No, not lost forever; for God is merciful and

gracious, and his pitying love can reach the chief of sinners," said the lady in a low, sweet voice, and her words seemed to have a wonder ful effect upon the young man.

As the lady passed on berway the young max dlowed her. He noticed the number of the followed her. house she entered, and wrote down in his pock et book the name that was on the door plate Then he went on his way with new thoughts and feelings stirred in his breast

Years passed away, and the kind lady had forgotten all about this incident, when one day a stranger called at her house, and sent up his card, asking permission to speak to her. Wondering who it could be, she went down to the parlor and found a noble-looking, well-dressed ntleman. He rose respectfully to meet her, and holding out his hand, said:

"Pardon me, madam, for this liberty; but I bave come many miles to thank you for the great service you rendered me a few years ago, sid be in a trembling voice. I am puzzled to know what you me

aid the lady, "for I do not remember to have ever seen you before." "I have changed so much, said the young man, that I do not wonder you have forgotten me. But though I only saw you once, I should And your voice

have known you anywhere. And your v too, is so much like my mother's." The mement these last words were spthe lady remembered the poor young man to whom she had spoken kindly in front of the drinking saloon, so long before. She saw him weeping and she wept with him.

Presently the gentleman wiped away his tears, sat down, and told the lady that the fev gentle words she spoke to him on that day had been the means of saving bim from rum, and o making him a useful m aking him a useful man. "Those words—'not lost forever,

me," said be, "wherever I went; and it always seemed to me like my mother's voice speaking to me from her grave. I repented of my sins, and resolved to live as Jesus and my mother would like to have me live, and I am thankful to say, that by the grace of God I have been able to reset temptation and do some good in the world."—Richard Newton.

FOOTCOVERING

ONE of the most important things connect with bealthful living is warmth to the feet, and this can only be obtained through the winter months by properly clothing them. To this end the loosest kind of boots and shoes are the warmest. The air which is confined insid of a loose leether boot tends more to th warmtb of the feet than the leather itself does warmto of the set than the residence about the or even the stocking. A locely-knitted stock-ing, however, is often very [desirable, but fre-quently will allow the foot to be colder if the quently will allow the foot to be coder it the boot is tight, than if no etocking is worn and the boot is correspondingly loose. Let every one who would have warm feet through the coming winter, wear loosely-fitting boots. Cloth coming winter, wear loosely-itting boots. Uctob boots for indoors, of course, are always superior to leather boots. The cloth permits the exha-lations from the feet-to be carries of, and s-keeps thou dry, while the leather in general terms, retains those schaletions and keeps the feet damp and unnomfortable. For this reason slippers, though the upper part of the feet are notfcovered at all, are often warmer than the stontest boots which retain all the moisture.—

AFRAID TO TELL HER MOTHER.

SAD story is told of a sittle girl whose that children should have in their parents. A little girl, named Kirchof, was buried at Pat-terson, N. J., recently, whose death came about terson, N. J., receedly, whose death came about in a singular manner. About two meets before her death, she fell from a swing and broke her abouther-binds. She leared, if she told her mother, she would be chantised for getting into the swing without permission, so she went un complainingly to her work, and remained at complainingly to her work, and remained at the employment for a week, until a violent fe-ver resulted from the injury, and then the facts came out. But it was too late to save facts came out. But it was too late to save her from the effects of the neglect of the wound and abo died because she was afraid to ball her

DARK ROOMS.

A N item for those who are inclined to sit in a dark room throughout the warm seas A dark house is always unbesithy, always an A dark hours in always unbesitley, always an ill-aired house. Wunt of light stops growth and promotes scrofule, rickets, &c., among the children. People lose their health in a dark house, and if they get ill they cannot get well sgain in it.

Dr. Edwards, of Paris, save the action light tends to develop the different parts of the body in that just proportion which character-izes the species, and that in warm climates the exposure of the whole surface of the body to the action of the light will be very favorable to the regular conformation of the body. Hum-boldt confirms this in the account of his voyage to the equinoctual region. He says, "Both men and women (whose hodies are constantly inured to the effect of light) are very muscular and possess fleshly and rounded forms. It is needless to add that I have not seen amon, this people a single case of natural deformity.

All Christians ought to be of the same mind in things pertaining to faith and eternal life. Be of the same mind and the same judgment, is the advice given in the Bible. Along this line comes the victory for truth and right. In un-ion there is strength, hope, life and success.

Youth is the seed time of life. Then is the eriod in which the future character is shaped.

Mafeimonial.

MILLER-GIBSON.-Oct. 14th 1886, near War-rensburg, Mc. by Aisx. W. Reese, Brother Sam-uel W. Miller of Allen Co., Ohlo, and Sister Mar-itha Gibron of Johnson Co., Mo. SOOTHALL-MALLORY.-On the 5th day of Oct., ISS), by Rev. Thomas Keynolds, Mr. Ira L Soothall to Miss Virginia E Mallory, all of Com-bertand Co., Va. SAKAM J. ETTER.

FALLEN ASLEEP.

Messed are the dead which the In the Lord. -- Nov. 14: 15.

Objicacy as time should be separate from everything clos, writing as reas also of the prope, and benth. Do not coloright to the other, but given and the coloright to the coloright to the property of the coloright to the coloright to the property of the coloright to the coloright proper to everythe in Labour of developed in the point of the coloright proper to everythe in Labour of the coloright to the coloright

HART.—Elmer, son of friend Goirge and Hannah Hart, aged 18 years 11 months and 2 days. SHELLEB.—In Mt. Carroll, Illinois Oct. 18 18

Brother (seeings Sheller, aged 64 years 1 month, and 260, Brother (seeings Sheller, aged 64 years 1 month, and 35 days. If is death was very sudden, being trushed for a considerable time with disease of the least which was the cause of his death. His will of the trushed for a well-cause of his death. His will of the Lord to live or the weignest of the brother and a valiant soldier of the cross. His

a Triestly 1: 6.7, i. J. J. December 3. MalmoxTROID (1-1) is the Super Greek chartch, AMMOXTROID (1-1) is the Super Greek chartch, Ammontone 1: 1. The Super Super

County, Ohio, September 25, 1889, Brother Jo-seph Mellioger, aged 72 years, 6 months and 13 days. Funeral discourse by the writer from John 11: 25, 26. Jacon L. Bars n.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for saking and a swering questions, drawn from the Hible. In der to promote the Truth, all questions should brief, and etched in clause language. We should not be saking questions to our contributors to answer the saking and this does not contributors to answer the saking up.

Will you please explain how long. Noah, was in building the ark—at what age he was when he conseemed building. Also where it can be found A.E. KINGELEY.

Some one please explain Prov. 9: 1. "Wisdom ath builded her house, she bath hewn out has even pillurat." Pranktin ROYER. "Flanktin ROYER. "Let no man seek his own, but every man seek nother's wealth."—1 Cor. 10: 23. Bro. Stein please mewer. Wist. R. Suttin. both builded her house, she

SINS OPEN BEFOREHAND.

on he so kind as to give an explanation of 1 Tim. 5: 34, 25, "Some men's sins are open before band, going before the judgment, said some method follow after. M. M. Howard they follow after. M. M. Howard.

PAUL had been instructing Timothy to be careful in appointing men to office (verse 23) lest he should be a partaker of other men's ains by carelessly admitting unworthy persons to the ministry. As an additional caution alike against hasty approval and hasty condemnation, he tells him that some men's sins are evident, notorious, so that the report of them will comto him before the man himself appears to have his case nassed on; while other subtle, siy sin ners are not readily known in their true char-actor, and their sins will not be openly manifest until after the decision he is called to make. So, likewise, some good men's characters are open and known to all, while in other cases nen of real merit are misjudged and their charactor is longer in being established beyond dispute. He must not, therefore, hastily approve or condemn—not be content with a mere surface view of men's characters, but exercise deliberation and penetration before he reaches

WATER AND WINE

Paul in 1970, says: "Drink no longer water, but for thy stomach's sake and thine use a little wine far thy stemach's sake and the den infirmities."

Are the words "water" and "wine" meant li

ally, or do they stand for strength and weakness spiritual? That is, does water, in this passage mean instability or weakness, and wine represent Mrength and vigor of Christian character? K.

THERE is no more remon to spiritualize
this text after this fashion, than there is

It is text after this fashion, than there is to maintain that the cloak mentioned in 2 Tim. 4:13 was a covering for size, because Jesus mentioned cloak in connection with sin (John 15: 22). Timothy was in feeble health, and was very abstemions in his habite; and Psul recommended him to use wine as a medicine. That is all there is of it.

PERSONAL RESPONSIBILITY.

T is next to impossible for the people to wake up to their own personal duties. It is erally accepted as meaning somehody elseand referred to some one else. Individual reand monstellity, therefore, is not studied as it should be. While one is responsible for his own welfare here and in the future world, another is held responsible in connection, those who may be under his charge. Man is placed here for a nurnous, a narticular design, and the here for a purpose, a particular to answer responsibility is resting upon hinself to answer that design. Life is but the morning of eternity. Life commences with our being and ends with starnitus bence it is seen that life is upen ding-must live forever in happiness or unexcelled misery and rain. The reward then is that of our own choice, and the quality of that eternity just so we under it. However natural eternity just as we make it. However masures it is for one person to lean upon another in this life, shifting his responsibility upon his fellows, but there is a time coming when he must stan upon his own footing,-must bear his own hur preaching. He individualized and made each one feet una se an array one personal call made a Zuchena come down from his lofty position One personal and affectionate call made a Mary replace Handle with the lane open or experies. which and with its gains, to againty evapors, I. As wrater a feet approaching and all free the contract of the lane of the lane

our own selves Then would we better prepare for sternity—look after the interests of the soul to secure its salvation. Then would we care more for our f-llow-men; care more for our

families and more for our children. Theu would sentimes and more tor our cuttures. Then would the sanctary be visited more frequently;— would be a more bullowed spot and we would seek after the interests of the young more and more, teaching them the duties and respossi-hilities resting upon them individually. Then would generations become wiser, better, and more holy, and better qualified to render a final ty of happines at the sentence of the great Judge. Oh, God whee us up to personal responsibility though it take the thunderings of a Sinai! Teach us to more and to do our duty. Amen. S. T. Bossenman

Dunkirk, Ohio

A MISSIONARY STORY

PARTY of missionaries, after a long day of travel, stopped at a little African vil-Instead of receiving kind welcome they more created with harsh words and cestares. and forbidden to come into the town. There was danger from lions, but the missionaries had no choice except to remain outside; indeed, they were not sure but the villagers intended harm, they looked so fierce

Just as twilight came, what was their surprise to see a woman approach with a pitches of milk, some water, a bundle of wood and a leg of mutton! She came silently and began to make a fire and prepare a meal Why do you show us this kindness?" they

hadea She looked at them a moment, the tears run down her cheeks; then she said: "You are the friends of my Savior; shall I not do this much for his sake? My heart is full. I cannot speak the joy I feel to see you."

This speech was a great surprise to the trav-elers. "Here," they thought "is a woman, the only Christian in this region, proving a true and tender love to Christ; for has he not made kinduess shown to his people for his sake a test of love?"

"Tell us about yourself," they said. "How is it possible for you to live a Christian life in this place? "Ab," she began, "look at this!"-I tell you

an, suc negan, "rook at tens: —I test you her very words, as she drew from her besom a copy of the New Testament, "This is the foun-tain whence I drink; this is the oil with which I feed my lamp." She had been to school at a mission station not far away. There she had learned to know and love Christ. When her friends compelled

her to go and live with them, she had carried the New Testament with her. It was her duly THE INDIANS AND THE QUAKER MEETING.

HAVE somewhere met with the following anecdote, but cannot now recollect where. In western New York or Pennsylvania, in a In western New York or Pennsylvania, in a period of Indian hostilities, a neighborhood of Friends, who had erected a log meeting-house, regularly assembled after the manuar of their society. They had been invited and urged to

come within the protection of the army and its fortifications. But they refused to abandon their testimony by expressing any such reliance on the arm of fiesh. They were consexposed to the attack of every wandering bords of warriors on that part of the frontier. One rude meeting-house, a party of Indians sudden-ly approached the place, painted and armed for the work of slaughter. They passed to and fro by the open door of the house, looking inquis-They passed to and fro

itively within and about the building, ing sufficiently reconnoitered the quiet worshipers, they at length respectfully entered and joined them. They were met by the principal Friends with the outstretched hand and shown to such sents as the house afforded, which they accupied in reverent silence till the meeting was regularly dissolved. They were needing was regularly dissorted. They were one must give an account then invited to one of the nearest dwellings by Does this not look like the leading men of the society, and hospitably refreshed. On their departure the Indian chie took his host saide, and pledged him and hi needed that be meant him. One personal look people perfect scentify from all depradations of mode a Peter weep. One personal call made a the red men. Said be, "When Indian come by white man he found. But when Indian found

all realize fully the responsibility resting upon followers to find that kind of white men whose confidence in deadly weapons invited destruction.—Olice Leaves.

THE SHENT PREACHER

A PROTESTANT minister, who formerly lived in Providence, has lift up on a novel method of preserving his memory and contin-uing his ministry atter his decease. He is having constructed a granite monument, to which he has given the name of "The Silent Preacher." The dimensions of this monument are four feet on the back and three and one half feet on the nt, thus giving it the shape of a sloping desk on the top, on which is carved an open hook; the width across the front and back is two feat and six inches, while the sides measure a foot and a half deep. The monument-will stand upon a granite hase three fest and four inches two feet and four snekes, and one foot in thickness. The open book on the top, representing the open Rible, measures two two inches scross its open pages, with a length of thirteen inches: "Be ready, the time is short Three are the words I spake unto you while I was with you, that after my decease ye might have them in remembrance." On the four sides have them in remembrance." On the four sides of this tablet, which are fineshed perfectly flat and smooth, appears a vast amount of lettering finely executed. Beginning on the front there are ten subjects, as follows: 1. Precious Truth.
2. Immortality, 3. Resurrection, 4. Judgment Holiness safe. Sin dangerous. 6. Sins of Omission. 7. Love in Justification. 8. Victory by Faith. 9. Witness of the Spirit. 10. Reaven. Under each of the foregoing topics are com-ments and Scriptural texts. Following direct-ly under these several topics are twelve Human Questions with Divine Answers."-These questions are severally numbered in consecutive order, and under each question approx one or more Scriptural texts There are upof three thousand two hundred letters upon the tablet. It is made from a fine block of Westerly granite. It is to be erected in a cemetery at Saratoga. The clergyman says that every Summer there are thousands who visit the famous watering-place who need just such a teacher, and who have nothing to but read and reflect.-Ex.

BRING OUT THE ROPE

TBE Swise guides are heroic men. Tremes done exploits of strength and courage a dous exploits of strength and courage are the scenes which in old age they review. Monnthe scores which in one age they review, anon-tain-climbers are dependent upon their skill and experience, but no matter what their knowledge of Alpine safeguards or perils, they may not be able to secure even the hope of safety to those who ask their help, except on oue condition, and that is their willingness to

hound together in different passes.

The party sets out in union, with kindly inns to be helpful to each other. They h a hook knowledge of the way, but every step is new to their feet, and they must trust their guide. For a while a common hond of personal welfare is enough; but see, the guide has halted, and waits for the company to listen. They bear his voice in that clear Alpine air, ringing in stirring tones: "Courage, gentleman, there 1 danger here; we must tie the ropes around en man, and protect each other!" It is decritful snow-bridge over an abysmal cleft in the blue ice! If one man ventures to walk across alone he may drop between those frees walls. Bring out the rope and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him Woe betide she man who goes over the horrible scier regions of Switzerland alone!

The experienced guides, who know the dan ger of this life-journey, tell us that nuion is strength; that ties of mutual strength and com mon interest are not all we need; and they bring out the rope of true-hearted association double the force of each man's weight. W have done it in faith, trasting in our Lord, be cause we know that there are dangerous passes in the narrow way to the heavenly heigh

dear reader, and accept for yourself the safety of the bond which holds un.—Boston Watch

NOTICE.

TO our brethren, sisters and friends, greeting
As winter is fast approaching and all fis As winter as fast approaching and all free Railroad transportation for the suffering in the

ately if they contemplate sending us any sup-plies this Fall. Do not wist until winter, but send as soon as possible, as we live forty miles from the railroad. If supplies should be sent in the winter storms may prevent us from get the the winter storms may prevent as from get-ting them without greet expense, and probably much delay, and thus cause much suffering among our dear people. We beg of those who have already gathered some supplies, to forward them immediately, and those that are gathering provision and clothing for the suffering here will haste their work with all possible And we will say to all our brethren and friends that we are raising no vegetables of any kind except a very few turnips, therefore can make a special appeal to all that live in fruit and pota to districts, to remember us. notators and apples you can, and if you cannot get a car load, get half a lead, or whatever you can. If you can't get a load of fruit and p toes, give us corn, corn-meal, dried fruit, ions, flour, &c. Brethren, when you get your potatoes and apples gathered together on large piles—more than you need, just think how much good afew bushels of these would do some poor, suffering family in Kansos, and how very thankful they w n'd be. If a few neighbors would throw together each a few bushels of their surplus, it would make a large amount

for us. Brethren, will you do it, and do it at ouce. We have free transportation on all donated goods on the Illinois Central; we also have the Hannibal and St. Jo in Missouri, connecting with free lines in Kaness; also a num-ber of ronds in Iowa. Those who do not have shipping instructions, classe write to M. Lichtv, Bell, Norton Co., Kaneas, and they will be sent by return mail. Those, whether East or Those, whether East or West, who cannot send us provisions, will be happy to know that there are certain kinds of provisions that can be bought here if we had the money. We are depending entirely on you, the money. We are depending entirely on you, does brethren, for a living during the long dreaded winter before na. May God bless all His children is our prayer.

N. C. Workman.

FROM GARRETT, PA

WHILE far from home and those with whom W we associated, I will pen a few lines to the B. AT W., and those to whom we gave the parting band four months ago. My mind has parting saud four months ago. My mind has often been with them; especially yesterday and to-day, as this is the time of our Love-feast at home. How we would anjoy being there, for nothing is as sweet as following the footsteps of Jesus. I am now visiting in Somerset Co., and will go from here to Westmoreland and Forette counties, where we expect to attend the Love-feast to be held in the Indian Creek church. I attended a communion in the Ja-cob's Creek church in September, -- had a pleasaut time and one long to be rememb

formed the acquaintance of many brethren and sisters. The weather here is quite unlike that of Kansas. The trees are clothed in their robes of yellow and red, which draws our wan minds to the close of life when we shall change this earthly garb for the robe made white in the blood of the Lamb.

the blood of the Lamb.

To those with whom we formerly met in the service of God, I would say, do not grow weary in well-doing. Have courage a little longer for the crown is not in the heighning, or in the middle, but at the said of life, and the Lord has promised to be with his children unto the end of the world. We pray that pride may never enter into our young hearts, but that our minds may be centered upon King Jesus alone, and from Him never wander to the vanities of this world. May God's blessing rest upon ne all is my prayer. Many Hear

Money Received in August for General Missionary Work

ı	Middle District, Minmi Co., O. 5.4 Magd'e Hock, Shippensburg, Pa., 1.0 Coventry, Pa., 28.0
2	Magd'e Hock, Shippensburg, Pa, 16
1	Coventry, Pa.,
9	R A. Boone, Zoar Station, Ohip
Ш	Maconpin Creek, Ill ,
ſ	Fairvi-w church and friends, Ohio, 1 (
٠	Shdnnon, Ill.,
	Black River, Ohio, 14 1
	Pleasant Hill, Illinois, 15 6
۰	Black River, Ohio,
ı	Cherry Grove, Ill.,
	A Friend, Everett, Pa,
	Ephrata, Pa,
	Total, J. Quinter, Treasurer,
0	J. Quinter, Treasurer.

FROM THE CHURCHES.

AND they that he wise shall shine as brightness of the firmament; and they that ment to rightnessness, as the ctars forever ster.—Dan 12: &

Franklin Co.

Our Love:fesst is past and we truly had a of the to the coul. Something over two hundred members communed. At the closs of the meet-ing the brethren took up a collection for the suffering in Kussas. System ministers were present. May the Lord bless them for their labors is our prayer. The feast in the old brick church is also past. There were about fiv-There were about five hundred communicants and twenty-five minis ters. It reminded me of a feast I attended in Dallas Co., Iows, last Fall. Here also the suf-fering ones were remembered. I hope the s everywhere will do likewise end thus

Bert Weiv

Bylton. Our Love-feast at West Fork, (Floyd Co.,) was held on the 2nd of October. We had

very pleasant meeting. More members com muned than ever did before. One more wa added to the fold by baptism, -- was formerly a Baptist. On the 9th and 10th, the brethren of the Red Oak Grove congregation had their Seast. One more sister renounced sin and joined in with God's people. Ou the 16th the brethren of Pleasant Vulley held their Lovefeast. Brethren Isaac Reed and Humphrey Duncan were ordsined, also Noah Boother and Thomas Reed advanced to the becond degree of the ministry. Thus all our public feasts have ended for this season yet wa have many reasons to believe that they will long be rememhered by all who participated. We regret that such meetings are so seldom for we are told if we eat not his body and drink nhave no life in us. C. D. HYLTON.

MARYLAND.

Pine Greek

Our Love-feasts are now in the past but will long be remembered. Our meeting at Sams Creek was well attended and good order The meeting at Meadow Branch was also very largely attended and we were very richly a monished by the hrethren present. The sain monished by the hrethren present. The saints were consoled and encouraged while the sinuers were warned. We were made to rejoice to see two precious souls made willing to be received into the fold. At our meeting Bro. Solomon Stoner was ordained to the eldership and Uriah Bixler was called to the minis-Muy the Lord bless them that they may prove faithful to their calling. H. ENGEL.

Double Pipe Creek.

Double Fipe Creek.

Our church met in council on Monday the
11th, and after hearing the visiting brothren
report the general visit, found our brethren
and sisters in the faith and still willing to continue to laker together in the Master's cause We had very little basiness before the meet, no and all passed off pleasantly as should be when taining to his house. Oct. 14. T. J. Kota.

PENNSYLVANIA.

Manarodala Since my last, wife and I twok the train on the 11th inst, for a visit to the heethren and sisters of the Dunnings Creek congregation. On the evening of the 12th preached to a ful house in New Peris. The follo wing day we wan house in New Paris. The following day we were conveyed to their large meeting-house where we met Brother Daniel M. Holsinger and wife. Together we labored for them until Sonday morning the 17th. On Friday the 15th, their Love-feast commenced; had a pleasant and large meeting. There seemed to be an unneral vo and zeal expressed by the mem bers. On Saturday haptism was administered bers. On Satarday haptism was administered. The ministry of this congregation are Eld. J. S. Holsinger, John B. Müller, and Gideon Rodgers his co-lahorsers. Bro. Daniel Hol-singer is remaining with them awhile longer. He thinks his sight is no worse than it has been for some time; though he cannot read from the for some time; though he cannot be can certainly read from memory.

C. G. LINY.

Brambangh of Clover Creek, and Jacob Hol | see them all metalled. May they all prove faith sopple of Cambria county, were the ministering brethren from abroad. We had a very good lieve many more were alimost persuaded to be Christians. Your sister in Christ.

LOTTIE KETRING.

Wayneshore

Our Love-feast passed off on last It was the pleasantest meeting of the kind it has ever been our good fortune to attend. Had large attendance and good order. Six ministers from a distance, and among the number Bro. J. Caivert from Indiana, whose labors has endesired him to us all. One young sister received by baptism. We were made to feel the imporance of attending to all the requirements of the Master, whose love for un was so forcibly portrayed that we could but feel how very deficient we are in love for our blessed Lord and for one another. May the words of encour sived be so indelibly impressed upon our minds as never to be erased, and may it he practically demonstrated by us all in the fature. Your unworthy Bro. G. W. B.

future. Your unworthy Bro. OHIO.

To-day was our regular meeting day at the Sugar Creek church. A little infent son of friend John Keller was buried. O, how those parents mourned to give up their only little durling! After the funeral we went to the water-side where we witnessed four young ap-plicants buried with Christ in baptism. This evening we saw a young lady breathe her last She was the daughter of friend David Culp Thus another day with its joys and serrows are past and we will trust God for all that is to

Seneos Church At our Love-feast three were made willing to come out on the Lord's side. Bro. S. A Walker was advanced to the second degree of water was asymptot to the seconds acqueens the ministry. Hope they may all prove ship-ing lights to the world and ornaments to the church. May God bless as all is my prayer.

INDIANA

Mrs M D Benyon

Dore Our communion in the Antioch church

passed off pleasantly and quietly. The strange ministers were S. Murray, J. Gump, J. Tinkle, D. Shider, R. Binkley, J. C. Murray and H. Wike. Though some were, on account of sickness, deprived of attending, yet the attendance was good and we trust much good was done in the name of the Lord Brethren J. C Murray and H. Wike came to our place on Sonday and held forth the glad tidings to a few members and others. J. W. Southwood,

The Turkey Creek district has enjoyed rich feast at our communion. About three hun-dred communicants and twenty one ministers drid communicants and twenty-one ministers. Several ministers from a distance were present and made the occasion edifying. The church troly was much encouraged. The word was presched with power. Brethren, come again.

J. H. Miller.

ILLINOIS.

The Love-feast in the West Branch church ver and we had a Love-feast indeed. D. F. Stouffer of Maryland, and Bro. C. S. Hol singer of this State, and a number of ministers from adjoining congregations, were with From buyening congregations, by baptism at and since the feast. That the good work may go on, is my prayer.

M. J. Miller.

Whitneyville

I would like to have the Brethren comhere and preach for us; also make their home among us. We have a good country, land cheap and good. There is plenty of unimproved land yet but is being settled up fast. We live fifteen yet out is owing setting up has. We live litteen miles from the Mt. Etna church. We had our feast last Satorday and it was truly a feast of love. Several (ministers from a distance, and among them was Bro. John Filmore of Shelby

ful is my prayer.

MISSOURI Cornelia.

Our District Meeting is past; had an excellent meeting showing our churches of Scath-ern Missouri are steadfast in the work of the Master. One special agreeable feature of the meeting was the unanimity which prevailed among the churches on points of order long among the churches on points of order 100g held by our Brethren relative to non-conformity to the world in its habits, amusements, styles of dress, &c., and of faithful adherence to sound doctrine both in the ministry and of church government, and we may hope that from the character of the work done at this meeting the work of the Lord will prosper the hands of our brethren as it has hitherto. now have ninete sing this District Meeting, with thirty-five ministers, and the number should be more than doubled to meet the calls for preaching. We thank God and take courage, an hope that our numerical strength will edution to increase, we also hope our brethren and churches will continue as now, in love and peace, to labor with and for each other in advancing the work of the Lord in our midst. This work can only be made strong by the cross of Christ exemplified in the life of the nembers of His body S. S. MOHLES. Oct 17

KANSAS

Our Love-feast is past; had good order About forty members communed. Our elder Jesse Studabuker, came to us on Friday before our meeting and preached for us until the 12th the time of our feast. As a result of his labortwo were haptized. Bro. J. C. Ulery was ad-vanced to the 2nd degree of the ministry, Bro. Lee Pittinger elected to the ministry, and Bro. Conrad Shull restored to the office of deacon The night before our elder left us we had a prayer meeting and it certainly was the most resting meeting I have attended for a long

Bro. Studahaker is in limited circumstances has spent the greater part of his time traveling and probleg and he is willing to be spent in the service of God. But heethren, how is it with some of us who are bleesed with this world's goods? Are we willing to use it for the spread of the Gospel? He lives minety miles from us in Auderson Go. His address is Gar-from us in Auderson Go. nett. We very much desire ministerial help Any traveling through on the railrowl will please

time. We expect to continue them once a week

and by the help of God, will try to make them

step at Grenola JOHN A. STUDADARER

Our Love-feast will long he remembered by us for it was indeed a feast of love. The church was edified and built up by bearing the preached by the dear brethren from different points. One wanderer retorned during the meeting, one the Sunday before and four Two of these precious souls were in advanced age, near sixty, and two were in their youth,— fourteen end fifteen. We are glad that our neighbors and children are coming to the Lord. member us in your prayers. A. W. Austin.

Fall River

As we like to hear church news, so others would like to hear from this church. mad our sonnel visit and quarterly council and no church troubles to settle; all in love and union.

Our feast was held the 5th of October and was a feast indeed. We had no strange ministers and our brethren were much disappointed. Four were added to the people of God. May God be honored and praised for the continuation of his honored and pressed for the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and mercy toward us is the prayer of your love and your

MERDISKI Falls City.

I attended the Falls City Love-feast in their new meeting-house, nod met a large con-gregation. They elected three ministers and four descans. May the Lord bless the dear

DISTRICT MEETING ITEMS

THE Dutrict Meeting of the Northern distract of Musouri is past. Owing to the Love toast held in connection with it, and the breth-ren from other States present, and then the large delegation from the churches comprising large delegation from the churches comprise, this district, made it perhaps the most interest-ing meeting of the kind ever held in the dis-trict. Then, too, the hosiness before the meeting was all of such a character as to im-

meeting was all of such a character as to in-terest all present. But more especially so, was that part which pertains to the Home Mussion Work, particularly the report of the last year's term as g. or by one of that evangelists. The perfect satisfaction of the last year's term of ission work was proven by the re-election of both the f rmer orangelists as a tre, when a vote was taken but for one, C. C. Root and Geo. D. Shamberger. And as it was however de-cided that but one should go, and C. C. Root closed one out one sucoid go, and U. C. necessing cheen for preparent in Annual Meeting, the lot fell upon Brother Shauberger to go on the evangelatic mission. The organization of this meeting and all other appointment of the meeting and all other appointment of collecter was determined by vote by hallot, which organization resulted in the election of Elder organization re-ulred in the election of Ender dicorgo Witwer as moderator, and Eider S. A. Homberger for ressing elerk, and the re-elect-ion of the old writing clerk, and also of the old District treasurer: namely John E. Besserman. Five queries were presented for deliberation of ras decided on to be sent up to A. M., and one tabled, and thee were placed upon the minutes with their answers as decided a passed.

ANNOUNCEMENTS

The brethren of the Pyrmont church, Car-The bretaren of the rymous roll Co., Indiana, will hold a Love feast on the 11th of November, commencing at 10 A.M.

There will be a Love-feast at the Yellow Creek church, Elkhart Co., Ind., on the 12th of November, 7 miles south-east of Goshen.

The brethren of Mound church, Bates Co. The brethren or monne course.

Mo., will hold their Lovefenst on the 25th of E. Farsler.

There will be a Love-feast at John meeting house, Glade Run District, Armstrong Co., F on the 3rd of November. J. B. Wamping

The Brethren of Smith Fork church, Clinton Co, Mo., will hold their Love-feast on the 6th of November. E. A. Onn.

Will we have a Sunday-school Convention this Full or winter in Northern Indiana? If so, when, and who will take the meeting? Let us bear from you soon. DANIEL SHIVELY. Cor. Sec.

BIBLE SCHOOL ECHOES.

BIBLE School Echoes" is designed for the "IN PIELE School Rehees" is designed for the service of longs in the several depart, ments of church service. It is designed to also in the service of the service of the Sunday-chical congs in vogue, and while interesting school congs in vogue, and while interesting calculations of the service of the service of the interesting of the service of the service of the ment in it. The long of the book in praiseful ment in it. The needed is negrocated and aduly learned, while the harmonies are wall intilities.

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	BRETHREN AT WORK.
	Lenark, Illinois.

W. U. R. R. TIME TABLE. Trains leave Lanark, Sundays etc. W227 BOUND,

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Passengers for Chicago should leave Lanark at											
U. Junction, change care for Lanark, and , wee											

Vol. V.

Lanark, Ill., Tuesday, November 2, 1880.

No. 44

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

Donkick, Ohio. Oce. Spenswalt, Johnstowe, Fa. T. Basarrain, Dishkife, Ohio.
 Basarrain, Jichandese, Pa.
 Bacch Rey, Lees, III.
 B. D. Olmen, Carro Gajon, III.
 B. D. Olmen, Carro Gajon, III.
 S. Piotry, Lie Mente, III.
 B. G. Mahler, Cerestia, Ma.
 Jon. Baster, Ceres Graph, III.
 Jon. Baster, Ceres Graph, III.

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Men's Dress. ETONTH PAGE-From Winchester, Tenn. From Burlington, Tean. From Double Pipe Cree Burrington, From Lancaster Co., Pa. From Red Wood Church, Ind. From Unionville, Iowa. From Longmont Colorado. From Colorado. The New York Mastedon. Heaven.

CURRENT TOPICS.

John Taylor bas been elected as Brigham Young's Successor, with George Q. Cannon as first counsellor.

To-day while the Nation is in the midst of ment we are busy printing and mailing the Busyman of Work

On the 30th of August, San Francisco bailed the first steamer under a Chicago flag that ever accessed the Pacific. The seamen were mostly Chinese, though the captain and officers were

On Tuesday, the 19th, 20 Mormon missionaries from Salt Lake sailed for Europe. Their field of operations is Great British and Scan-Ought not Christians to be equally energetic?

Within a circle drawn with a radius of sixen miles, with the public buildings of Philadélphia as a centre, there are over a million inbabitants. A similar treatment of New York would show a population of two million.

Narway is now sending ice to New York City. A cargo of excellent quality has arrived within a few days wasting only ten per cent. by the voyage. Commerce is bringing the ends of the earth together and interesting all mankind in each other's welfare.

Let the teaching in our sch be sauctified by the Word of God and by pray er. It is not enough to teach religion in some sort of general way, say to give elaborate defenses of it. Our religion is the Bible, and we should imbos the minds of our students with the Living Word, of which some of them have lost a great part of the knowledge they acquired at the Sunday-school. Bvery one knows that young men are apt to be swayed more by the spirit of the college than even by the instructions they receive from their teachon. Let sibler and pays tast our recogning present most them again, not in the binon of but needed in best offer on more one one one of the present most offers on a spirit, and this large plant most them again, not in the binon of but one binon in the binon of the present again, and the present in the binon of the present most of the binon o

fered a premium of \$5,000 for the best model the reader. Furewell, and plan of an improved cattle car for the ransportation of cattle by rail. It will be warded January 1st.

It is claimed that Mr. David Sinton has nonfected his invention for consuming smoke. actual trial it has proved perfectly successful effecting a caving of 12 per cent in coal, and greatly acrossing the best by consuming what bas before gone off in smoke

There has been a decided falling off in the ery against the Chinese since the taking of the one. Instead of finding seventy-five or sighty thousand of these people in San Francisco as was anticipated, only shout twenty two thousand were found. A small handful in a nation of fifty million neople.

IN LANARE

THE 28th of October, 1880, finds me comfortably seated in the library of my esteemed Brother Eshelman, who has left us to the kind care of his family, as he made his way for the train destined to the city of Chicago We have just returned from a pleasant tramp the grounds of the late A. M., Brothe M. M. E. giving me a very complete descrip tion of the arrangements of the tents, etc. showing me what was called the narrow upon which the Standing Committee reached the place of business and while hower describinghow straight and narrow it was, we were made to think of the way described in the Bible which is called strait and narrow, and upon which few are traveling; am I one? was the next in order.

After spending a short, but very pleasant time upon the ground which lay adjoining the beastiful town of Lanark, we again returned to the boase of Brother M. M. E., where we are writing this epistle. I turn around upon the chair and look out of the window to behold as beautiful country se the earth can afford, and se I gaze upon the land and its surroundings, I am almost persuaded to say, Let others do as they may as for me and my house we wilt live in Illinois; and as 1 was viewing the surrounding country, I remarked to a brother who was conveying me to the funeral of a young sister, "If there were no sorrows in this country, I would surely go back and bring my family and live and die in Itlineis When I say see, I mean my daughter Mary

and I. Are visiting relatives and friends who are living in and around Lanark, sujoving a good sbare of the hospitalities of kind people, and the term "come" is very frequently put to us; and we believe they mean just what they

I have been visiting a number of churches in Northern Illinois, and am happy to say that so far I have found the members zealous in the Master's cause, and ready to give encouragement to those who are trying to un furl the banner of truth to a sinful and dying world. Occasionally we meet a sleepy Chris-tian, (I mean those who evjoy the meeting best with their eyes closed.) not learned to appreciate their efforts, as we bare those who are wide awake to the import since of the occasion, and occasionally greet us with a bearty amen; but I suppose the best we can do is to let them slewn

We are holding meetings for a few night in the Brethren's bouse in this place. From here we go to Cherry Grove; a name I learned to love twenty-five years ago, while spending en months not in the service of God, but now instructions they receive from the control of with many; and after a season.

Let us labor and pray that our religion and with many; and after a season, not in the bloom of the care when the care we have been season, and this will are years meet them again, not in the bloom of the care. ing wild outs, at which time I became acquaint-

NEWSDADED DICEEDINGS

WE are heartily tired of the mouthings wranglings, charges, innuendoes, crimi-as and recriminations of some of our Eastern unpers, which are manifesting in their intercourse with each other, which should be gentle, courteous, kind and loving, anything but the pure spirit of christianity. These things are, in the estimation of the world, bringing reproach upon the cause, and retarding the spread of the Gospel.

We, who are two thousand miles away, have not yet been convinced that these bickerings do not take their rise in the rivalry for a field from which to reap a pecuniary barvest. Why continue to harp pron the "orest

question" admanssam? or to wrangle over the pastorate, seeing that all are agreed that the flock must be fed, and that elder or bisbop who doss that thing occupies the place of the shepberd to the sheep. Admitting even the possibility of a division

of the church of God is infidelity to Jesus wh said "A bouse divided against itself cannot stand:" and yet be said "Unon this rock I will boild my church and the gates of hell shall ot prevail against it." The dead and effete ents may sluff off, as in the case of Thom as Ferguson and others, but the Church of Christ will remain the same; it can not be di-

If these papers continue their feuds, o or the other may ultimately go over the precinice carrying a few partiyons with it to their

We have long since cessed to read these articles full of bitterness, for it grieves us to see the spirit manifested; nor can we see what pos sible good they can do. The plea that error must be rebuked and truth vindicated comes rith bad grace in defense of an article full a offensive personalities and ungenerous charges of duplicity and equivocation. The folly of this course becomes the more apparent when it is remembered that the integrity and honor of the one thus charged, is supported by the voice of thousands against the single, and probably interested party who brings these railing accusations. Nor can the claim of vin dicating character against false and unjust as persions be sleaded in favor of an article defiled with malice and vitaperation. Jesus never so seted, and the most the apostles did when maltreated was to say, "The Lord reward then according to their works.

If we would heed the Scriptures, and "follow after the things which make for peace, and things wherewith one may edify another," we should do well. "Be not overcome of avil. but overcome evil with good."

TWO COMPLAINTS I HEAR

DY B. H. MILLER

N our travels among the Brethren we has brethren who have the oversight of churches, that they do not ordain some younger brethren onder their charge, when they have the anali fications necessary for the office of bishop, and do most of the preaching and other labo in the church. It is likely to cause complaint egainst the elders and injure their influence, if they make no effort to bave them ordained. We hear complaints of this kind against some elders, and they may think the younger are

The American Humane Association has of lee one of those long letters that only worry home, and for that reason we think some might well be ordained who are not. The other complaint we hear is that som-

bretbren go too far from home to ordsin ministers. It will cause some compleint when brothren go out of their own State and di trict to ordain elders. The elders in the ad-joining churches should be counseled in such cases to prevent a bad precedent. Would it once become the rule for brothren to go shrot and ordsin ministers of their own will alone, without the counsel of the nearest elders, it would soon open the way for elders to put any of their friends into the bisbop's office, even in other states and territories and districts. In this particular we should use great caution, beause it is a question in which others have as much right and as great interest as we, and to consult the rights and interests of others as the surest way to obtain harmony and good feeling mong us. And a younger brother has a much better chance for usefulness when he is ordsined by the consent of the other elders than when he is ordained independent of them. Since we heard these two complaints thought it might do some good for others to bear of there also.

IT IS CURIOUS WHO GIVE.

T'S curious who give. There's Squire Wood, he's put down 82; his farm's worth 810,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; I don't believe slie's bad a new gown in two yea and ber bonnet ain't none of the newest, and she's them three grand children to support ince her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and eggs for a while, but she'll pay it. She just loves the cause: that's why she gives."

These were the utterances of Descon Daniel after we got home from church the day pledges wer- taken for contributions to foreign missi He was reading them off, and I was taking down the items to find the aggregate. (The deacon suid be had so much more confidence in my knowledge of arithmetic than he had in his own.) He went on: "There's Maria Hill' she's put down \$5; she teaches in the North District, and do n't have but 820, a month, and paye h hoard; and she has to help support her n But when she told her experience the time also joined the church, I knew the Lord had done a ork in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker. He's put down 81; and he'll chew more than that worth of tobacco in a fortnit. Cyrus Dunning, St. Well he'll have to do some extra painting with that crippled hand, but he'll do it and sing the Lord's song while he's at work. C Williams, \$10. Good for him. He said the other night to prayer meeting that he'd been reading his Bible more than usual lately. Maybe be read about that

So the deacon went on making his o to the end of the list. Now I wouldn't have you think for a moment that the descon was finding fault with his neighbers, or was too the most Christ-like spirit of any one I ever knew. But he was jestons for the Lord's anse in every department of it, and very

didn't want to be in his company."

shrewd in noticing inconsistencies in giving He wouldn't bave spoken so freely to every one; but I was in the family, and I am not sure at he intended to teach me a le

It is not the number of promises a man-maker, but the number he keeps, which gives 'an position among respectable people.

TO THE SUFFERING ONES

BY SMILY C. KRISEY. To live, and not to die;

Only to wait and wait; atch the passing of other feet Within the heavenly gute; To see the kindly light On many a long after one the Master calls, Up to the higher place. To feel the lessened clasp, To catch the parting smale

To hear the whisper from dying lips "Only a little while." Only and yet we weep. God hides them from our love;

It sometimes seems so hard to rejoid
That they are there—above. T clive, and not to die: To suffer, not to reign: Ont in the dreary dark with the night, To wrestle hard with pain. They with the crown of peace

Fair on each calmed brow We with the sparpness of thorn and cr To fight on still below. Silence, O restless heart, In quietness he strong, Well knoweth the Lord who w

The pain of saffering long. He knoweth,-yet his lo Is stronger than thy tears-Shall he let the e miss thy full reward,

For all thy coward fears? Many a hoat would suil Into the shining west, luto the haven where she would be The land of quiet rest,

But o'er the darkening Through mist, and cold, and fear, "Patience—thy Lord is near

The Christian.

CHRISTIAN FIRMNESS WITH HUMBLE BOLDNESS.

BY LEMUEL HILLISY.

WILL Sister Mary C. Norman and all the faithful accept of my poor weak effort as a word of encouragement? Your epistle having for its caption,"Do they all preach the Word?" has encouraged me to greater faithful-ness in the church and in the ministry. There are some straight forward remarks on the subject "Are we ready for missionary work?" which has aroused my energies, and after having rested for about one year, I feel very much like starting out again.

deception, a straight forward action we shall do good in the name of Jesus. We don't need to lie or misrepresent any thing in order to have a chance to show that we are hold, and thes when we cannot accomplish our purpose-turn against the church, our friends and verything else that is good-and then some spoiled child when it cannot have its own way, get down and kick and yell and make use of naughty language; that may be humble boldness, but not the Christian's; its a kind of animal "voluntary humility" that the apostle warns against. We have some of this class to-day who are being plead for as representatives in life and doc trine of our old fathers and mothers in Israel, Their assertions are false, and the devil is just now having trouble to put a good face on that lie, so that he on make trouble in the church, but I don't think he can do much with it: its too ugly in the start, and there is not enough of it to bear much whittling. We need not use abusive or insulting language in order to be bold, that is to have Christian or humble holdness; neither should a person be stubborn in order to have Christian firmness,

ters who acknowledge the brotherhood our brotherhood? Someone says "he is in acqual council as their representative body, can be entrusted with any busibelonging to that congregation No man or set of men should set them selves sgainst the wishes of the church to the extent that they would keep a question from coming before the church because if that church should decide wrong she is willing to be set right, and if she does ere it is not because that one man or few know more than the whole church, for such persons often err themselves. Whenever a man, or s few claiming to work with the general brotherhood will at the same time Isy hold of the church and strangle her. not allowing her to act for herself in a matter where no principle of our brotherhood is sacrificed, that man, or set of men, has not Christian firmness; they are stubborn. What then if that church will not acknowledge the general brotherhood as her representative body Make your appeal for help, then if they will not bear they are not of us, and must, according to scripture, be disowned. And just the same way, if one or a few in an arm of the church will not acknowledge the brethren in annual council as their representative body, if sooner the better.

they will not repent, disown them, the Why should the church be taxed with carrying such s fungus growth? Whenever one or a few will set them selves up to know more and better than the entire brotherhood (when at the same time the church is acting in har

mony with the scriptures), "mark that man or woman. I am afraid of them, they make infidels; they breed scabs in the church and in the world Unless they repent they and their children will only be scoffers.

It is like this, dear brethren and sis ters, if the distinctive features, princi ples, and doctrine of the church are based upon "the word," it is al! right; if not, it is all wrong, for God will not accept of a mixture and call it right. Then a brother or sister becomes dis-

estisfied with the brothron and leaves (1) "Well all of her counsels are in favor of uniform plainness." Ans.: "Re not conformed to this world." (2) "And all of her counsels on the question are against her members belonging to secret organizations." Ans.: "Be not une-Now if we could have, without any qually yoked together with unbeliev ers." (3) "And sill of her counsels are against her members going to shows fairs, and picules and celebrations. Ans.: "Love not the world, nor the things of the world." (4) "And she believes in spreading the gospel and has encouraged it." Ans.: "Go ye therefore and teach all nations;" "preach my gospel to every creature." (5) "And she takes a stand in favor of non-resistnoce and will not allow her members to go into the army." Aus : "My kingdom is not of this world; if it were, then would my servants fight; * * * and resist not evil '

We might follow this train thought at great length, but we think it not necessary. One thing is certain, pertain to the church being a separate and distinct body from the world, are on the right side of the question. But now even to persecution and ridiculing the you Christan or humble boldness; connecte of the brotherhood, should if we have erred let us specifity "turn in the best converged and acknowledged as again to the Lord." Are our connects to the true church of food in the control of the best converged and acknowledged as again to the Lord." Are our connects in the true church of food in a minister representing in the dectrine keeping with the gongal? Then we are the ways Acongregation of brethren and six

so talented, we can't do without him and if he will not vield let him have his own way." Is this a difficult ques tion to answer? Did you ever see a lamb? "Yes!" Did you ever see a panther? "Yes!" Do you know the disposition of both? "Yes!" "Could I make you believe that the lamb is the anther? "No you can't." Well you save good solid sense, and you ought to he able to distinguish between other things just as simple and where no more

use is required Is that man a good faithful brother and Christian who professes to belong to a people whose distinctive features and principles are in harmony with the gospel, and at the same time does all against the church he can? "Well he is not a very good neighbor, for he is heady, high-minded, fierce, incontinent, a truce-breaker, proud, disobedient to his parents, unthankful, unholy, a lover of pleasure more than of God, and all the while setting up his judgment against all of his brethren, but I guess he is a good Christian, for he is not firm or strenuous for the order of the church; but for what he believes he never vields he sets himself against the entire church, and like Baslam's ass, he often crowds his brethren against the wall; not because he has an angel from heaven or ome divice reveletion to assist him but an angel from the old dragon or a revelation to a carnal mind." "Mark them that cause divisions" mesas to mark those who set themselves against the church. But is that man a Christisn who is a good neighbor, who is not heady or high-minded, who is not proud,-but humble, faithful and obe dient? He respects the judgment and ounsel of his brethree, when at first e might not have seen in matters like his brethren where he claims there is no positive word or thus saith the Lord; vet he believes that all of his brethren put together know as much as he does, if not more; hence gives up his single judgment for the judgment of the multitude, and cheerfully and faithfully is bors to defend and maintain the order of the church. He has nothing of self here to defead; he has given that up, Should be have been governed by self he would have taken another course, Is he a Christian? Has he Christian firmness? Should he be encouraged? No I guess he is no Christian, he is too strenuous, he is stubborn because he wont sacrifice his own selfish inclination: no not that. He will not sacri fice the order of the church, its distincttwo features and principles; and more than that, you better not encourage him;

church will respect the counsel and advice of the brethren. But if a man is called to be an editor. and uses his paper as means through which to abuse, divide, and persecute the counsels of our brotherhood, shall we say that is one of the "Brethren's papers?" Need any one of our editors say that such a one is about as talented as we have in the brotherhood, when his assertions are vain, vague, void of argument? Need we say that he believes just like the brotherhood, but the question is, if a man who is called differs in the manner of applying a brother and is a preacher, and spends church discipline? Oh! what unten-his time, talent and energies opposing pared mortar to plaster God's house with. Oh! where is Christian firmness? counsels of the brotherhood, should If we have erred let us speedily "turn

work. We must be united in dealing with those men who will not respect us What is the use for us to try to claim men who have turned against us and are continually kicking us. Unless with Christian firmness we administer the discipline of the church (the gospel) we are not prepared to do very profits ble missionary work; and then if we are not prepared for this work are we prepared for besven? I answer that if we indifferently pass such enemies of the cross by, by simply winking at their work some one will be found wanting at the great judgment day, notwith-standing our disposition to err upon the side of mercy. The mercy of God will no sooner embrace and shield a self-praising, flesh-pampering, cross-despising professor than will the justice of God. Right is right; that is what God wants, and it is very simple and easy to be comprehended in the above.

The question is now, What shall be doue? One says, "Give them time." I answer, they have stood for years as our opposers, publicly defying the Annual Council of our brotherhood, and nesrly all of our church work. They are still publicly throwing their missiles of death into our midst, and they must be treated as public enemies. Paul very plainly tells us what to do with "Railers." Some of them to-day stand as opponents to our dear Brother Balsbaugh by way of replying to him on one of the dear est and most sacred principles of our holy religion. I am sorry that our dear brother is called upon to waste his energies upon such men; yet I pray God that men, devils, and angels and God himself may witness one person in this age of twists and deceitful turus, who will not yield one inch of such "holy ground" (as he now defends) to "cunningly devised fables."

If we take the gospel and then Brethren C. G. Lint, Eshelman, Balsbaugh, Moore, and others who have been giving the missionary subject attention as helps and by no means for getting what Sister Mary C. Norman has said on "Do they all preach the Word?," with the brotherhood doing her duty, we can go on tending to miscionary work-sowing, planting, cultivating, dressing, pruning, and finally will reap bountifully to the salvation of ourselves, our children and many that are nigh and far off; "even se many as the Lord our God shall call

THE HIGHWAYS AND REDGES

BY D. P. SAYLAS.

"And the Lord said unto the servant, so out into the highways and hedges and compel them to come in." etc. Luke 14: 23. to come in.

COMPELLING persons by physical if you do, shout all the members he is instrumental in bringing into the force or persecution to come into

the church of God is anti-scriptural anti-christian in every sense; therefore the word compel here is improper. Dr. Clark has it "prevail on them by the most earnest entreaties; and says no other kind of constraint is recommended in the gospel of Christ; every other kind of compulsionis anti-christian, and can only be submitted to by cowards and knaves, and can produce nothing but hypocrites." The German by Luther reads it; und nattege sie herine zu kummen, (and invite them to come in.) It appears, however, the invitation must be earnest.

The highways and hedges are the hardest places in the world from which

of these, Paul says, few are called. And this way is so pleasaut to the carof means(it is a costly way)they are willing to trudge along in the resr; and if an occasional one drops off and falls into the church, the longing after the fleshpots, the garlic and enions of Egypt are so strong, they will, if possible, at least have a branch, or cut off this highway with them in the church. And as Paul says, not many of them are called, it almost seems useless to spend time with them. But as the servant was commanded to go, let those whom the Lord sends go. But don't wait till some mission beard sends you and pays you. That will be mistrusting the Lord who

said "go." At his command GO though

you be a lamb among wolves, and be

made as the filth and offscouring of the

earth, and become a spectacle for men

and augels to look at, care for none of

these things; it is part of, and belongs to the mission on which you are sent. In the end it will all come right. You need not go very far; one day's journey on every point of the compass will probably give you highways and hedges enough for a lifetime to work at. When you go beyond this limit you will come on the trail of some one who has gone before you; let him alone, meddle not in his work. Paul would not preach the gospel where Christ was named, lest he would build upon another man's foundation. If the Lord who sent him sends you, do likewise. And when you go hundreds of miles to reach a church with hundreds of members and a ministry of six to eight preachers, and where all the community is indoctrinated, as you go look out of the car window and see the country dotted over with dwellings for many, many miles in succession, in which a brother has never been known, and ask yourself this question: Had I not better stop off here and look for highways and hedge es to which I am sent? "But there are no brethree here to make appointments, etc." Care not for that. If the Lord has sent you he will open the way for you, and if it be by many stripes on your back, and your feet in the stocks, all will come out triumphant in the end

presch for a better one. lu close connection with the highways are the hedges; indeed the sides of them seem to be hedged up. Literally a hedge means a feace of whatever material it is made to enclose a place. If men were enclosed by material hedges, would be no great matter to pull these down; but the hedges referred to are of s more formidable character, and may be particularized in part as follows:

Money preachers are all poor, they have

always been so, and will continue to be.

because they have their reward; and s

poor one it is, a few dollars of maus

reward. Brethren, look and labor and

Habits of sin formed during the grow ing age, become established by long usage, and become a second nature in man, enclosing them in a manner of life, out of which it is hard to get men. When the Lord called Lazarus to life

such a rich man to enter into the king-dom of heaven. There are some rich Bound hand and foot certainly repre men who have no trouble to enter in; sents the sinner hedged to by his habits but they live not in the highways. The high, the noble, and the great mea of which it seems so hard to loose them, the world too are on the highways, and From these hedges caroestly invite them to come in. Of the strength and power of established habit, let this litnsl mind that men love to live in it, the locident suffice as a figure of illus-and though they cannot lead for want tration: Sometime ago I saw a brother, a man passed the meridian in life. The weather was cold, (it was in mid winter) and he had his hair cut so very shor at which I expressed great surprise, and all he could say in favor of it was Well I have been in the habit from boyhood to have my hair cut short, and it seems I cannot get out of it." same is true of every formed habit, whether it be good or bad. And Oh, what a hedge a bad habit is!

Habits of pride and extravagance in dress are formed by associating with the unregenerate who indulge in them, and these make double rows of hedges first, the love of dress, style, and fash ion; second, the love for those from hom and with whom we formed them. A lady told me the love of dress had kept her out of the church for years already. I said, "Do you think that if you come into the church you must not dress?" She said, "Oh no not that, but the useless part in dress." There lies the trouble and strength in the hedgethe useless part of anything. To bring guests from the hedges in the highways to the true church of Christ, requires earnest invitations.

and associations formed, which build hedges around persons so that they seem bound hand and foot, and cannot be loosed. How many men and women to-day stand hedged in by church creeds discipline, and church associations, out of which they caunot come, who know that the doctrine taught and practiced by the brethren are the true ways of the Lord, but are so hedged in that they cannot obey them? I ask, how many Who can tell? None but God knows Some have come to the surface and th hedge was broken, and they came out, and satered in. Some are not only hedged in round and about, but are covered all over, so that their finer feelings and better sense are smothered under it, while some on their dying bed, with sorrows, groups, and regrets have revealed these true conditions. Against these hedges the battering cane of God's Word and invitations must be directed with a steady and earnest aim until the servant may grow faint and weary in directing its blows. I have known, however, where long, steady, heavy, and well directed blows were struck against this hedge in a series of meetings, this fence was battered down and the captives go free. We said, "Now I see farther than ever I did." I would recommend this mode of inviting. But your so called city mission will be an entire failure. Some brethren are not altogether ignorant of city preaching.

But when you go on your city mission

and come to the broker, the banker,

the merchant, the shipper, etc., don't be

grieved when they make light of your

message and go their way, one to his

office, another to his hank, etc., which

they will be sure to do. But you say

the city mission is not intended for

these, but for the poor. Oh yes the

said, it was easier for a camel to go and his face bound about with a nap-through the eye of a needle, than for kin; and a command from the Lord to over full of them, and perhaps your my hope was that he wolld understand own teamst and his wife may be so poor as not to have decent clothes to put on to go to public meeting, go to his and other similar homes, as I have often done; bring them in. I am personally acquainted with localities in which the ministers are great missionaries, and spend much of their time going hundreds of miles away to preach, and within ten miles of their dwelling the people don't know that there are a peo ple like the German Baptist Brethren. Under this new missionary system I will rather do faithful home guard duty, and see whereunto this thing will

LETTER OF RECANTATION

St. ANNE, Kankakee, Ill., Sept. 13 '80. To Rt. Rev. M. Heios, D. D., Coadjutor of Milwaukee. MY Lord: Born from Catholic par-

ents, in Canada, in 1842, I was ordained priest in Marquetta, Michigan, by Rt. Rev. J. Inrak. During several years of my priesthood, I succeely be-During several lieved that the church of Rome was the church of Jesus Christ. It is true that I had very often to witnesss a corruption that I may call unmentionable in the priests and Bishops of the Pope. But I succeeded in persuading myself that it was due more to that buman depravity which has flowed from the vein of Adam and Eve to their children. than to the nature sod inherent system of which I was an agent and the victim I fancied myself that the church of And so are erronious religious habits Rome might be holy and its leading ministers deprayed, just as Judas was possessed by the devil even when he was in the company of Jesus Christ. But in the year 1875 I became a pastor of the cathedral of Marquette, and I began to see everything from a higher point of view. It was when in that po sition that my eyes began to plunge in that boundless horizon of duplicity, bypocrisy, idolatry, and perversity in the subalterns, and incredible pride, inso lence and tyranny in the Bishops, which constitutes the body of the church of Rome. It was then that I began to hear in the inner part of my soul that voice which Saul of Tarsus heard "Why persecutest thou me?" Like the blind apostie, I was often prostrated to the ground by the cries which were al most day and night in my conscienceand I did not know what to do. It was from that time that it became evident to me that the church of Rome could not be the true church of Christ. Her incurable corruption, her disholical for all the liberties and rights of men her false miracles, her lying traditions were becoming more apparent every day. But like Saul, I was blind, not knowing what to do or where to go to find the true church of Jesus Christ. At last having in the good providence of God, lived in the vicinity of Green Bay, I was there the witness of such a corruption and degredation in the low clergy, and heartless tyranny in the Bishops, that it become evident that the church of Rome was a bottomless abyss of iniquity. However I did not know what to do or where to go to find the truth. It was then that by the mercy of Ged I met the Rev. Mr. Derroches of Detroit, who told me that Father Chiniquy had prepared a home and (which cartainly represents the conver- poor; these we have always with us, asylum for the priests who could not so so of the old sinner) be come forth; and if we can do them good, be a ray longer the chains of the Pôpe. Is more more boly, than that of a true out of the grave bound hand ead foot, line surely younged cottingle out the [Koowing this Mr. @bilaquy had ben], obligation and the poor of the grave bound hand ead foot, line surely younged cottingle out the [Koowing this Mr. @bilaquy had ben], obligation in the poor of the grave bound hand ead foot, line surely you make to offer the grave bound hand ead foot, line surely you make to offer the grave bound hand ead foot, line surely you make the priests who could not so that the priests who could not a surely surely to the priests who could not be supported by the priests when the priests who could not be supported by the priests who could not be supported by the priests when the priests who could not be supported by the priests when the priests who could not be supported by the priests when the pr

my hope was that he would understand my aexisties and troubles of mind. I have not be a disappointed. In that beautiful and peaceful retreat of St. Anne I have found what I wanted-the

R

light to my path-the life of my soul Now by the great mercy of God I knew and feel that Jesus is the only hope, the only Savior and life of sin ners. In order to follow Christ I gave up my friends and everything that was dear to me. I gave up the priesthood of the church of Rome-of that church which is so great, so rich, so high in the eyes of the world-to take the cross and follow the Lamb, whose blood has made me pure, whose words have made

Truly yours, [The above interesting letter of Fath er Comtais was sent for publication in the Witness by the Rev. Father Chiniquy.]

SHORT SERMONS

THE call for short sermons in some quarters leads a writer in an exchange to put the following questions:

either,

1. The ministry is retrogading intallectually and spiritually; or 2. The people are advancing intel-

lectually and spiritually faster than the preschers; or, 3. The people are unwilling to think

consecutively and closely; or, 4. The minds of to day cannot or

will not grasp as much truth as in former times; or,

5. The hearts of the people are not as desirous of hearing the truth as in

6. The Holy Spirit is losing its grasp upon people's hearts; or,
7. The minds and hearts of the peo-

ple are taken up with frivolous things Lore than formerly; or, 8. Business interests demand more

attention, and encroach upon our upp or-tunities for mental or spiritual culture: 9. The mental and spiritual man

shuts himself up and refuses to have intercourse with the great world of thought beyond; or. 10. The masses of people are estimfied

with mere surface preaching and teaching, and are unwilling to go down for s foundation of their faith

PROGRESS IN RELIGION

WE have to hear much of the progress made in religion during the last thirty or forty years. The Bi ble describes conversion as a new birth a new creation, a passing from death unto life; but we are told now that men become religious without "the shock of We fear that these con conversion. verts are not much shocked if they fall into sin. Paul says, "The natural man receiveth not the things of the Spirit of God;" but these progressive religionists tell us that "religion is as natural as Christ asks some of his hearers, Wow can ye escape the damnation of hell?" But we are assured that to day meu have no fear of the "fire of damna-

tion." So in ancient times men claimed to have made a covenant with death and an agreement with hell; but the Lord did not ratify it.

The Brethren at Work.

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paper, and the benefits of an article does not imply that they or every available of the writer. Outstatemen, in coder to secure licentics of their articles please out includes in preventione and uncorrisons integrans, but

phone out indelige in preventables and trecerious language, be est their views "with grace resource with sale," fingle subscriptors \$1.50 in serence. These sending masses and \$12.00, will reserve as axis copy firs. For se

same and II (0, will reviete as same ong first. For each addifficat same in egat will be liftered so per one, which assoon he will pleas retain and mod on the behavior, Money sanChy_Prefedites Orders, Inginised Latters, and Drafts properly addressed, with best or order. Do not said shock, as they cannot be oblisted without changes. Addressed all communications,

HRETHEN AT WORK, Lanurk, Carrell Co., 111.

IMPROVEMENTS:

WE are happy in announcing to our readers that on the firstday of Jan-

readers take on the insteam of using the hary next we shall begin to issue the B.AT W. in book form containing aix teen pages neatly pristed, stitched and trimmed, making it one of the most convenient and readable papers in the country. The paper will also be considerably enlarged and otherwise greatly improved without an increase in price.— Our a cuts will belose notice this in

Our a_ests will please notice this in their canvass. A sample number will be issued acon. Now, seeing that all these things shall be for the good of Christianity, and the convenience of our readers, we hope they will duly appreciate our efforts and help us in our labors to produce a good paper. More next week.

Bao, Lemuel Hillery began mission work in Southern Illinois Oct. 22cd.

"PROBLEM of Burnau Life" for sale at BRETS-REN AT WORK office. Price \$2.00.

Bro. S. C. Keim, of Elk Lick, Pa., says, "Our

little daughter had her collar home broken on the 6th of Oct. She is now all right again.

Bro. Emanuel Beyser, of Madison, Georgia, has been visiting the Erethren at Huntingdon, Pa., and while there delivered an interesting talk on the South.

The first of last week sister Sally Puterhaugh returned from a six week's visit in Iowa. Six eays that in places the snow had drifted to the dapth of eleren feet.

We publish an interesting letter from Arkanses this week. It is hoped that the call will not go unisceed. Earnest efforts should be made to push our work into the Southern

On another page of this issue will be found an interesting "Letter of Recantation" that will give our readers some idea of the corruptions that are to be found in the Catholic Church.

Buo. J. B. Pence, of Tenn., has been on a preaching tour down through North Car olina with good results. Bone some more of our brethren will turn their faces southward. —Primitive.

The New Kuterpriss, Pa., Sunday-school ordered one hundred and thirty-eight pumphlets from this office to distribute to the school at the close of the term. This is the way to sow good seed. We make special rates for this

MOTHERS, eisters, can you not supply some ruch thoughts for our "Home and Family" department? We shall welcome you to these columns, and beseeth you for the good of our holy profession, to write with the ability which God grees.

Bno. J. H. Worst, of the Preacher, gives a wery interesting report of the late Sundaynethool meeting heed at Berlin, Pa. The exercises seems to have been of a very interesting character and the Sunday-about workers respired much encouragement.

Orr council meeting in Lanark last Thursday afternoon, passed off very pleasantly. It was roted not to have a feast this Fall. The house is not convenient for Love-feast purposes, and we say have to build an addition before having another feast.

On account of old age and feebleness Bro. Jacob Karn has retired from the oversight of the North Manchester church, Ind., while Jacob Funderburg takes his place. Peace and love seems to prevail among the members, while all looks bright and hopful for the future.

DURING the late convention in Lonisville, Ky, a minister of loop standing and ability waxed warm in his address to young mea, warning them against the sins of the age. In his remarks he said: "Young brethren, I still you, the devil is in the pulpit." The sudiscore smiled. The minister no doubt told the truth, though it might not be charity to think that way of the pulpit he was then filling.

In the early history of Boston it was demand a criminal office for meanin away from church, and this elsepy once who did go were kept awake by occasional rays on the head with was described by the end with the state of the that propose. Perhaps this method would not sait some of those who lore to also well in church. By the way, we never cauld see the use of riding two or three miles just to take an api in the church.

One work as a committee to the Monchester church, on the 12th and 13th of October, seemed to be very satisfactory and was accepted unanimously by the church. We have seldon, if ever, som a report accepted more bestilly than on this occasion, and we feel that if the brothern will be contions and kind in their wirk in the fature, the prospects of the obuvels are brighter than for several years post — H. H.

Toucheour is the day set to fill a car, at Launt, with pen for the suffering in Karasa. Everytwinous for the suffering in Karasa. Everytwinous commenting. Potates, ociona, bean, shelind corn, wheat, flour, winter apples, apple batter and all kinds of sinf fruit are the things need. Everything should be securely packed to sent to the Mondo Grew colony. For the Launt to the Mondo Grew colony. Settled to the Carlot of the car.

"Max" ministers besset a lack of interests in the numbers of their charless and expensions regarding the attendance on driven smoothly. Beet almost universally distribute its oversything close except their own famil. It is not a vary pleasant thing for a minister to empressed the fact, that a sermon, which is not a vary pleasant thing for a minister to empressed the fact, that a sermon, which is not a vary pleasant thing for a familiar to empressed the properties of the comparison of the except the contraction of the comparison of the comparison

Ora werk in the Lord Cone charefs or the committee mut there in the case of rother Dary in now settled, so far as the committees concerned, Beretter Dary on the charech have accepted the report as read by M, and of the committee of the committee of the charech have accepted the report as read by M, and of the contract of the co

church seniones—H. H. Miller.

Ben D. F. Stonifer proched three very extraining and interactive seriorms in Lausel to week in gas and attended and incent. In labor her water very most and attended and incent. In labor her water very most appreciated by are labor to the serior of th

A BROTHER, while writing an article for the paper recently, remarked that he would not make it long for he wanted the popple to read it; and if long they might pass it by. That brother must have carefully stodied the wisdom displayed in I Cor. 14: 19.

Bao. Stouffer preached at Cherry Grove last a Saturday evening, Sunday morning and Sauday evening. The congregations were very large, and the attention good. It has been arranged for him to preach in the Arnold's a

sarge, and the attention good. It has been atranged for him to precale in the Arnold's Grove congregation last evening and also this evening.

To-nay our country is full of excitament over the election. We conclude to take no part in the work, but it is our desire that it may so

over the election. We conclude to take an part in the work, but it is our getire that it many get well with the Nation, that we may continue to have a perceable country in which to live and worship our field. We have no desire to entary the which our time and taken to the spread of Christianity. May consider that Christianity and the contract that the contract that the contract that worth.

Or late we have spent considerable time.

Or his we have speat considerable times among our exchanges and are pieced to see the spirit of liberality manifested by some of the wealthy in giving large seam to advance the wealthy for the piece of the piece o

On seventh page will be found a condensed report of the expenses of the late A. M. The last half of the report is not correctly arranged hence we give it below in its corrected form:

NOOME FROM ANNIAL MEETING.

INCOME PROM ANNUAL MESTING
Hacehol from sals of Amenal Hesting fickets (4,25 5)

" " rest of loanding test ... Street,00 55
AMOUNTS MAGRINGS THOM AND REPURDED TO THE
GRUPCHESS OF NORTHERN ILLINOIS

ABOUNTS HARRING FROM AND SEPUNDED TO THE GREEKEN CONTROLLED TO THE GREEKEN LINOUS STANDARD CONTROLLED TO THE GREEKEN CONTR

For a number of vener we have forword by five of colonization, and the more we think shout it and read about it the more forwards in real termshel. But the location at these for the state of the state of the state of the tolors the great stream has been proving weakter, and we believe that the time has now and, until the best fields have become targetly occupied, and we believe that the time has now exchanged. To make this a secret the way exchanged. To make this a necess that year exchanged to the state of the state of the weak-weak of the state of the state of the weak-weak of the state of the state of the from time. Beyon, of Madison, Georgia. In the bast of people, but they lake charprise, and beautiful propie, but they lake charprise, and the make to much seal for the leaves, hence

the necessity of going in colonies. There is an English colony now locating in Tennessee.— Prinsitive.

We bestily sanction the suggestion, believing that a good work can be done by settling colonies of our normal in the South.

We bearily anotion the suggestion, believed in girbs a good with one lo does by settling of the large with one loss that the local distriction of the large with the large distriction of the large distriction of the large distriction. The active feet distriction of the large distriction of the la

THE BODY OF CHRIST.

MUCH is being said of broad views—liberal views, and occasionally something about marrow ideas—narrow ideas—narrow ideas—such species probably is plees sunoug busses arranged manual views probably in plees sunoug busses arranged ments where the will of mon is the control ling power and divine principles are covered over with the selfate interests of section. Peaul, the mighty in God's work, asys, "Ye Paul, the mighty in God's work, asys, "Ye

are the body of Christ, and members in particular." The body of Christ is not that dumb powerless, meaningless thing which some would have us believe. It is the dwelling place of the Holy Ghest, and the delight of the Lord. His people, when taught properly, are the best learned in the universe, and possess more wisdom then all the hosts without. to principles, its metes and bounds are set; and not one of them dare be ignored; but as to rules for the application, enforcement and manifestations of some of the principles, they are wanting, hence the husiness of the church to apply them. To the world, the one baly dare not go for such rules as it may need; for the wisdom of this world is foolishness in the ight of God, and certainly the church would not be blessed if it were to present that which is foolishness to the Lord. But it not unfrequently happens that those who oppose right of the church to prescribe a method for the observance of a principle where the law of the Lord does not, have a method of their own for observance. The question then occurs, Who should prescribe the rule, the "one man or the "one hody?" As for us and our house we will take the rule as given by the church But where the rule is given by Christ or his apostles, no number of men have the right to prescribe a different rule. Such can not have our sympathy, our encouragement He who is called out from the world Lord has the Lord before him; talks of the things of his kingdom, loves the Brotherhood, works for ite purity and integrity, and bas no lances to thrust into the sides of those who will not how low to his views. He makes no attempt to turn the church over into the lap of the world, but buckles on his armor, hear-ing his Teacher say, "My kingdom is not of is world." He remembers this, and calmly passes by the strifes and hitterness of politics, and possesses his soul in patient waiting for the coming of Christ. The church of Christ covers the whole field.

There is not an inch for a Diotrophas, a Hymeness or a Philetus. All such are on the wrong soil, under the wrong banner, and in due time will be spued out by the Lord. Worldlyism, bitterness, wranglings, ungodly speeches, evil surmisings, and such like fill their souls so that they live prayerless, faithless, unconcerned and indifferent to the real and the enduring. ed and indifferent to the real and the enduring.

In this condition they become the apologists of sects saying, "I think there are good men in all churches," a declaration which no man disputes, but which is no proof that every form of worship, faith and practice is right in the sight of heaven. Some preachers become onstuble, practice pulpit affiliation, thus entangling themselves with section so that it is 45% cult fer them to walk in the spirit with the the one hody, but go hobbling along in such a way as to prevent the church from doing a great work as promptly as it should. If the old ship Zion does not sail in the latitude which is most congenial to these ill-clad members, they spring aloft, pull down some of the sils, tear them into shreds, stamp upon the deck and declare the wassel is sinking, then leap over into the sea and are lost forever. But the ship moves on, and soon picks up one who is willing to go that way, if the latitude is a little incongenial to his cornality. This one is happy in defending his King, the law of his King, the church and the things of the church. He has no notion of setting up a branch, but is contented in the "one body. he be a minister he spends ais time in calling people into the kingdom of God, not into -a mere sect having a part and not the whole Gospel of Christ.

But here comes the librarilist! What is his claim? He says: "You must be libraril towards other sects—must recognize them sat that they may recognize you as a Christian!" You look at him and say. "Det the apostic recognize sects so that the sects should recognize them? There were the Phariseses, quite a

popular and respectable sect, which believed in very deficient for that purpose. Now if a com Godward obsyed what they thought were the essentials—did the apostles recognize them as God's children? Hear one of them, Peter by name: "The God of our futhers raised up Je-sus whom ye slew and hanged on a tree." Not much a diatron in that, was there? "When they heard that, they were cut to the heart, and took counsel to slay them." This is what sections will do, and did do; it kelled Jesus, the apostice and holy men of old. The apostics did not recognize as Christians those who did not follow Christ, nor should we. We have no right to go beyond the aportles in this matter, no difference if the sects do cry "narrow-minded," "higoted" or "Beelzebub." true foundation. Never did the apostles toy with religion to be called Christians. Nor can to be a party to the narrow and circumscribed idea that sections should be recognized as of God. There is not a word in the Divine Record favoring such a course, and upon the Rec ord we plant our feet and unfur our banner.

divine Truth. Let it go down with its author into the bottomless pit; we would not so much as lift one of our little lingers to keep it out We believe it is possible to call people out f the world into the glorious liberty of Christ We believe it possible to be in the "one hody," observing the one order of God's house, an living in harmony with the system of di-vine principles without affiliating with sects. When the preaching is apostolic, the same zeal and energy put forth, there precious souls still joyfully unite with the one body on the true and infellible foundation.

whether men will ory "liberal" or "illiberal."

AN IMPORTANT QUESTION.

To the Elders, Ministers, Deacons, and Laity

Some Book of Minutes, which is intended to set forth our faith and practice and At the set forth our faith and practice and our form of government and discipline, is very counterous, disconnected and inconvenient, and contains many repetitions related to a contains many repetitions related to a contains the set of the contains and much that is superceded or obsolete and uncient, would it not be advantable to petition Annual Meeting of 1881 to appoint a committee of the three first of 1881 to appoint a committee of the three, full of the Holy Spirit and of wisdom, to prepare a summary of faith, and wisdom, to prepare a summary of faith and practice, and of church government and disci-pline, to be substituted for and thereafter to be used instead of the former Minutes of Annual

suggr and carefully, ponder prayerfully, and an-candidly and promptly. Address me at and, Armstrong County, Ps. 1 Fraternally,

REMARKS:-Brother Beer introduces a q tion that should concern the cutire brother bood, for to many of us it is evident that our Book of Minutes is not just the thing needed to bring about and keep in the church that uniformity of method that should exist. As a cule of faith and practice the New Testament is, and always will be sufficient. contains all there is in the new revealed will from God to man, and is the only book by which we are to be judged in the last day. He who obey from the heart what is in that book is safe heyond question. This was the plea of the au cient Brethren who were first in the reforms tory movement with which we are now identi-Repudiating all human creeds and manmade confessions of faith they started out with the Bible, and that alone; by it they settled all disputes, and by it decided what would be right to practice, and what should be avoided. They were exreful to counsel each other and con pure views in order to obtain as much light as sible. At first special meetings were held and finally Annual Meetings. They did not meet to make laws, but to search for the truth and then unitedly embrace it. They knew that there was no law to them outside the Bi ble, hence confined their investigation to that Book, and conducted themselves accordingly Their decisions passed into record, and have buelly reached us in the Book of Minntes, which contains a history of the workings of our people in their Annual Councils, should never be construed into a rule of faith and practice. This book is increasing year ofter year, and will soon he too large for con venient use. Many of the churches would like to have a Summary of our faith and practice to st them in church government and the study of the Scriptures, but Bad the Minutes are

mittee of competent Brethren could be appoint ed to prepare a suitable Summary of our and practice, to be used instead of the Munutes it would certainly be a great help to most it not all of our churches.

This Summary need not be a "Confassion" or a "Discipline" to be used in the sense of law, or even a test of fellowship, but a book of reference containing a clear statement of our faith and practice. In it should be described our manner of haptizing, the way we observe feet-washing, the Lord's Supper and the communion; how we snoint the sick, our non conformity principle and practice, etc., giving is each instance the Scripturel reasons for se doing. The book could then be used as a reference to learn how this or that matter is view ed by the brotherhood. Then there are in the Scriptures many things that we ere told to do but nothing said about how to do them. I would be well to have an understanding among us regarding such things, that our [method e applying them may not create confusion. This is the strongest reason that we see for Here is our hand for wiping out section with such a Summary—it would be in print what we are otherwise compelled to have verbally.

> Beer's "Important Question" due attention, hey ing been thinking and telking more or le about the subject for the last six years do not want to treat the Minutes with the least disrespect, but labor to get them in a better shape for use, or something in the place of them that will be more condensed, more con venient and more to the point. It is our desire that the distinctive principles of our people be unflinchingly maintained, and that the general order of the church he adhered to with Christian fidelity. And while we favor the precaring of a suitable Summery of our faith and practice we do not favor the idea of departing from the gospel simplicity and plain ness have ever characterized our people

We are therefore in favor of giving Brother

THY JOURNEYING.

NO II

L EFT Louark Monday Get. 18, and ar rived in Chicago 10:30 A. M. Although we have visited the city frequently, it le none of its interest to us. To see the rush of men and women is of itself a marvel to one not accustomed to such scenes. As we looked upon these handreds and thousands of human beings organized and constituted like ourselves, crowding and pushing their way along the street, we wondered what would be their sternel destiny. Of the 500,000 inhabitants of the city, there are probably not one hundred who obey that form of doctrine once delivered unto the saints m anderstood by the Brethren. None except those of like precious faith do the Brethren fellowship, and they are not teaching the prople same, and tasy are not teaching the propie there the ways of the Lord. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in fluming fire," will be take "veugeance on them that know not Ged, and that obey not the Gospel of our Lord Jesus Christ?" And will they be punished with overlasting destruction from the presence of the ord, and from the glory of his power, when he shall come to be glorified in his saints and to he admired in all them that believe? 2 Thes. I: 7-10. Should they be borne away on God's wrath into "outer darkness where there is weeping and wailing and guashing of teeth ld our skirts be clear of their bland? If god in his infinite mercy will receive them into his kingdom, independent of their life, and the church will not, do we not then make greater requirements for admission into the church then God makes for admission into the kingdom of heaven? If they are lost, and we are of Christ's spirit will we not go to them? Did be not command us to go to the lost? Matt. 10 :6 Did he not come to call sinners? Matt. 9: 15. Be said he did not come to do his will but his Father's; that those who do his Father's wil are his mother, brother and sister. Are we not taught that if we abide in Christ that he ought to walk as he walked? St. John, 2: 6. Then if he died to sure sinners, came to call signers and we would walk as he walked, would we not do so too? May we consider our duty on this en to the poultry yard to see the fowls. The minister coared them up to him, and then re-marked to the lowger that his fowls were not important subject in the fear of God and the

light of his word.

Visited Spring Creek church seven miles S. W. of Pierceton, Ind. Here we met Eld. Samuel Murray, of Huntington Co., Bro. O. F. Yount of Mismi Co., Chio, and A. Puterbau of Wersaw. The home minusters are Eld. Jones Umbaugh, Joseph Spell, and D. Connell One evening before retiring, while sitting with his bare feet in the oven of cook stove, Bro. Um bough fainted and was berely saved from felling by members of the femily, who, under excitement held him with feet in the oven until they were literally fried. He was barely able to attend the feast, although the accident oc curred several months ago. The audience was large and the attention good. The young here show culture in their behavior. This church practices the single mode of Feet washing. was the first opportunity we have had of a nessing the ordinance practiced in that way. It exemed to us there was less confusion in administering it here than we had ever seen before-The exercises closed shout 8:45. Spent the

night with Bro. Bowman. At 9:00 A. M. next day we met for conclusion of the servicus of the feast with two opplicants for haptism. Spent the efternoon at Bro. D. Connell's at Pierceton very pleasantly. On our return, at Mulford, Brother Shively eached from early dawn till past midnight. He began with a very small audience, but he forn be closed, the room (a restaurant) was filled. His first auditor was an ex-city marshal, a skeptic and reformed druphard. Like the Grecians, this skeptic could not resist Brother Shively's logic, and he would therefore give vent to some very irreverent and hard words. But Brother S. did not allow his temper sour, but with a sweet spirit would ponr into this modern Pharach conjeter after conjeter of Gospel grape. Finally the skeptic's supply of ridicule was exhausted, and the talk went on piessantly and orderly until interrupted by a rowdy who had kept a soloon for fourteen years. A more dehased, filthy debauchee we neversaw than this very angel of darkness, We hed before us the effect of carnality and spirituality; one man trying to live after the spirit the other after the flesh. Never were the benefits in this world to be derived from a

life hid in Christ, so vividly presented to us as

Here Brother S. did a little missionary work that we think may show fruits. For what we eas, a number of others saw, and we think For what we ete impressed as we were.

In this combat, too, we were impressed with the necessity of obeying Christ's exemple, that when he was reviled, he reviled not again. How few of us conduct ourselves as we should when our opponents assuit us. Even among each oth er, when we differ in opinion, how rough and sarosstic we are. That is not Christ-like, and even though we speak the truth, we do not de it in the spirit of Christ. Let us be careful that we do not place obstructions before the very wheel we so much desire to roll.

Returned to Milford Sunday morning. At 0 A. M. and 6: 30 P. M., met with brethren at Pleasant View Chapel for preaching. Her-we had a re-union with Brother D. Young and formed the acquaintence of Brother J. H

Warstler. Spent intervening time and night with Brother J. W. Gripe. On this trip two sisters and a brother tool "out" we inferred they were of the Bretiren church. We soon "made up" and had our im-pressions confirmed. They were from Lebanon County, Ps. Soon after our interview with on County, P.s. Soon after our interriew with them, a finely dressed, portly effable looking gentleman boarded the train, and took the first seat back of us. After exchanging a few planant inquiries as to each other's where abouts, we learned of such one's religious faith. He took us to he Friends. We told him we were Brethren, and we hoped "friends". Looking at wife, be said: "If I were you and had to be peculiar from the world, I would insist that my bushand should be too." Said she, I do; is be not?" 'Well, yes," said be, "be wears the clergyman's outlit. We used to have those distinctions but we have grown out of them, or so modified them that they are An interview between an M. E. onger seen minister and a lawyer with whom he was very intimate illustrates this point very nicely. The lawyer took a delight in reising fowls and so kept a large number of turkeys, chickens, ducks etc., which were quite tame. One day the minister called on the lawyer, and was tak

afraid of a preacher. The lewyer said, "not the preachers now are so much lil that fowls can not tell them spart."

APPOINTMENTS.

BROTHER Harrison, no Providential interrences, will visit churches as follows: November 1-4, Green Spring, Ohio.

- 4-7, Sepeca. 7-10. Broken Sword 10-13, Wyandot,
- 13-16, Manafield 16-20, Cameron, W. Va. NOTICE

We are sorry to inferm those of our reads we are sorry to laferm those of our reeders who subscribed to J. H. Moore that this will be their subscribed to J. H. Moore that this will be their last number for the present. When we purchased the Guilcauxs A. Woux we embedded into a written agreement which does not require us to furnish the naper to his subscribers without pay, and we have now paid out of our pocket about \$100 in fur-nishing the paper to his subscribers, for which ha has failed to pay us a single dellar, though he has the money in his pocket, as he was careful to make oney in his pocket, as he was careful to make you put in advance. We are unable to advance any more soney in that way, hence we are countries and the statement, thut you may know the cause of not getting your paper, and sho where the trouble lies, though we regret very much that we are compelled to do so—8. 2. Sharp at the Children at Work.

REMARKS:-Last Summer we sold Brother S. Z. Sharp the Children of Work, for \$1100, with the expectation on our part that he would fill out the unexpired list, as that is the way we hed done on what papers we had a hand in urchasing. But it seems he understood it differently. I very much regret that he has made the matter public, for I do not think that is the right way for elders to do; then I think when Brethren have misunderstandings they should settle them according to Matthew 18, as that is the way he and I at our haptism mised to do. Were I to state the real facts n the case the reader could then see just how the matter stands, but we do not think breth ren should publish accusations egainst each other before the world. Our only resson for mentioning it in public at all, is to inform the readers of the Children at Work that if their paper stops we will try to arrange to have the time filled out with some other good paper. We regret to have to do it, but do not want to see the little reeders of that paper disappointed.

Bao. D. P. Sayler's article, on another page is by no means anti-missionary, though he does not favor the present system of missionary method adopted by the church at A. M. Still the things at which he hints are of more importance than many may suppose. Within ten or twenty miles of most any congregation may be found helds where the faith and tice of the Brethren are not known and think it the duty of the churches to look after this part of the work. But while we do this ould not neglect the demand of the Home and Foreign missionary cause

J H Mosen

Bao, J. D. Troetle, of Maryland, writes that the loyal part of the Beaver Dam church is very active and full of love and real for the se. Their prospects for doing good ssem ncouraging.

Bao. J. H. Worst, of the Gaspel Preacher ber een advanced to the second degree of the ministry. May the Lord help him fill his new position as becometh a minister of the Gospel.

BRO. Samuel Murray serites that he has been attended eight Love-frasts, in as many different

Bno. Stouffer will commence meeting Cherry Grove to-morrow evening, when his further arrangements at that place will be an-

BROTHER H. R. Holsinger, Berlin, Pa., writes that Sister Julin A. Wood has been qoito inchle of lete.

Bao. Silse Boover reports that his meeting at Fleasant Hill, Ohie, closed Oct. 14th with ome additions who were haptized the 16th

BRO, John Fritz and wife, of Manchaster, Iowa are traveling in Nebreeka. They report a pleasant visit, and good meetings.

Ststra Fanny Peck, of Duchtown cong

Hurhands, love your wives. Wives, subsult you stress unto your own heatonds. Children, ohe your parents. Finishers, providencely your children wrish but bring them night the nurture and a market beaution of the Lord. Servants, he obedient been that ere your session—Pavis.

If industry is no more than a habit, it is a Let every one sweep the drift from his ow

door and not heavy his his neighbor's tiles. meelf ahout the frost on A good constitution is like a money box

value is never known until it has been bro-The simple fact that people are made of dirt is no reason they should live in the dirt. Clean up, and make home look happy. Dirt was not

da to live in Why should scientists undervalue and strive to put out the light of Christianity, while it has built the Universities and schools where received their education; built them by

the labor of their pious fathers? Half a million drunkards are staggeri through our land to day, and the seddest part of the story is, that our young men and hope are coming forward to take the places of those who are stumbling into drunkard's graves dai

A Scottish nobleman one day visited a lawyer at his office, in which, at the time, there w blazing fire, which led him to exclaim, " your office is as hot as an oven."
it should be, my lord," replied the lawyer,
it is here I make my bread."

Cheerfulness is good for both soul and hody and throws a halo of pleasure on all around. Therefore, if you would be happy and render others happy, cultivate cheerfulness. This cannot be exercised without the heart and con-science is free, and relieved from carking care and hurning solicitude.

It is not wise to let untoward things in our lives dishearten and disarm ue. Wilberforce saw his great wealth melt like snow in Spring, turning away from his wrecked estate, he said cept it he to show that a man can be as happy without a fortune as with one."

There are two kinds of girls; one is the kind that appears lest abroad—the girls that are good for parties, rides, visits, balls, &c., and whose chief delight is in such things. The other is the kind that oppears hest at home-the girls that are useful and cheerful in the dining room, sick-room, and all the precints at home.

They differ widely in character. One is often a torment at home—the other a blessing.

The child should not be confined too long at any one thing; this will wear upon him and create sluggishness. The youthful mird needs ariety and change of pursuit, not only to create pleasure in work, but to develop the power of body and mind. Some children become old in youth on secount of too much and too hard continuous toil. These usually fail early in life, and die at middle age.

The temperance people of this country wi watch with great interest that movement which has lately been inaugurated against intemperance in Great Britain. It is the formation of a joint stock company, with a million of capital in sheres of one pound each, to provide tem perance coffee bouses and temperance places all over the kingdom. The Archhishop of Canter-hury is at the top of the list of clergy.

Marriage is pleasant if those who enter i will exercise judgment and forbearance toward each other. In too many instances young peo-ple are permitted to grow up and enter the marlation without a particle of instruction range resistion without a particle of instruction from their parents or any one else. When we contemplate the amount of negligence in the world in this respect, we do not wonder that here are so many unhappy homes.

Here is a little boy who is not behind the a While Pope Pious 1X was preparing for the ecumenical coancil, he ordered from his architect certain embellishments, the plan of which was brought for his inspection by that ger was arought, for his inspection by that gen-tlemana hittle boy. Charmed by the plan, the Pope opened a drawer foll of gold, and seid to the shild, "Take a handful of coin an tent pre-ward for the beauty of your father's work." "Moly Rather," replied the child, "take it for mer your hand is higger than mine." Pissus IX could not help similing and obsered the child. For the Brethree at Work.
PARTING.

BY RESECCA SNAVELY

TO-DAY we enjoyed a good sermon delivered by T. D. Lyon, assisted by G. W. Girh and J. L. Snavely. Although the sermon was good, and spoken to a large assembly, solemnity pre-vailed, caused by this being the last day the Bro. Moses Snayely and family would worship

with us, as they to-morrow start for their new home in Nebraska. It is truly hard to part with those we love, especially those dear Sunday-school scholars. When the time came to bid them adien we felt to shrink from the task feeling we had none to spare from our little church. Separating from these dear relatives mused us to think of the final separation at the last day, when some are cants and others are inners in the same household. How very sad that will be! When musing on this subject how much we wish all would view this scene and take warning. O, that all were prepared to so take warning. together to dwell with the Father of peace a love. Sometimes when worried with the cares of this life we think of the riches and joys be-Let us take fresh courage and press on ard with more zeal and surpestness.

all try to live very close to Jesus and he ner-

mitted to meet together in His presence, is my Hudson, 111,

CULTIVATE THE FLOWERS

BY WEALTHY A. CLARKE.

Your voiceless lips, O, flowers, are living preach eas, Each cup a pulpit, and each leaf a book; applying to my fancy numerous teachers, From loneliest nook."

N one of those grand sermone preached by onr Savior, we find these words: "Consider the liftes." Thus we see that although He was high and holy, He did not overlook the common things of earth, and enforces the same truth upon our minds. Flowers are heautiful everywhere, and from them we can learn im-portant lessons. God, in His wisdom and goodness, has strewn these lovely gens all along our pathway in life and we should admire them for their beauty and fragrance. From the most imple wild flower that blooms along some shady stream, unnoticed by human eye, we can arn to be patient and trustful, knowing that He that con He that cares for the modest violet and daisy will also watch over us and protect us from all

"We trend through fields of speckled flor As if we did not know ur Father made them beautiful, Because He loved un so,"

Flowers have a mission in the world and strange must be the heart that does not love them. They have a refining and slavating influence upon the mind and no home should be without them. Children should be taught to love and to cultivate them and the gentle nfluence they exert will have a tendency to create within their youthful minds a love for the true and beautiful in Nature, and inspire their hearts with a greater reverence for Him who created them for our enjoyment.

In the Winter when the wild winds how! around our homes, and the cutvide world is cold and dreary, the window plants, covered with flowers, and emitting sweet fragrance, are a source of real pleasure. They help to make home pleasant and amply reward us for the time we devote to their culture. Then let as cultivate them and make our homes cheerful as coltrade them and make our homes cheerful by their presence. They are not confined to the mansions of the rich, but in the humble dwelling of the poor they will bloom with ex-quisite heauty, and preach eloquent sermons by

their silent influence

"Why came ye to this world of ours. Ye ever fraguant, gentle flowers? Bathes in the very lanes of Heaven, And moekest grace by mortals given, Ye have come to weary man. Could mertals live uncheered below

A golden chain they bind to o our dear bome beyond the sire Where Winter dare not come. Methiaks our Savier from above

They have to win our footsteps there,
Where flowers celestial bloom,"

Learning is the mere acquisition of knowledge; education includes that development and descipline of the faculties, which enable ne to make use off it.

CONSOLATORY

BY JAS. Y. HECKLER.

To Sister Mary H. Cuip, of the Black Rive Church, Mediua Co., Ohio,

Dear sister in Christ and His kingdem, Affilted in grief and distress; Because your companion has left you Alone in this dark wilderness; Your course selling

Your cousin salutes you with greetings Breesved from the word of the Lord, That God will provide for the widows And orphans who trust in His Word.

Take courage abundant, dear sister Though grievous and gloomy yo Your case is not burder than other Who languished as you do to-may

He knows your bereavement and grief.

And He will administer comfort, Which renders consoling relief. Your bushand, dags sister, remem

Had chosen to walk in the Lord, His voke he bad taken upon him, And tried to obey His whole wee But then the destroyer intruded, And severed the conjugal ties; He left you a widow with orphism, And him from the dead to arise.

Your contin has felt the disjunction Your cousts has felt the disjunction, In a similer manner as you; He knows what it is to be wounded, To lose a companion so true. But all basentation and sorrow Still leaves then in coldness and death, And yet it affords consolution.

To know they were strong in the faith.

We all are but pilgrims and strangers, And busten, like shadows, away; We pass with the time that is decing And leaving all things to decay.

And since we so swiftly are going, And onward continually move, We therefore should labor to enter Those durable manaions above

Our trials that weary us often

Our trials that weary us often, Or sooner or later will end: And if to the end we are faithful, We have an infallible Friend. A friend who will love us forever, On whose our affections must lean

On whom our affections must rean Whose angels will carry us over The gulf that is yourning between The sunts of all ages are wain With pleasure to welcome un hose Aud we should rejoice and be ready

Whenever the summons shall come. And when we are over in glory, And cycles uncousingly roll.

Ve'll sing the sweet song of reder

And Jesus forever extol.

Which is Best?

VEARS ago, a minister's son went from home to college. He formed the acquaintance of a young man whom I shall call Ellison. Ellison scoffed at religion, and the minister's son soon learned from him the infidelity, and hen he went home at vacation broke his father's heart by his denunciation of Christianity. Next vacation came, and the minister's son went off to spend the vacation, and was on s journey, and came to a hotel. The hotel keep er said, "I am sorry that to night I shall to put you in a room adjoining a room where there is a dying man. I can give you no other

"O!" said the minister's son, "that will mak no difference to me except the matter of sympathy with anyhody that is suffering.

The young man retiged to his room, had otsleep. All night ! grouning of the sick man, and his soul trembled. He thought to himself, "Now there is only a thin wall between me and a departing spirit Now if Ellison knew how I feel? Ellison say if he knew my scepticism gave way; In the morning he said to the hotel less

How is the sick man? "O," said the hotel keeper, "be is dead; the ductor said he could not last through the night."
"Well," said the young man, "where is be

"Well," said the hotel keeper, "he is fro Providence College "Providence College! What is his name?"

"Ellison!" Of how the young man wa nned. It was his old college mate-dead without sny hope. It was many hours before the young man could leave that hotel. He go on his horse and started homeward, and all st way he heard something saying to him, 'Dead! Lost! Dead! Lost!' He came to no estisfaction until he entered the Christian life—until he antil he entered the Christian life—ontil he centered the Christian ministy—and became one of the most eminent missionaries of the world has ever seen. Adonting the the world has ever seen. Adonting Judeon's explicit, or Judeon's Christian life, Judeon's explicit, or Judeon's Christian life, Judeon's explicit, for Christian life, Judeon's metrydom? for Christian life, Judeon's metrydom? THE USE OF UNDERCLOTHING

THE unjority of people require to wear an-dergarments for the protection from the inclemency of the weather that is now about to Canton fianuel is the most economic nervies. Canton framel is the most reconomical and will give the best service of any form of undergorment. There is no advantage in favor of woolen goods over the cotton for persons an ordinary health, while the woolen being not easily washed without causing shrinkage, is apt with the control of the country of the causing shrinkage, is apt with the control of the country of the either to be wern until it becomes unclean, or be rejuct and unfitted for use by washing. Such us dergarments should be washed, certain-ly, once .. week, and should never be worn more than half the time during the week; that i rgarment that is worn through the day should never, under any circumstances, he worm at night, while the gown which is worn at at night, while the gown which is worn at night should always be hang up to sir during the day. The airing of clothing through the night and through the day is an important means of preserving the hody clean and wholesome, and should not be neglected. Close-fitting undergarmente are in no sense as serviable as those which are loose. A close-fitting garment prevents a retention of air between the skin and the garment, and confined air is one of the best possible non-conductors of heat. A little air confined next to the skin will keep the

that was ever invented. WE clip the following from the Bible Banner 'A sister of talent and piety, with whom we formed a brief acquaintance at p late campmeeting, were a gold necklace. We took the liberty to ask her reasons for so doing. She assured us that years ago her eyes and they had recovered since she had engirdled ber neck with gold, the philosophy of she did not claim to understand. Some weeks afterward she wrote us the following: 'Allow atterward she wrote us the following: Allow me to thank you for saking me why I wore a gold nocklate. When I told you that I hought it for henefit to weak eyes, you asked me if they were all right now. The question sugthey were all right now. The question sug gested to me the thought that if I use any rem edy for disease, it is not a necessity to continue to take the medicine after the discase is removed. I thank you for the suggestion. I would glorify God in all things if I may understand his requirements.' Do you see it, sisters?"

in very much warmer than will any clothing

FALLEN ASLEEP.

Stomed are the fend which die to the Lord,-Est. 14: 13.

Others reterrismated by append done recognition, colline as as feet of the open, and fact. Do not negligible the dock for the rest offset of the open, and fact. The relatings measures and are feet of the open, and fact. The relating measures are not on the contract of the open and the open

FORD STRUMENTS.

MY DE BROMLEN, FORD MOS IN 11, ADDRESS or MY DE BROMLEN, FORD MOS IN 12, ADDRESS OF MOS IN 12

mend-serves by Brother George, W. Crips and Jones Cityle. — Deer Swevenzori. Lorditte. Endowards of Jones Swevenzori. Lorditte. Endowards of Lorditte. Commended and Lorditte. — Deer Swevenzori. Lorditte. — Deer Swevenzori. — Deer Lorditte. — De

Issue Reed. He has been a faithful member of Christ's body for about axteep pears. He has been a practicing, physician for about travity years, in which tune the has been very successful and wen for himself a name that cannot be ear ply forgotten. On the 16th of Sep., has he was selved by a severe pain of the head. A neighbor, inpolysician was called to his self, but all his detil and kind treatment availed nothing. On skill and kind treatment availed mething. On the circl of Speamber there was an angel de-scended and curried his root to maknown region. In his death we have let a good physician, a use-ful and Christian mao. He lefen wife and four children to someom and weep for the "order less treatment." Die was heard to any before the last hreath was drawn, "shot it would be so sweet to case she river of death." C. D. HYLYOS, case she river of death."

OUR BIBLE CLASS.

"The Worth of Truth no Tonque Can Tell!"

This department is designed for asking and an avering quastions, drawn from the Bibls. In order to promote the Truth, all questions should be brief, and clotted in simple insquarge. We shall be also presented to be a seried of the state of

Will you please explain bow long Noah was in building the ark—at what age he was when he commenced building. Also where it can be found. A.E. Kinosley.

Some one please explain Prov. 9: 1. "Wisdo bath builded her house, she hath hewn out is seven pillars." FRANKLIN ROYER. pilliars." FRANKLIN NO. 1991 no man seek his own, but every msu see no man seek his own, but every msu see no man seek his own, but every msu see no man seek his own, but every msu see watth."—1 Cor. 10: 24. Bro. Stein pleas WM. T. SMITH.

FROM ELK LICK, PA

WAS in attendance at the S. S. Conve of the Western District of Pa, held at Ber. Oct. 19th and 20th. Brethren P. J. Brown and J. H. Worst of Ohio, were present and took part in the discussions. On Thursday, 21st, the brethren of the Berlin congregation council, and by the urgent solicitation of Eid. Blough and others, Bro. Kelso and I remanded. to be held for that body, as the purpose of the meeting was to divide their congregation into four parts. The committees on territorial lines ted, and with a few changes, the lines reported, and with a rev change, were located satisfactorily to all present. The congregations, as divided, are mamed, Herlin Brother's Valley, Stony Crock and Somerest. The After the joint business was dispensed with Eld. Coher called a council of his (Berlin) congregation and the business resulted in the ordi-nation of Eld. H. R. Holsinger; so the Berlin congregation has two ministers, both ordained. The Brother's Valley has four or five with one elder. Stony Creek has no minister; Somereet has no elder but two ministers. Hope the dihas no elder but two spinisters. Hope the airsion may prove for the better und the work of the Lord prosper abundantly. Bro. Hrown presched on Monday and Thursday evenings at Berlin; will presch this evening at Meyeradale, Saturday evening at Jonas Liesty's eshool-bouse, Sanday and Sunday eve, in Saliebury; will return to Meyersidele on Monday and leave for his home on Tuesday. Thus (the Lord willing) he will end his labors for the

t in Somerest county. We hed the first snow of the season on the Weather pleasant since and the general of the country good for which we thank olth of the en God. Fraternally yours.

FROM GILBOA. OHIO.

THE readers of the B. AT W. doubtless re member of a meeting of Home Mission labor we reported some time since held with the members in Henry county, with nineteen additions since. There immediately cross an anxiety for a feast, which we encouraged. There being no members suited to held the meeting, two friendly neighbors offered us the use of their premises, and we therefore met on the 9th of October in father Seip's large new harn to hold our feast. The attendance was large, the weather pleasant, and as it was the first meeting of the kind ever held in that sec tion, the listeners were anxious. Bro. L. H. Dicky preached to edification.

On the 15th of October we met with the brethren of Turkey Creek, Ind., at their feast. As the Brethren in that section are numerous their large house was filled to its ntmost capac ity. This church is under the care of John H. Miller, son of Eld, Stephen E. Miller, deceased. Miller, son of Ed. Stephen E. Miller, decisied. Brother John is young, hut we were pleased to see in his manner and conversation that which indicates zeal for the Master's cause. When visiting his family we were made to feel sad by finding sister Miller much afflicted. For a number of years she has been compelled to use eratches. Whilst her present life is attended with much suffering, we tried to encourage her in her bright anticipations of that life in which "the lame will leap like a hart."

On the 16th we met with the Hrethren at Union Center, Here the attendance almost proved hurdensome. Hro. John Anglemyer has charge of the church, and we were pleased to see that everything bore marks of order and tance with a number of young ministering brethren, who, with their talent, if they will ontinue through life, to be governed by a "meek and quiet spirit," bid fair to gather many shours for the great harvest of eternity. While

passing the cup the alarm of fire was raised born, as this institution is a colool only. There which much disturbed the meeting. It was are ever 100 rebolars in estendance. The the bars of Bro. Daniel Pippenger, one-balf studies are mostly read to them. The meets are mile west of the place of meeting. The barm make of wood.

I. F. Karso. contained twelve head of horses; one was taken out, leaving eleven to be consumed. A number of the brethren who came to the meeting had taken their teams to this barn. Cause of the fire nnkaown; On the Sabbath we returned fire unknown. On the Sabbath we returned and spent the day with the brethren at Turkey Creek and met very attentive congregations. There were other feasts in connection with the tations, but home engagements led us to return on the 18th. I. J. Rosznberoga.

PINE CREEK CHURCH, IND.

WE have a membership of upwards of four bundred. Our communion meeting has been a soub-retiving one. One haplized at the meeting and a number during the Summer. May the Lord bless Zono overywhere. Our church is in barmony and anion with the general Brotherhood, endeavoring to henor and respect Annual Conference, its decisions and usels, believing them to be the Lord's direc counsels, beneving them to be one or tions dictated by the Lord's people. Churches need not disregard the advice and counsels of need not disregard the advice and counsels of Annual Meeting in order \$0 proper, but it disregard its decisions. They will soon be found with the church of Sardis. Rev. 3: 1-5. Over three hundred communed, and an unu over tures autored communed, and an unu-sual stillness percaded the large assembly du-ring on able discourse delivered on the suffer-ings and death of Christ by Thurston Miller. The mind was carried to Calvary by hearing of the agony in the garden, the hetrayal with a kiss, the bearing of the cross, the cracifixion. O, the grouning, the bitter cries and tears, and all for us. May we know nothing care Je and Him erucified. JACOB HILDERBAND

THE BLIND ASVIJIM

A Visit to the Blind Asylum, at Vinton, Iowa.

N company with Sadia Showelter and Physical Trump, took the train at Waterloo. Arrived at Vinton, and was conducted to Brother Plate's (lately from Lanark, IiI.) After lingering here a few minutes remained, to the Apple

The surroundings show taste: the enclosure is well shaded with large trees, and the front yard is very nicely ornamented with small trees, planted in curving and various shapes. Large rases of plants and flowers adorn either side of a wide, clean walk.

The building proper is four stories, whil some parts are much higher; is constructed of brick, and roofed with two colors of slate. Large columns grace the porches; reminding me (yet small in comparison) of the large col-

amus at different places in Philadelph The reception room con-Washington City. tains a large glass case which is filled with crochet mata, scarfs, head baskets, flowers and different ornaments made by the blind; some of the beads are very fine and the diverse shape: into which they are made, shows a skill which few persons of sight could imitate. A small row persons of sight could insiste. A small mug made of very fine wood, is smooth as glass, and was made by a blind man in Paris. Regis-tered our names, when Mr. Carrowthers the gentlemanly President of the Institution came He is very sociable, and is a member of the Presbyterian church.

A lady showed us through the building, so Wednesdey is the regular reception days. The blind pupils give their regu lar concerts

as they have a room especially for that purpose Some of our most accomplished musicians have been blind. In one room that I passed through, a blind

gentlemen was turning a large pipe organ.

Again, I was ushered into another room where two ledies were playing duets on the iano; orte played primo, the other seconde; then they changed positions, and the first lady played seconds, and the second prime; finish ing the ducts one ledy arose and the other play-ed a lengthy instrumental piece, without mistakes or confusion.

These ledies were not entirely blind, but they

were taught as blind pupils; that is, the music is read to them, then they play from memory. The building is well supplied with pianos and er musical instruments.

The laundry is a separate building, and the clothes are washed and dried by steam, and the straight ironing is also done with steam. Sixteen girls are employed to do the work. Everything in and about the building has the sarance of nestness The blind do not receive medical treatment

FROM WAYNESHORO PA

AS much has been sold in regord to our troubles, &c., we feel it due to the gen-eral Brotherhood to inform them of our movements at this time. On the 7th of Occtober we met in council, and had Elds. David Long we met in council, and had Elde. David Long and J. Treatte, (neither of them Presidents of colleges) both old order brethern. I mention college presidents because so much has been said about brethern Miller and Quinter. I on-

wish we had more such men.

Brethren Oller, Snider and Baker are filling all our eppointments as formerly, and am gine all cur eppointments as formerly, and am glad to say that our congregations are larger than before our troubles. On the day of our council the committe, with the church deemed it best for the welfere of the body, to disown an elder, a minister in the 2nd degree, and five dea-cons. Am happy to state that the number of dissenters is not as great as was first antici-pated. Several of them have decided not to leave the church, and we sincerely hope th may all see their error and come back into the fold. How forcibly we are reminded of the ections of the children of Israel. It cannot be denied that they were the chosen people of God, and it is equally certain that Moses was appointed of God to lead them forth out of the pointed of God to lead them forth out of the land of Iernel. One of their chief character-istics was rebellicountess, and during their long years of toil and conflict, Moses was obliged to bear the burden of their feithless murmuring and unreasonable complaining. He uld not flee from the responsibility which his position imposed. He must bear it, and whether they obeyed or not, he was still God's servant, cherged with his own special work end bound to obey the will of his Master, en dure the afflictions to which he was appointed, and lead the hosts of Israel onward towards the goodly land. We need to learn something of this aublime devotion to our Master's will. It metters not if men are evil and unthankful God is ever kind. It matters not if men rabel end murmur, so long as our heavenly Father beers with them, so long we also must possess our souls in patience. We should stand, as did Moses, between the sword of wrath and the docmed nation, and plead for furgiveness, reads to lay down our own lives in their behalf. Pos-sessed by that charity which suffereth long and is kind, we must endure bardness as good sol-diere, resisting even unto blood, striving against sin. All this is grievious to the flesh, but we walk not after the flesh. It is trying to neture, but grace, not neture, is the ruling passion and principle of the red-emed heart. Let us shide in the calling wherewith we have been called, and hold fast our enchorage and our work a little while and he that shall come will come and will not tarry. May we find grace in his sight, and ecceptence in His presence in that day. How trivial will be our afflictions when the day of endless gladness breaks in upon our wearied souls! How happy will be our r when our warfare is forever accomplished! Let us labor on and endure all things for the sake us labor on and encure an assign to the faithful, that they may a so obtain the salvation that is in Christ Jesus with eternal elem.

G. W. B.

FROM ARKANSAS. BY the consent of the editors, I would like to B answer a number of inquiries concerning our country. Perhaps it will be interesting to many who are now contemplating a change of location to the West or South-west. We have as fine river bottom land as can be found; land that will produce anything heat the northern States will, but is belter edapted to cotten.— Unimproved land is worth from three to five and a half dollars per acre. There is a heavy growth of timber. We have both river and railroad facilities, and good markets right at rancos mentus, and geed markets right at home. As there is a large body of vacant land, would be a good chance for a colony of Breth-ren. A great many have emigrated here with-in the last year and lend is raising in value. There are no Brethren nesrer than or There are no Brethren nearer than one hundred milas that we know of, and not a minister in the State. Could not some of our minister move in here and help us huild up a church? It does seem like something angut to be done,

Have nost returned from a visit to Missa mong the Brethren. Found a little band near the mountain store in Taxas county, who are as sheep without a shepherd, as their minister has moved away. Found brethren in Morgen county, known as the Morreen charch, and

had the pleasure of hearing Bro. Bowman address us from these words; "Seeing ye have parafied your souls in obeying the truth." This portness is a little band of cornect workers. We made to feel sad that so meny precions souls made to feel sad that so meny precions souls could not have the privilege that they onloyed could not have the privilege that they onloyed. could not have one privilege that they enjoyed, singing the sweet songs of Zoon. Here in Ar-kaness ere people that have never beard of the Brethren until we came here. Some have said they would ride fifty miles to hear Bro. Stein ureach, while others have made similar request preach, wante others have more similar requests sod have left the stage of action. Brethren, who is to blame? Let us all think seriously of this and send our mites to the General Mission

MARSHALL END Cheroker Bay, Randolph Co.

TREASURER'S REPORT-A. M. 1880.

WE have before us an itemized report of the Y receipts and expenditures of the late Annual Meeting. This itemized report is printed in a circular form, and is to be distributed in all the churches in Northern III. Below we give the condensed report as prepared by D. L. Miller for our papers: Total Ner Coat of Annual Mesting After

DEDUCTING AMOUNT RECEIVED FROM SALE OF SUNDNIES.

Dishes, knives and forks, spoons ar 80.99 Hardware, use of farm, pump and black-

> Not cost of Meeting 62,968 10 INCOME FROM ANNUAL MEETING.

Received from sele of Annual Meetic AMOUNTS RECEIVED FROM AND REFUNDED TO CHURCHES OF NOSTHERN ILLINOIS.

62.968 10

"The use of the tent cost 8012.95, thus leaving the lumber bill only 858.97. Had we used all lum-ber and no tents we could have saved a few hun-

MEN'S DEESS

THE New York Graphic takes up this line of discussion: "Men's apparel, as well as womans, is open to improvement. His regular eryday attirs is not a free, upfettered working dress. It is too stiff. There is too much starch and pasteboard for comfort or free way of limb Any dress impeding the working of any part of the hody is directly unheelthful. The proof that men's dress is to some extent a shackle is the fact and custom that if there's enything to do demonding muscular exercise, he must pull off not only his cost but his coller, cravat, and cometimes shirt. Our pedestrians, our base, all players, our polo players, our yacthmen o duty, all in order to do their best ere obliged to strip themselves of portions of their co tional attire. If this be necessary for the full-est musular exertion of a few hours, why is it not equally necessary for that of an hour? How not equally necessary for that of an nour? How much weakness and disease may be indirectly developed by clogs to physical exertion, by undue pressure and handaging, by cramped feet and necks, by everything which fetters motion and remiration?

"Dr. Krauth, of Pennsylvania, one of the leading ministers of the Latheran church in this country, and president of their General Council, gives this positive condemnation of secret orders:-"It seems hard to understand how Christian men, with the light which is now shed upon the whole question of the secret societies, which are such vast and undefined powers in our time, can remain in them with quiet mind."

The Presbyterious are slarmed over the marked decrease in the number of members re-ceived on profession of faith. There has been

FROM THE CHURCHES.

And they that be wise shall shin brightness of the Srmament; and they many to righteensees, as the stars to gret.—Dan. 12: 8.

Winchester. winchester.

All was looking over the pages of the B.

AT W. I noticed a brother inquired for a companion to travel South with him. They would
be beartly welcomed here, and a more beattly country cannot be found. We have been liv-ing here five years and have not had the pleas baye hearing one of our brethren preach. We have heartiful weather; the climate is delightful.

M. E. Shadow.

Oct. 25

W. VIRGINIA. Burlington.

Maryland; was at four of them. Had very large interesting meetings. Several persons bap Bro. George Bucher of Cornwall, Leb and tized. anon Co., Pa., was with us and labored very acceptably among us. Bre. Jesse Calvert came to Monococy the last feast I was at, and ex-pects to remain one month in that church. 1 parted from him there on last Friday and came to this point, where we held a feast. Brother D. B. Arnold has charge of the church. Here I expect to remain some days and then go to Hardy county and remain until the 4th or 5th of November, and on the evening of the 6th he near Baltimers, Md., to attend to some meetings. J. D. Thostle.

MARYLANDBouble Pipa Creek.

Our Love-feast in the Monococy church was held the 21st inst. We had a large meet-ing and we trust a profitable one to all. About two hundred and seventy-five communed. A number of ministering brethren were with us and labored faithfully. Our prayer is that and labored faithfully. Our prayer is used much good may be done and that precious souls may turn to the Lord and live. May God keep us together in love.

LATER.—Through the kindness of God we

were permitted to attend the Love feast beld by the Brethren of the Upper Middletown Valley or Grossnickle meeting-house on the 23rd inst. Had an sujoyable meeting. The brethren and sisters seem to be alive to the Master's cause and working together in peace and union. This is the church in which D Gibbon esseed so much trouble and was ex-pelled by committee sort by A. M. of 1879. A few members went with him but are becoming dissatisfied, so some of them concluded to anguissansince, so some of them concluded to return to the Father's bouse. On the evening of the meeting two sisters came and said, "Breti-ren, we want to be with you." The brethren held council and received them. May God continue to work among the erring ones is our prayer. This church is presided over by Bro. George Leatherman as Elder, and assisted by a young Bro. Bussard and several active deacons. T. J. Kota.

PENNSYLVANIA. Labouter Co.

To day was our regular meeting at the White Oak church. Had a large attendance and good order. After services they went out to the water-side to haptize two souls. Thus to the water-side to baptize two scals. Thus of my daughters, and holding meeting at night, the hearen-bound train is still moving on, al. \$200 males scate to Lungmont, from here will though satus is continuily trying to throw it go to Doresce, Kansso on the 2nd of Neventhough ratan is continually trying to throw it off the track. It stops every now and then to take in a few more passegers. Would to God that everyhody could see the advantage of ta-king passage on this train, for all the fare we must pay is to be willing to be governed by the Engineer, who, if we are faithful, will lead us to the beautiful mensions above.

ANNIN E. LIGHT

INDIANA.

Red Wood Church.

Our communion meeting will long be re-membered. The weather was fair, the atten-dance good, and we had the word preached with such ability and power that we felt that it was good to be there. Members that absent themserver from such good meetings extensions by their own scale. We had three accassions by baptism. May God hiest them in coming to Jesus. We are included from the main body and are only partly organized. Brethree coming this way are heartily invited to stop and preach for us, as we have so speaker.

Wh. B. FRIDERICE. selves from such good meetings certainly cheat their own souls. We had three accessions by

Unionville

Our feast is over and is reported as being the best meeting of the kind that has been i or vicinity for a long time. The weather the congregation was unusually small and the order all that could be desired. I could not at-tend the meeting on account of sickness in my mily. This is the first meeting of the kind have missed for twenty-seven years. The dear brothren present labored faithfully. May the blessing of God attend them everywhere and

nally reach the haven of stornal rest with a 6nally reach the narrow the faithful in Christ, is my prayer. JOSEPH ZOOK.

COLORADO

Longmoot. The dedication of our church-house took place Oct. 19th; size 30x45 feet; huilt of stone and well finished. Our communion meeting was the 19th. Eid! John Forney was present was the Lota. Mind John Forney was present and labored with us until the evening of the 24th. His labors were appreciated by the church and people in general; hope the Lord church and people in 'general; hope the Lord will abundantly bestjin fin for his ensured effects and laters of lore. Scowlinds up their minds for freake in and the wicked world. Two idditions also by latter. The congregation in Coloredo now numbers near seventy members. We would say to our hardway who contours the control of the contr The country is improving rapidly, still good es can be had at reasonable prices.

The 14th of November we expect to com-sence another series of meetings. Bro. S. H-Bashor will be with us according to present ar rangements, on his return from California. J. S. FLORY.

FROM COLORADO

THE meeting at Longmont closed Sunday evening, Oct. 14th, with two additions by haptism and two by letter, which makes their number seventy. J. S. Flory is their minister. He was ordained to the full ministry is August 1869, in Fayette Co., W. Va., and moved to Colorado October 1873, and in 1874 A. M. anthored him to organize a church without the ized him to organize a church without the usual ordar of other eleber present, which was effected on the 7th day of November 1874 with treaty-six members represented. Four other ministers have moved into the beautie of this church; S. C. Bauber, Jecuph Banker from Mis-seurs, Nash Flour from lows, and John Puller of Kansan. This church has just finished a commodition meeting-house, in which they held their first communion on the 19th of Oc tober in connection with a series of meetings. I had the pleasure of sujoying it with them, which was food for my poor soul, and edifying to the church

It is necessary that the history of Bro. Flory's ordination should be published because a wrong impression has gone out because hown authorized by A. M. to organize the church as above stated. The idea went out emong some mem-bers of other districts that Bro. Flory was not lawfully ordained, hence this explanation to relieve the minds of many members. I also ask the other periodicals of our Brethren to copy as much of this as is necessary to estisfy the Brotherhood that he is an Elder. I am now at Buncho Springs visiti

er to hold meeting in Russel Co., thence home to Abilene by the 9th of November. My love to all the editors. May God bless you in your Inborn. JOHN FORNEY, SEN.

THE NEW YORK MASTODON.

THE dimensions in inches of some of the bones of a Mastodon unearth burg, N. Y., are as follows: Skull-45 long, 28 wide, 29 high and 23; between the eyes; eter of acetrile, 6 inches, nostril extended into the head two feet. Four tooth were found in cuch jaw, in an excellent state of preservation, The enamel is of a bluish tiut and unbroken. The four back teeth are eight-pointed, measure The four back teeth are eight-pointed, messure seven by three and three-fourth inches and stand four inches out of the yaw. The four front teeth are sux-pointed and messure four and one-fourth by three and one-half inches. and one-bourth by three and one-bull meets. Specially the control of the property of the prope

jointe are from seven to pine inches in diam-Twenty-four ribs have been found thu far, the longest measuring forty six inches part of the feet. The pelvis and other portion part of the set The pelvis and other portions of the skeleton have not yet been discovered About 200 bone: have been found. They are in a fine state of preservation. It is supposed the animal stood twelve feet high. The bones have been found in muck from two to four feet deep, and were resting on blue clay in the same

swale where the famous skeleton mentioned in all the works on paleontology, and now in Boston, was found in 1845, and three miles from that spot.

HEAVEN As n place.—John 14: 2. Eph. 3: 10.

- Its light.—Pe. 38; 9. Is. 2; 5. Rev. 21; 23 and 22; 5. 1 Cor. 13; 9.
- Its holiness.—Ps. 17: 15. 1 Jhn. 3: 2.
- Its rest.-3 These 1: 6. Reb. 4: 3, 8 Rev. 14: 13. 1 Pet. 4: 12, 13, 14.
- Its perpetual happiness.-Ps. 36: 8. In. 51: 11 Rev. 7: 16, 17 and 21 3. 4. Its rewards.- Matt. 13: 43 and 19: Luke 22: 29, 30. Rom. S: 18, 32. Cor. 2: 9 and 3: 21, 22, 23. Heb. 11: 16. Rev.
- 1: 6 and 21: 2, 7 and 22: 5. Its perpetuity and spirituality.-1s. 60: 20. Matt. 6: 20 and 22: 30. 1 Cor. 15: 20. Peetwashing-Dy J. F. Ebersole, 3 for 10 cents, 10 f Pet. 1: 4.

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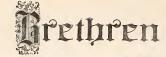
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Lanark, Ill., Tuesday, November 9, 1880.

No. 45

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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D. B. Gilmon, Cree Suria, III.

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J. B. J. Mohar, Creeris, Mo.

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J. S. Seedrick

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CURRENT TOPICS

Chicago has eighty-one churches and church missions, the leading denomination being Mothodist, with twenty-six churches-

A Boston lady lately gave \$50.00 towards a onument to be erected to the memory of Wm. Morgan, who was murdered by the Muso many years ego.

serted by educated Hindoos that, "it the English were to leave India to-morrow the only trace of their occupation would be the emply beer and brandy bottles." That is a sai ment on England's power to civilize.

A London clergyman advertises that he will "lead" his weekly sermons for half a crown spiece, or for 10s., warranted "original, earnest, and evangelical." When preaching comes to When preaching comes to that it will be time to inquire whether we are to be fed on horrowed sermon

Our state legislature is to be memorialized from several religious bodies urging gre stringency in our divorce laws .- Baptist Week-

If divorces were only granted for the or Bible offense there would not be so many applications for divorce. Perhaps people would be more considerate about marrying.—Battle

The Jewish Messenger says that a hundred well-to-do heads of Jawish families in Ros monia, have petitioned the "Alliance Israelite to purchase land for them in Palestine, when they may found an agricultural colony; they offer to contribute 400 france each, and to pay

The General Episcopal Convention, which closed its session last Wednesday a work, is said to have been the most satisfactory held for many years. There were no disputes on matters of discipline. The provincial system was promptly sat down upon, and there were nu-form regulations made in regard to church ent and church extension.

The oldest carefully kept vital statistics are world; a kingdom, an eternal empire either for those of the city of Geneva, and they extend God or Satun. The real church of God is not in the seventeenth, thirty-four in the eightcoath, and about forty in the nineteenth.

The Evangelical Messenger calls attention to James 5: 15, "And the prayer of faith shall sure the sick, and the Lord shall raise him up." Is it true or untrue? It won't do to pass it by because of fear or half doub. It is part of God's inspired word. Reader, what will you do with it, believe it, or refuse to believe? It is indeed strange that in this year of grace so many dis ciples of Christ stamble and halt over some of his most precious promises to them.

The laws of the the District provide that a me-jority of the residents or occupants of the buildings on both sides of the street in the square shall approve the application for license to sell liquor, etc., and in case of a government huilding that the head of the department shall approve it. In Chicago the post effice depart ment occupies all of one side of the street, and the saloons the other. Lately a large liquor establishment prepared to open on the opposite side, but the Postmaster objects, which places the saloon keeper in a curious predicament. That is good news, only we would like to see every Postmaster take such a stand.

The remains of a large animal, probably a astodon, were disconear Hopestown, Ill., September 18th. The tusks are nine feet long, twenty-six inches in circumference at the base, and weigh 175 pounds each. The lower jaw with teeth is well preserved. The teeth are perfect, though some what worn. One weighs eight pounds, and twenty-one inches in circumference. Several of the leg hones are in good condition. The thigh hone is two and a helf feet long, and the tibia three feet. The ribs and back-hone are in had condition as the back of the animal was o three feet below the surface of the ground.

THE KINGDOM AND THE INDI-

DY C. H. DALSBAUGH

To J. R. Spacht, of Dunkirk, Ohio. YOURS has remained long unnoticed.

physical powers are becoming more more circumscribed, and an enemy has some tares into my garden so as to give me plenty of werding to do, and the ravens are husy feeding their own fledglings, so that my steel bloom I so broads lune you buse tourned suprod The words in the personal field may not stand "until the harvest," but must be plucked up by the roots as fast as they appear. Home ex termination is often neglected, while the mat tick of passionate zeal and haptized sefishness is vigorously plied abroad. Nothing effects good without us that has not first done good within us. The mote in another's eye is on the surface; it is but a mote. But the beam in centre. Well put is the stunning reproof Have we not all needed his lash at some time in our history? That which is closest to us we are at i to know

the least-ourselves. Our even are made to look out, and the eyes that look in sin has colwebbed and blinded. The Landicean eyesalm unveils the inner world, and a hideous cyclone wept, Sinai-blasted, Cain-dominated, brier choked, scrpent wriggling, lion-roszing, tigtearing world it is: the hannt of devils and a unclean things. Here the great Armagedden must be fought, the Michael of the Alinghty root the dragon and his signon, and the firms—instance at dangerous discount. Therough of Emmanuel established. Every heart is a

those of the city of Genera, and they extend the outward membership. "Not all are brasile through a period of about four centuries, the outward membership. "Not all seints "that sey, age length of human life. From them it is Lord, Lord." Not all elect that pray and preach, deduced that it was, omitting fractions, twenty-and don ecclesiasheal costume. We may do one years in the sixteenth century, twenty-six and have all this and go to hell. We may sit at the Lord's table and "drink the cup of dev We may stand on the sacred platform, and preach Christ with the glow and enthusiasm of constitutional fervor and not preach Christ at all. Grannoelly we have a religious nature, and it is an easy deception to mistake its longings and excitement for religious char-This is the awful delusion of Christendom. The Brotherhood is largely infected with "Yo must be born again," refers to a wholly new type of being, and results in a thorough moral reconstruction

Hybrids are monsters. God abhors them He never hegets them. They are helf human and half devil. They ere the curse of the world and the shame of the church. They are stumbling blocks every wh re. They hide behind ordinances and sanctimonious shame, and ourrow in the corruption of passion and lust and self worship under cover of ecclesias tical orthodoxy. The temple must be purged, and let each begin at the care of his own being Out with the oxen and sheep and doves and money bags, and overturn the hoards of many mons. We are going to rule through canonized elfishness. The outward has become too promnent in relation to what it symbolizes. kingdom of G.d as "righteousness and peace and joy in the Holy Ghost" has become a mere shadow. We must suffer to: our infidelity. "Repeut, and do thy first works; or else I wil come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."

Then, "if the light that is in thee he dark SS, HOW CREAT IS THAT DARKNESS " are glorifying in their blindness. Midnight is to them the splendor of mountide. They cry. "lo here is Christ, lo there," and instead of Christ, there is Baal. Such effects must needs be where the cause exists; blood-born, fleshborn, will-horn, "Looking unto Jeans where we learn, "He is author and finisher of fasth," and faith is our all in the matter of salvation. Resson says amen, but cannot say follow me, "He that doubteth is dammed." even in a monthful of food. Rom. 14: 23. Hethel "hides his life in Christ," is "kept as the app of the eye," and "the wicked one toucheth him Col. 3: 3. Ps. 17: 8. 1 John 5: 18 Glorious privilege, and for all the saints. Why not a fact with all? Because too self-centred, too self-possessed, not Christed in mind and will and affections. We know too much besides "Jesus Christ and him crucified." grand and evalted an nim "to know wothing" but the sun-slain, grace-resuscitated All-perfect, All-beautiful. Such a life becomes illuminous with the very marvels of character and spiritual power that made Jesus such an object of awe and love and bate. The Christian is a ministure Carist. All redeemed einners are not only twice born, but thrice born: flesh-born, devil-born, God-born. "Ye are of your father the devil, and the lusts of your father

Voluntary on is hell birth. Such is our ralation to higher powers-to the kingdom of holiness or darkures. By natural birth we are seminated with the germs of evil. By volition we enlist under the chull and cross-hones of the Prince of Hell. By receneration the Holy Ghost is entempled in us, the interior king-dom of God established. By haptism inducted into the kingdom in its corporate capacity. This last has so overgrown the internal personal regnancy of God, in the conception of the church, that the solemn, fundamental, organic

can safely descend in the symbolic layer. He must have a proper conception and a grinding winnowing, purging experience, of what it really means that Almighty God in the form of a sinner, hangs spiked and bleeding and groun-ing and dying on the cross. This is the most dreadful as well as the most glorious of all realities. It reveals God's idea of sin and his feeling in relation to it. To apprehend thus is to kill and rot pride, and lust, and self-exalting, and fiesh-humoring, and world-hungering in the tap root. The sinner must know and feel that he is cursed, not priest-damned, nor church-damned, but God-damned. es "Jesus made a curse for us," and that will thrust the thought-discerning, lone and narrow-clearing, soul and-spirit-severing, two-edged blade of holizess into the very innernost of our personality. This makes Chris This orucifies to the world, and the world to us. This gives us a new King, new kingdom, a new self and a new eternitybright and pure and costatic as God's

TURNING THE OTHER CHEEK SWISS colporteur entered a three-story

house, in which, according to the custom the country, three different families lived. He was warned not to try the ground floor. However, he went there and was met with on order to leave the house instantly; nevertheless he stayed, urging the man to buy and reed God's boly Word. The man then rose in a rage and struck him a severe blow on the cheek. Up to that moment the colportuer had stood quietly with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up the sleeve of his right arm, all the white steadily looking his opponent in the face. The colporteur was a very strong man. Addressing his opponent, he said: "look at my hand, its furrows show that I have worked; feel my muscles, they show that I am fit for work. Look me straight in the face; do it is fear that moves me to do what I um about to do. In this hook my Master says, 'When

they smite you on one cheek, turn to them the You have smitten me on one other also." cheek, turn to them the other also.' You have smitten me on one cheek, here is the other. Smite! I will not return the blow." was thunderstruck. He did not smite, but hought the book which, under the influence of God's Spirit, works marrels in the human

CHANGSE IN JERUSALEM

WONDERFUL change has taken place in Jerusalem of late years, and it is probably now a more comfortable residence than er-er before in its history. Mr. Shick, who holds the sppointment of Surveyor of Buildings in the holy city, has letely issued a very instruct He tells us that rained bo have been restored or rebuilt by individuals or companies, and buildings on the Peabedy dan have been built by associations. The streets are now lighted, kept for an Eastern city, most ex-Pools of Solomon has been restored, and water brought thence to the city. Tanneries and town. The Sanitory Department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capitol. In the latter place window rest or the captor. In the latter place windows are becoming quite flequent. It is asserted that here is a fixed resolution on the part of thousands in Prussia to make that country as hot as possible for Jews, end it is not unlikely that to is may in a measure increase the already

Religious Gems.

-The faith that looks forward is fa richer than the experience that looks backward.

-It is good in a fever, and much better in anger, to have the tongue kept clean

-The best society and conversation is that in which the heart has a greater share than the head.

If the way to heaven is narrow, it i not long; and if the gate be straight, it opens into endless life. -The beautiful at heart is a million

times of more avail, as securing domes tic happiness, than the beautiful in per

-A man need not only correct him self with the same rigor that he repre hends others, and excuse others with the same indulgence that he shows to

-Many of us are apt to attribute bad motive to a good action; but few of us, when one has been guilty of a bad action, ever think of attributing a good motive to it -A man in Iowa, who was afraid of

burglars, buried \$8,000 in bonds, in his cellar, and they have become entirely rotten. So it is commonly with "taleats" wrapped up and buried.

-If the Christian religion had not been of God, it must have been destroy ed long since by the misconduct of its professed friends, from which it has stood in far greater dauger than from the enmity of its avowed fees.

-It is not by long and fatiguing efforts, but by earnest, careful attention at the right moment, that ueep impressions are made upon the mind, in such a way as to remain guide-marks for the feet of the young.

-Dr. Lyman Beecher once said "Should a foreign army land upon our shores to 'evy such a tax upon us as in temperance levies, no mortal power could resist the tide of swelling indig-nation that would overwhelm it."

-Mr. Spurgeon, in a recent sern speaking of the poverty and wretchedness, the result of drunkenness, said "That is the master evil! If drink could be got rid of, we might be sure of conquering the very devil himself."

-Never relax in adding to yo stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading you will gain few

-Alms and prayers go together They are normal developments of a true religious life. They may exist outwardly, separated from the innerward

-Every man expects some reward, either from earth or heaven. The former may be the easiest obtained, but the latter will prove the most enduring, and that which is performed to secure the praise of men will not obtain the

Make the tree good and it will prove its quality by the fruit it bears. who have regenerated hearts will as a rale, live good and useful lives, but it is not only necessary to be made right, but to stay right. A continuous performance of duty is necessary to right

-Spend your time to nothing which you know must be repented of. Spend it in nothing which you could not reiew with a quiet conscience on your dying bed. Spend it in nothing which on might not safely and properly be found doing, if death should surprise you in the act.

The whest fields of the Summer did not approach the reapers soking to he gathered, but the reapers went out and cut the harvest where it stood. The world will not come to the church to he saved; the church must go to it. "Go

ye into all the world and preach the gospel to every creature." -Human life is like a stream flow ing sometimes in darkness and some times in sunshine; sometimes over rocks

and precipices, and at other times through green fields and lovely vales. If it fails in the darkness it cannot see the light, but by faithfulness it widens and deepens as it flows on, until it feels the tide-waves of the great ocean to which it is going. How unconsciously are we flowing on to eternity.

—Have you ought against your brother? Then apply the remedy that Christ prescribes in Matt. 18 and have it settled. Life is too short and uncer ain to run any risks. To-morrow may be too late, and eternal bliss he lost. No Christian has a moment to spend in thinking evil of any one. "Let not the sun go down on thy wrath." Go now and sue for peace. God will bless the act, and if it costs you a sacrifice the greater will be your reward. Go with a determination to do more than your share, and the surplus will enter with you into God's paradise above.

THE PRAYER OF FAITH TO SAVE THE SICK

NO 1 - TIMES 5: 14

AY WM. THOUSON

THE idea prevails almost universally that the instructions of the apostle on this subject are not applicable at the present day—that they applied only to the time when miraculous gifts of the Spirit were possessed; and that coasequently they had no force after the death of the apostles, when the power of conferring spiritual gifts was withdrawn and the canon of revelation was ompleted.

It is well worthy of consideration. herefore, to inquire and see if there is any foundation for such an idea.

The present object, then, is to bring the subject under careful examination. and see if there is evidence from the word of Gad to prove that this is not as much of a standing appointment of God's as some of the ordinauces which we life, as paper flowers on a Christmas thold as in unquestioned authority afte tree. They should be both inward and hold as in unquestioned authority after

after the speaking in tongues shall have cased, and after supernatural knowl edge shall have vanished away," ac carding to 1 Cor. 13: 8. 1. In the first place, then, let us see

if the apostle James gives his directions as depending in any way on the exercise of the gifts of the Spirit. This we can ascertain from the connection in which they stand in his letter, which is as unquestionably of divine author ity as any other portion of God's word Iu the whole connection the apostle s teaching the disciples how to act to the hest advantage under the various circumstances in which they may be placed in the everyday affairs of life.

"Is any afflicted? let him pray," Surely no one can think that this plicable in all ages of the world and t the disciples of all nations. "Is any merry tlet him sing psalms." The same may be said of this as applicable to Christians of all ages of the world and of all nations, tribes and tongues.

No doubt the apostle here recom mends the Christian to "sing peals rather than includge in singing the heatherish songs which the unconvert ed delight in. And here it would be well to take a lesson from the apostle in regard to the secular music of the day, over which Christians spend so much time uselessly, when they might be actively engaged in doing good for the name of Jesus and thereby honoring

and glorifying him. Now we come to the direction of the apostle what to do with the sick:

'Is any sick among you? Let sall for the elders of the church, and let them pray over him, spointing with oil in the name of the Lord: the prayer of faith shall save the sick. the Lord shall raise him up.

Here the instructions are as plain my statement can be made. No one an hesitate as regards what the apostle directs to be done; so that I need not say one word in regard to the apostle's mesping. What we have before us is to ascertain if there is any reason for concluding that the directions given in the two previous cases are applicable to all ages of the world and to all conditions of the Christian life, and that this is not. Who can see reference made to the necessity of spiritual gifts either in the one case or the other? and what right has any one to interpolate or put a meaning upon a passage where evident ly the whole construction and connec tion forbid? As surely as the direc tions given are applicable to the pre vious cases, those given in this case are applicable likewise.

In all ages of the world the people of God will be afflicted; and here the apostle furnishes instructions what to do in that condition: "Let him pray. In all ages people will be merry; and here the apostle teaches Christians what to do to give vent to the exuberance of their feelings: "Let him sing psalms. So people will be sick in all ages of the orld; and here the apostle tells the Christian what to do in order to be raised up from his sickness: "Let him call for the elders of the church," etc.

In this, of course, as in all cases of blessings being received conditionally. it remains with the will of the perso either to fulfill the conditions and reeive the blessing, or to neglect the con ditions, and lose it; and unless there is faith-and that too in a considerable de gree-the conditions will not be complied with. Even the Savior, at one time, could not do many miracles, be cause of the unbelief of the people.

The next point of inquiry is. there any qualifying statements made by the best apostle which prevent his lirections from being applicable to all ages? Or, is there anything required to be done which may not be performed without supernatural power? directions are unqualified, so far as appears in the passage or its connection n any command given in the scriptures The person is simply required to do certain things which he can easily do it he will, and he is promised that certain results will follow, upon his fulfilling

dation as all the efforts of faith which have been put forth by the people of God in all nations of the world. Noah was told to build an ark and he saved by it. He did so, and was saved. Al ham was told to go out to a place which he should afterwards receive for an in heritance. He obeyed, and received the blessings. This is the form in which God has bestowed all his special bless ings upon markind. He promise upon the performance of certain simple requirements, which can easily be performed, and whenever these requirements are performed the person is entitled to and has no actual claim up on God for the blessing promised. trusts implicity to the promise of God, and knows that the blessing is his. The requirement of God in all ages of the world is to trust in his word and obey him, in order to receive the special

This is the principle upon which all the spiritual blessings are conferred. We are to trust in Jesus and obey him, in order to obtain the forgiveness of our sins, and we can only know that our sins are forgiven when we are confident that we have done just as he has directed us. I am relying ou his faithfulness in fulfilling his promise. We are to trust in him and obey him all through the Christian life in order to be same of attaining to eternal life when he comes to "give unto every one accord-

blessings of his favor.

ing as his work shall be. Now, if spiritual blessings are all obtained in this way, why may not physical blessings be obtained in the same

way, when God has placed them both on the same footing? If, by taking God at his word, and fulfilling the condition of believing, repenting, confessing and being immersed, we can rest in the promised assurance of the remission of all our past sins.

of deliverance from condemnation, reatoration to the favor of God, reconcilia. ion to our Maker, and heirship to eteral life, why may not the sick by calling for the elders of the church, and having them pray over him, snointing him with oil in the name of the Lord be restored to health again, when the promise is made to that effect? Is it more of a miracle for God to cure the body than to save the soul, when the directions for obtaining the one are as definite and distinct as those for phtain. ing the other, and when the promise of the one is given by the same word which promises the other? Is there not an entire corresponden

between the one and the other? and if the promise in the one case is to be fulfilled whenever the conditions are complied with, why should not the promise in the other be fulfilled when the conditions are fulfilled?

Does it not appear? to the design of God to leave this as a standing ordi-nancs to his people, to strengthen and eaergize their faith by giving them opportunity to witness with their hodily senses the faithfulness of God in fulfilling his promises when obedience is ren dered to him?

I can see great benefit resulting to the people of God and to the cause of Christ by having just such an ordinance in their midst, which will test the faith of the disciples, and, at the same time, o firm the faith of the wavering-which will prove to the sinner that by relying upon Jesus, and doing what he has con manded, he will certainly have those In this respect, the spiritual blessings which are promised. promise made by the apostle in the By having such manifestations of the case before us, rests upon the same foundations many as can be apprehended by

our bodily senses, we encourage ourselves and others to trust the Lord m fully for the spiritual plessings he has promised, and to be careful to see that we do as He has commanded, and not according to the doctrines and com-

mandments of men The instance of failure which may oc cur will not bring any reproach on the name of Jesus, but rather will lead the disciple to see the necessity of acquiring stronger faith in the divine word and more earnestness and devotion to his cause, in order to be recognized by the Lord as fit to receive his blessing.

SON, THOU ART EVER WITH ME

BY BILL M. DAKER To even our fretfulge God answers not diedsin; Oft the soul that questions Him In jenlousy and pain, e comfort of the word That Le sends back agam

Looks up like a cradled child Soothed with a sweet refr We ask why his beloved Why on the pure and upright Rests the heaviest cross

But all these smile contented; We, if our cars are fine, May catch the pledge that keeps them, Too kappy to repine-Son, thou art ever with me And all that I have is thine

We sak why earth's best also dits Are not for those who l The day-long toil, but rather For those who choose and share At whiles a showy portion; Is theirs that dearer sign,

Son, thou art ever with me And all that I have is thine. West thou joint heir of kingdoms Would'st need to envy men

Of leaser rank and honor?-Surely, sufficeth then, O hair of love immortal This beritage of thme,

on, thou art ever with me And all that I have is thine.

INVOCATION.

The following invocation is the closing marks of a sermon preached by Elder J. S. Flory at the dedication of the Brethren church

NOW Lord, having deducated this hause to thy service to be one of thine own Holy sanctuaries, oh wilt thou ac cept of it as one of thy temples where in thou wilt come in the fulness of the brightness? As thy glory came into by sacient house and shone down from above the mercy scat, and there thou didst commune with thy people concerning all things thou had commanded them, so come; and with thy bright halo shed abroad into the hearts of thy people here, thy Holy Spirit. May it he bright shekinah from thy love lit countenance to commune with thy people of all things thou hast commanded them. May the illuminating power of thy glory skow us all the beauty there is in thine only begotten Son our May his image be blessed Savior. stamped upon our hearts—the hearts of the all. May we love him above all else.

with thee; and may we be inspired with a more holy zeal for thy blessed cause. From the toils, trials, and sares conqueror has overcome the last enem of life may we come here to find thee a precious God, one who can bless, comfort, and console our longing souls. Here may we come to one has wan not yet manusch recompancy consensultant to year to get a low or unanteed monom from on high-field with place in the manabiling honor, it also up formed almost as natural as illife, and at breast of heaves till we shall want to the place in the manabiling honor, and the left as you noter in a healin of pure.

May the droppings of the same of Great Temple, the New Jerusalem, up, water sufficient for inplicational purposes

uary be as grains of pure gold to make up the golden stairway, higher and The whole room is filled with stalacdrink at thy own clear, sparkling fountain, drink till our thirsty souls shall be satisfied, and we shall never more

thirst. Here may our children which thou hast given us-and children, ton, of generations yet unborn-be restored in thy own blessed truths. Oh may their young minds he constrained to love thee, and give their young hearts to thee; and here, Lord, may our young men and young women learn and ac copt thy word and way, which will make them wise unto salvation.

Dear Lord, be with thy servants here who officiate in thy word and holy sac raments. May thine own anathemas be heaped upon the bead of any who would dare to controvert the simplicity of thy blessed Gospel, or within these walls preach any other dectrine than that from thee, or would pervert or disobey the counsels of thy church that is

in harmony with thy blessed truths. Oh Lord, wilt thou accompany thy preached word here with the demoastration of thy spirit and power that the teader heart may melt and the strong heart be broken, that the loving story of the cross may find faithful souls to accept of the Savior. May here the converting power of thy grace be distilled in refreshing showers, that many may find peace, and may this place be come as the gate of heaven to themthe entrance, by thy grace, to a better, higher, and holier life.

And may those who have long enjoyed thy daily blessings, but put thee off-may they lears to love thee. Oh God! have mercy upon them; do thou bless them with wisdom and understanding, that they may depart from ovil. To those who have spurned thy counsels down to ald age, tottering as they are upon the grave, Oh come to them, and save them now ere it he too late. Give them faith in thee; may their long entertained thoughts of un belief vanish, and open up to them the beauties of thy word-the glory of thy service and the brightness of thy heaven, that they may not be cut off in their sins, to go down to darkness and woe to realize the depths of unutterable an

To thine own children who come here to worship-to those that are bore into thine own family-again we would invoke thy blessing upon them. May the ight of thy countenance shine upon hem, even in their darkest hour. May they indeed be a light to the world give them of thy savor of life that they may be a salt to the earth, and then Lord, when thou seest fit to take us heace, and our hodies are laid in the quiet cemetery with the rest of the dend, may we rest in peace in thy own paradise, and in the great day of resurrection, may we come fortl, one and all, fathers and mothers, with their children, hrothers and sisters, neighbors and kindred, to the blessed resurrection of eternal life. Yea Lord may the reverbcrating sound of thy angels' trumpet teem in our ears the gladsome cotes of May we love to come here to meet joy-"The Lord is risen, the Lord is risen; he has burst the bars of death, hell, and the grave-He the mighty COME FORTH, behold the triumph of Je hevah through the Lamb of God. Cour FORTH and behold the glory of con-Here may we come to be fed with holy sumanted redemption; comeand take thy

us rich in thee. Here may we come to higher to the realms of joy above. Come, tites, white and yellow, with frosted ye blessed of my Father, enter thou into the joys of the Lord, prepared for you from the foundation of the world. Amea.

THE MAMMOTH CAVE, CAL.

MAMMOTH Cave is situated in the north of Calevaras county, Califorms, at Cave City, a small mining camp of about sixty inhabitants. was discovered in 1852, but remained unexplored until within the last few years, during which time more than sevsateen chambers of unrivaled beauty and grandeur have been discovered and explored. It is considered one of the greatest actural curiosities of the Pacific coast- and no visitor to California should leave the State without visiting, and eyes, and ears are filled with its remem passing through it. bered glory and grandeur.

We arrived there about 1 P. M. Mr. Nicholas, the proprietor, requested that we wait until after suuset, as the view would be far superior to what it would be if we were to enter under the full blaze of the sun 10to torchlight. During the afternoon we visited his cabinet, and saw displayed the different forms tions gathered from the cave. Among them were the petrified bones of a man, taken from a chamber, but recently explored; to reach this chamber a way large enough to admit a man had to be blown out of the partition wall. How the boges (or their owner) ever reached this chamber is a matter of con jecture, but that they are the bones of s man cannot be decied, and that the chamber in which they were discovered had only a very small opening previous to this last excavation we were shown at night. How the person came here is a question; but it is more than probable that some one entered to explore the cave and was lost, and finally died, Looking at these bones, and thinking of the dark cavers in which they were found, almost made one feel superstitiously lonesome. Stalactites of varisizes, shapes, and colors were finely displayed. Some resembled bird claws, others rows of human teeth, almost as natural as life, and one large plate showed exact formation of cauliflower and grapes. Some were as clear as snow,

others as yellow as saffron. Atabout 6: 30 P.M. our guide led the way through a carrow underground passage, at the base of the mouatain After walking in a stooping posture for parhaps fifty feet we emerged into a chamber about sixteen feet square. This chamber possessed some attractions, but the formations were principally of darkish kue. From this we entered room after room, each growing in magnificence in succession, until two hours and a half afterwards we came out far up on the opposite side of the mountain under which it is formed. Odd Fellow's Hall is filled with stalactites from the coiling, glittering water crystale from the sides, and a fine specimen gon formed in the center of the room from the continued dripping of water from above. The Chapel has a catural pit, formed from white crystalization

with the most beautiful folds of pure white drapery hanging from the ceiling directly above it, and neat tassels and drapery around its top and center. Just helow the pulpit is a row of children,

walls; and as we stood in the center. holding our lights up at arm's length the sight was the most magnificent we ever had. Our voices broke forth in

8

song, and as the bass, teaor, and soprano 'Ose Drop of the Blood" and "Sweet By-sad-by" swelled until the volume filled the room, and theu rolled on through passage ways, filling other chambers, and coming back in a thous and faint intonations, our hearts swelled with devotiou and our ears, eyes, and minds were fall of wonder, mingled with astonishment and admiration at the magnificence and glory around us Our guide took a small steel chisel and began tapping on a row of stalactites. each in turn, which gave almost the precise notes of the organ. This Chapel exceeded in beauty and magnificence anything we had ever seen, and every time we think of it, even now, our mind

From this we pasted into the "Bridal Chamber," from the ceiling of which hung stalactites of snowy whiteness, formed into the thinnest folds of iong, waving drapery, tassels, diamonds, brill iauts and tapestry. Its beauty is indescribable, and were there trimmings of gold, silver and lace, and put up by most skilled workman of the age, they could scarcely compare with the beauty of the present surroundings. The next room we entered was appropriately called."The Queen's Chamber," and exceeded in magnificence and grandeur any chamber in the cavern; snowy diamonds, drapery and elegant finishings were seen on every hand, and it was reluctantly that we turned away from all this wonderful work of the great Architect, and came out into "Buckeye Chamber," which proved to be a small thicket of buckeye bushes outside.

MT. MORRIS COLLEGE.

HAVING been a student in Mt. Mor ris College, and having derived much beaufit from such connection, I wish to express my appreciation of the superior character of the course of study. which they are now pursuing. I regard the course to be all that is claimed—a

thorough practical age. The faculty proves itself to be one composed of persons of the highest at-tainments in their specialties, and who take a deep interest in the welfare of their pupils. They are truly teachers who educate by instructing and instruct by educatog. I thought while visiting recitations that it might well be said that these pupils, like Arnold's, drink from running streams, and not from stale waters, so clearly and thoroughly was each subject discussed.

Here an education can be acqu which may unfold and direct aright one's whole nature, and render assist suce and power to adopt good ends firmly and pursue them efficiently. Acquire an education which may give one power to govern himself, influence oth ers and spread happiness.

I cordially unite with many friends to recommend this institution to every young man and woman who may desire to astend a school of this kind. sure you that you cannot fail is receiving complete satisfaction here.

Your friend, M. J. STEER.

Mt. Morris, Ill.

The Brethren at Work.

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towers or no witter, store, he notes to sectro insertion of their strictes, will tudally in percentilize and concenteers inspress, but you your "with green seasoned with salt." Single scheciption \$1.00 in administ. Those sending right mores and \$12.00, will needles no raths copy free. For each of Nasad anne the agent with be addressed see process, which amone a will please colain and sind on the balance. Many smilly free five Orions, Singlitheral Lowing, and Brails properly affected free Orions, Singlitheral Lowing, and Brails properly affected

BRETHREN AT WORK

LANARS, ILL., - . - NOVEMBER 9, 1880 SISTER Lizzie Meyers, of Chelsa, Ill., is spending the week in Lanark

Now is the time to prepare some good arti-ies for the BRETHREN AT WORK.

Tgg Brethreu of Maple Grove, Ohio, will be gin a series of meetings next Saturday Ways last heard from, Bro. John Nicholson

s still holding meetings in New Jersey Bno. Issue Barto is stall visiting and preach-ing in the East. He is expected at Huntingdon

WE learn that Bro. J. M. Mohler is to go to Cumberland Co., Pa., next month to hold a se ries of meetings.

Parsinent Hayes has issued his p ion setting apart Thursday, Nov. 25, as the day for Thankagiving and prayer.

Six elders assembled with the Mulledgeville hurch in conneil last Thursday. The busi of the meeting passed off very orderly

SPEAKING of J. W. Beer's "Important R uest," the Preacher says, "Our private opinion that we don't want it excetly that way."

Enn. Issac Price had a severe attack of the tism while on a late visit to Gettysburg, He has improved, and is now at his home

Ir you have received no prospectus and deere to work for us, please send for one and learn the vary liberal offer we make to accents. THE Primitive reached us a few days late at week. The delay was caused by work on

their new Almanac, which will be ready for filling orders soon. Tuz Mission Board as thinking of opening p a field in Arkansas. We need a church in

up a field in Arkansas. that State to form a nucleus around which others may be gathered.

BROTHER Enoch Eby is booked to hold a : es of meetings in Lanark before the close of out year. He spent a few hours in

SEND us the names and addresses of y leads and neighbors who do not take B. AT W. and we will take pleasure in sending them sample copies free

"A type continues to grow until it dies; with the mind; 'only some people imagine t they must stop growing just as soon as the mind begins to get a little ripe.

Bao. R. H. Miller is to occupy a position e ability will add strength and influence to that ady interesting par

DURING the mostle of September \$279.65 w entributed to the Danish Musion, and \$93.10 ionary work; total during

Last week, while going from meeting at West Brauch, Bro. Ecoch Eby was thrown backward out of a large wagou, but strauge

to say, was not much injured by the fall If you would be benefited by your nam

must read it atte stively and study the contents thoroughly. Those who just glance over a paper do not derive much benefit from it.

Buo Bashor experts to reach Longmont, C ternde, about the 13th of November: from there he mass to Wells county, Ind., and then,

BRETHARN J. W. Stein and W. C. Tester of Mt. Morrie, gave as a short call last week They were both in good spirits. Brother Tester ed over \$1700,00 at Mt. Morris for Carrel Library.

THE Brethren in the Mulberry Grove, Con gregation, Bond Co., Ill , have raised a fund of eix hundred dollars to repair their meeting bouse and feace the lot. They propose patting esement under the house also.

BEFORE leaving his congregation in Ohio Bro. A. J. Hizon received a watch, hearing the following inscription within, "A. J. Hizon From the brethren and friends of Fairview church, Fayette Co., O., Oct. 17th, 1880."

Our agents from a number of points report their lists doubled for next year. This shows the result of earnest effort on their part. Our agents deserve our warmest thanks, and we pray God to enrich them with abundant a

BROTERN Philip Laudis speaks very highly of Solomon Valley, Kausas. The church sists of about fifty members, and have m l-houses and private bouses every Sun day. The land is said to be good, with tis cater plenty.

DURING the political parade in Huntings 6, the brethre tended to their work. That was right; we be ong to another kingdom and therefore should not be led into the excitement of those that

A SISTER, eleven years of age, was lately hap tized and received into the East Nimuschiller church, Ohio. It is thought that a diligent reading of the Scriptures and juvenile papers of the Brethren had much to do with her o ing to the church so young.

Lar nothing ever occur that will have a ten dency to lesson the social characteristics of our Brotherhood. It is worth coming together at least once a year from Philodelphia to San isco to get acquainted and have a good ocial intervi

LAST Friday the Brethren Snished loading s car with provinous for the Kansas sufferers.
One brother said it made him feel happy just to see how chaerfully the people gave provisions and clothing. We hope it will make the needs ones in Kansas feel happy too.

BROTHER Each Eby preached four sermons at West Branch the fore part of last week. Six were haptized. We are pleased to learn that the West Branch congregation is in a very prosperous and peaceable condition at this time their regular meetings are well attended

It has been estimated that over 250,000 vis itors were in St. Louis during the Fuir week At a low estimate they speat needlessly as much as \$5 each, making the sum of \$1,250, me million two hundred and fifty thousand dollars wasted. Many of them are Baptiste who think themselves too poor to take a reli-gious paper!—Baptist Flaq.

BRO. S. S. Mohler, of Cornelia, Mo., savs. 1 would like to say a word an behalf of Bro Stein's effort toward publishing the debate. will ect as egent here, hoping enough subscri bers can be obtained to insure its publication. should be scattered for and wide Bro. Stei did nobly for the truth. The Brethren canno afford to let the work drop."

"NEVER scold your congregation for not sending church," for the ones that ought to for the ones that ought to be scolded (?) are not there to hear it. that, a minister ought to know better than to scold. It's worse than staying away f church. Preach good, live, sparstual men and then they will come to be edified, not be

it is fashiounble to go.-Preaches THE church held an election for three de-

cons at our late communion n.eeting. Broth-reu Tobias Imler, Josiah Burger, and Harry Baer were chosen. very worthy and upright members, and we have every confidence that their aim will be to promote the interests of the church of Christ so that its progress here will not be bindered

A knormen in St. Louis, after telling u be to trying to secure some subscriber, for the B at W vaye: "Several bave asked me why there are none of our people in the city. They said they were anxious to hear some mont, ministers preach, while others remarked that from Mr they were among the Brethren they would then, join the church for their present societies are too proud." Bao, D. C. Moomaw's correspondents will dress him at Big Lick, Roanoke Co. Va BROTHER S. T. Bosserman held meetings

with the Brethren in Porry Co., Obio, and fi were added unto the churc Bz sure to take a religious paper which

not contain a single secular advertizement d ing 1881. The B. at w. is one of that bind Bso. John Dunmire has been elected to the inistry in the Spring Run congregation, Pa.

He is a young man about twenty-one or two years old.—Primitive. To every man there are many, many dark

urs, when he feels inclined to abandon his best interests-hours when his heart's dearest hopes appear delusive. These are the times that strength is needed. No man should have the weakness to allow the troubles of dark hours to conquer him. A determined effort at such a time will enable him to surmount the greatest difficulties

THE Gospel Preacher asks: "Why so ns rost and minds lie dormant in the Broth erhood, when so much is at stake and such rich rewards offered? Methinks I'll work if this co are not just as I'd have them. Don't want the charge of selfishness hur ed at me in the judge ment. Would a thousand times rather accept the reward for laboring under adverse circum stances, than be cursed for doing nothing sim ply because I could not have my way for it

Singing is a part of divine worship th should be participated in by every memb the assembly; each one should bring a book se it with the spirit and understanding in a way that will make melody in the beart. ents with their children should practice sine ing at home. An hour devoted to singing each morning or evening will add happiness and piritual light and life to any family, has reparing the whole family to take part in the inging at church

THE reason preaching does not benefit as people is because they give it all away; they take none of it home for themselves. Such ersons will never become strong in the Lord; they are inclined to grow weak and unhealthy and as a consequence will be of but little ben efit to the church. Each member should attend urch with a view of being benefitted by what is said and done. They should go there gering and thirsting after knowledge, and then they may expect to go away filled.

Dn Thomas, of the M. E. church, is to b formally tried for holding and preaching that which is not in harmony with the established doctrine of the church to which he belong An exchange says that nothing has created much suspleion against his soundness as the favor with which so-called infidels have received his words. Whenever infidels clap their hands over a man's preaching we may rest assured that there is a screw loose some place. This may be truthfully said of others when may no truthfully said of others when their liberal views please the fashionable world so well. When the anconverted world clap hands over preaching we are inclined to think that there was but little gospel preached.

Some weeks ago a pious young sister, in de-clining health, white walking alone was heard

to sing:
"Will the waters be chilly,
When we are come to die?" The clear, sweet voice deeply impressed thes who heard it. The incident was related to a ue evening; all the night the words,

"Will the waters be chilly?"
were ringing in our ears. We wondered if they
were ringing in the ears of the sinner. Then we thought, to the righteous the stream of death is only a "little brook." It will require but a little effort to nass waters will divide to let the Lord's people post cently over to the other side. The wat not be chilly to those who die in Christ.

EVERYBODY loves good preaching, but it is always possible for ministers good sermons without help; they need encouroud a helping hand. One way of assisting a ninister is to look him in the face while he lks to you. It goes very hard to preach to a er while he is preaching. It seems to him but the hearers are not interested in what is ring said, and do not appreciate his efforts n rying to teach them. The next time you atto his entire discourse, and we assure you, the t you will go away feeling that you have learned omething that will do your soul good. like the heathen when you can hide yourself in

THE SILLY DOVE

"Ephraim also to like a silly dove without heart; sey call to Egypt, they go to Assyria.—Rosea, s.

OD'S elect are not here compared to a valto the eegle, which, from its lofty height, looks down with longing upon its prey, but is likened unto a silly dove without affection.

The centuries which have rolled in the great chasm of the past have not changed the dispositions and meaknesses of men; bence we may look for "silly doves" even now in the land of schools, telegraphs, steam and civilization. Hopes and fears, loves and bates, trisls and temptations, anger and hitterness come up out of the heart the same as ever; hence we may look for silly dores even among God's psculia Israel was like a dove; but some of them

were "like a silly dove without heart"-bad no affection. And so yet. Some of them you can over tell from the genuine doves-the real, affectionate, harmless ones They sit in the same congregations, sing the same songs, eat from the same table, drink from the same cup, but their hearts are not in the work. them on the highway, in business at home or shroad, and you cannot tell whether they have affection or not. Sometimes they move a little seem to be a little warm-but the first blast of wind drives them into hiding, and not until some active, cheerful doves hunt them up and warm them, will they venture out into the trials and difficulties of the Christian race. True, some scena to have the harmless qualities of the dove, but they never sing, nor pray, nor comfort, but like the dove without heart, are indifferent, cold and icy. "I would that thou wert cold or hot," Rev. 3: 15. Moreover they are not skeptical, never attack a preacher's seron, nor tear his ministerial mantle, but are passive like other doyes; yet without affection. The word is received with meekness, but they do not permit it to be sografted on their souls "neither for Christ or against him," but alas deceived, all the time supposing that they are real day A dove lives on clean food. Some religion-

ets get that far too; they know what is vile and what is pure, having eyes to discriminate and when is pure, making eyes to distributions between cheff and pure grain well winnowed, but still without hearts. Form and ceremony is their seed and stem, when they ought to realize that these are only the coverings of the topez, the sardius and the diamond. The word has never been incorporated into their whole being, hence when persecutions and afflictions arise they fice away like a silly dove without heart-have no appreciation for God and man Poor, silly doves!

Aguin there are those who, like the silly dove, have no decision of character. the dove ready to fly off in a certain direction but just then somebody shoute or throws down a handful of corn and the poor bird is eith frightened out of its course or returns for the grain. The poor silly dove has no stability, and that is the fashion with some who used te with God's doves; they start out with a good will, but just so soon as a brass band ma down street, or a show comes along, they turn

towards the revelry and forget that they have been once washed and now need to keep their garments unspotted! Silly doves indeed! Yesterday they were meek and homble, but today the husks of revelry are their palatable disher. Having flown hack to their native land, they fall among voltares and are devoured. O. what silly down! Moreover some doves try to be both doves

and crows at the same time. Not having received depth of root, they are ready to amplgamate with every sect of people who cry Lord, Lord," just to get plenty of wheat without very hard labor. Without renewed bearts they get into the Slough of Despond, become bestuned with the fifth and corruption of the world, and then, like the poor silly dove with out its mate, seek a place to dis alone and un-noticed. "Ye are not of the world;" have the doves lorgosten this? Or did the seed fall on stear ground?" Up from your perch among the vile and filthy, and he men of God! Don't trust wholly in your good works, or your posion in the church, or your riches! Do not, like Ephraim, go down to Egypt for praise, and honor and fame! Why fly to Assyria and be

the Rock that is eternal? Do you not know that day by day Saten is howking after you trying to entice you into his meebes? Will you be so silly as to permit bim with bis en

tments to captivate you? But above all, is it not silly to profess to be a dove then act like a crow or valture? Have a "Mix iron with your constituti Fear not the world! Sally doves indeed when the world leads us. Have the anick eye of the true dove which sees the danger afar off and prepares to avoid it. "If God he God serve bim, but if Baal, then follow him." Bave under standing, decision, stability, fireness, and be not turned about by every "wind of doctrine." The Lord Jesus help us to the doves, but not "silly doves without beart."

THE EXTREMES

WE endowse the remarks of the Primitive in WE makes the remarks of the Primities in regard to convertainty aground. It says:
"Notwithstanding some are saying had things about the conservative grounds me try to mantial, we are more than ever presented to mantial, we are more than ever presented to the said of the

The two extremes against which the main body of the church must now contend, renders ber work very unpleasant, saying nothing about the waste of talent and influence. The one extreme is the cause and life of the other do away with one and the other will cease to To illustrate, one party furnishes the wood, and the other the fire, and then blame each other for trying to ruin the church. If both elements would unite with the main body in her work and unitedly labor for the protion of the Muster's kingdom, both the fire and the fuel might be made very serviceable.

Both elements are pulling in opposite directions-their power is spent in trying to over come each other. One party imagines that it is in front, and is pulling the church along, while the other thinks it is in the rear, and is holding the church back. They are both mistaken. The two elements are on opposite sider of the church, and are doing their utmost to pull the church apart. The church, as a hody, on the royal bighway of truth, and is not disposed to turn either to the right or the left but keep straight forward with a steady and consistent movement that will give her strength and firmuess. If the Brethren yield to the force on one side they will drift into a channo where they will waste away and die for the want of developed life and improved christian activity in spreading the truth. If they yield to the demands on the other side, they will soon be carried away and swallowed up by the popular current of the modern fashionable religion. Hence the only safe course is to keep etraight ahead.

Vere the church to sever the cord on each side and let the two extremes slide, they would soon be dashed to pieces on the rocks below It is their connection with the church that keeps them where they are. Some years ago au element undertook to pull the church off of the old apostolic track. The church finally severed the cord, and the element plunged into uncertainty and was soon lost to sight. After a few years groping through the darkness many of them returned to the churck and ennow consistent members. The church is hearing patiently with those who are opposing her efforts, desiring to labor for the salvation of all parties, that there may be no schisus among us. Of course such things retard the work of the the efforts put forth, and in that way the missionary work is much neglected.

parties could be induced to cease contending with each other, and muite their forces against the common enemy. The conservative part of tion for Winter's work effected, with are the life and strength of the church, and in and a in Fasteria where we remained out their efforts to do good are as aggressive as 25 next morning when we took train for Tiffin, their effects in Φ_{ij} cod are at aggressive at gained in central points we take that for Tomeson and premises would distinct. If in Q_{iki} , W_{iki} by it receptors mentions the brefers beyoft that all things may yet with the Benkrien in Groun Chanch, which seemed and form of the best all parts of each of the conditions of the condition of the conditions of the

SOLOTIBNING

NO. III

SISTER L.H. Dickey was at depot in Foster When we arrove, expecting to meet her bnsbend who was away from home filling calls from brethren to come and labor with them it the Muster's service. She recomined wife as a a sister and as we were disappointed in notice to party to meet as not reaching its destination ter D. volunteered to take us both home with

Oct. 25th met Brother John P. Ebere und the same warm frank heart in him o which we had frequently heard others speak In ofternoon called on friend Oscar and Sister Laura Ebersole. Sister E. has been an invalid for a number of years. Few of as are required to suffer as she bus. Probably balf of the last twenty years she has spent on a sick hed, and at no time in all those long years has she en joyed perfect bealth. Should not we who re pine at our circumstances, who fret because of bnoncial disappointments, or despuir because of church troubles sing songs of praise that it is as well with us as it is? Are not our great est troubles resting on horrowed capital (troubte)? How often have we seen people sorrowing and grieving about some great calemity th they expected to bufall them, but never did Has not the future looked as durk to us, as we have had capacity to he impressed; and bave we not all been able to pass through those places or seasons? Then why should we waste the time that should be used in preparation for the night when no man can work in enervating and dehilitating ourselves, in discouraging our associates and impeding the progress of every good work? One growbler and obrow

ic complainer is generally the cause of mor difficulty in a neighborhood, church or family than all other things combined. No difference how good anything may be, his mind cannot rest with it alone; but he will couple with that he admits is good some bad thing of which he has heard or known. If one family, neighborbood or church needs sympathy more than another is it not the one with most gramblers and

Oct. 29th spent at Bro, Shuberts, A large company of congenial brethren, sisters and iends had convened here to enjoy the nuptial feetivals of a son and wife. Spent the night with L. H. Dickey and wife. Brother D. occupies much of his time doing ministerial work away from bome. When we went there he had not been home one Sunday in fourteen weeks, yet we did not bear a murmur from his kind though delicate wife. The children, however, are not so much resigned. If they look for "Pa" to come home and he disapp them, they sometimes give yent to their feel-

ings in sole and tears. Oct. 30th visited Br'n A, Krabell's and J Hozen's. Sister K. like Sister Ebersole bas been an invalid for a long time, and was nonto go around any while we were with her. These sisters have kind husbands and good homes; but their offlictions have warned the of the night of death, so that their int-rest is nostly in things beavenly and divine. Bro. Hazen's live in the house formerly occupie by old Bro. J. P. Ebersole. Brother E. has re tired from business and he and wife live in . smaller house which stands only a few feet distant from their former residence. They are both enjoying quite good health, considerin the age to which they have attained. Bro. E has probably traveled and preached more in the State of Obio than any other brother now living. He does not, of course, travel so much now as formerly, but still is very active. er services in the evening Bro. Jno. Krabil took us home with him where we were kindly entertained Sanday until 9: A. M. Oct. 31st when he took us to church. The Summer ses sion of the S. S. was closed and a reorganiz the church is seting the part of p-ace-makers. Geo. Wite, Supt. Bro. A. Krabill, Ass't. Supt. They are patiently standing hetween the two Levi Schubert, See. The other necessary office extrames trying to get them to cease opposing ers were sire elected. After services on Sun each other and work with the church. They day evening Bro. Hazen took us to Bro Will

THE DESIGN AND FORM OF CHRISTIAN BAPTISM, XXVIII

Baptism into the name of each person of the

Produce your couse, saith the Lord; bring for strong reasons, saith the king of Jacob."

OBJECTIONS ANAWERED O NE asks, "Can one be haptized into Christ and not be slee in the Father and Holy Spirit?" Ans. As soon as the initiating effect of baptism into the name of the Son takes

place, so soon and no sooner is he in both the Father and Holy Spirit. One action without the others inducts one neither into the church nor into the henefits of Christ's death. H. S.," speaking of trine immersion, says, "The baptized is dipped head foremost under the water once, while the name of the Son and the Holy Spirit is not mentioned, as if a man could be baptized into the Father without bring in Christ and in the Holy Spirit. After raising the person thus haptized into the Father, the operation is repeated in the name of the Son, no mention whatever being made in the act of the Father or the Holy Spirit. And finally the person who has been thus inducted into the Father and the Son must have the act repeated in the name of the Holy Spirit in order to bring him, who has been inducted into the Fasher and the Son into union and commun-ion with the Holy Spirit." American Chris-tian Review, Vol. xxt, p. 218. In a word he accures trine immersion of teaching that serios and communion can be enjoined with one person of the godhead without the others. It teaches no such thing. It takes the three concurring actions to produce the initiation into the benefits of that salvation which is wrought by the concurring operations of the three powers in the godhend. Can a bushand and wife make a joint deed of conveyance without signing each of their names to the deed? Is not each act, however, necessary and distinct in itself, mutually dependent upon the other for its legality, validity, and effect? When our one government performs any important transaction, the action of each of the three powers, viz.: the legislative, judicial and executive, is necessary, and though the action of each is distinct in itself, it is nevertheless connected with and mutually dependent upon that of the others, without which it would be null and void. Just so in haptism. One must be haptized into each of the names, viz.: "Father," "Son," and "Holy Spirit," and yet neither name nor act, if divorced from, or disjoined instead of being connected with the others would convey any benefit. Mr. Roberts says, "To dip three times * " is to assert that the Son can save by him-self, and the Spirit by itself, and the Father by himself." Caristedelphian, p. 207. I sek, reasoning by analogy, does the distinct attention and work bestowed upon any governmental interest of the United States by each of its three distinct departments, i. e., the legislative, judicial, and executive, assert that the legislative department can govern by itself? and the judicial by itself? and the executive by itself? Such would be just as rational as the assertion of Mr. Roberts. Again he says, "It teaches the possibility of being haptized into the Father. vithout being baptized into the Son. It does this not only by implication, but in expres words, for its upholders say 'none of the Jews were baptized into the name of the Father. they keing already in the church of God, claiming bim as their Father.' (Innovation Discov ered, p. 4) Again 'the (trine) formula' was never used in haptizing Jews." Christadelphian, p. 218. We answer, Its upholders among the trine immersion churches say no such thing The author whom Mr. Roberts quotes represents no regular trine immersion denomination in the world. We bope when Mr. Roberts speaks again across the Atlantic to resone his straying adherents in America he will bear this in mind and qualify his assertion. A

and can be entered independent of either or both, and that the spirit also is separate and spart from the Pather and Son, and can be en tered independent of them." Trine Immersion I have already shown that the sev. His correspondents will take not evaluate are not independent of (out dependent address is now changed to Lanark.

Baptist writer says, "It (trine immersion) says

the Son and Spirit, and that the Son is sep

rate or distinct from the Father and Spirit

Spirit and can be entered without entering

upon) each other in baptism and hence they caunot teach that Father, Son, and Holy Spirit are independent of each other. I have size shown that there is a marked shade of difference between distinguishing and reparating, although through the imperfections of language many at times use them interchangeably. be no plurality of env thing without distinc-tion, while there can be without separation. The links in a chain are all distinct separate, neither can they be separated without destroying the chain. We might adduce many examples for illustration. No one can con-ceive of "three" as Futher, Son, and Hely Spirit in one without distinction. Were our three actions in baptism really separated, independent of, and apart from each other as three separate and independent Gods would be, in stead of being mutually dependent and cons ed together in one administration as the Father, Son, and Holy Spirit are united in the godbead the foreging objection would have a application, but as the case stands it is as foreign to both our teaching and practice as tritheism is to the Holy Trinity, as three separate and independent godheads would be to the Fath-er, Son, and Holy Spirit in unity. Unerring wisdom and Omnipotence has joined haptism into each of the time names as one haptism and no man can divorce them. He who madly attempts it as Eunomius did, sacrifices the efficacy of each name and gets into none.

15

BROTHER HODE Writes a very encouraging let-per to Brother Euch Eby. He has great hopes of success in Denmark. The church there has of success in Denmark. The church there has taken one good step in advance of the churches in America. In laying the order before the applicants it is required that they abounds from the use of tobacco. Some of our brethren may think this rather strict, but we claim that it is in perfect barmony with our non-conformity principles, and it would be a good thing if all of us could willingly consent to the same practice

Sisten Susan Arnold, wife of friend Joseph Arnold died last Saturday morning, aged 36 years, 4 months and 6 days. She has been sick over nine years, and to her death was a great relief. Her funeral took place at Cherry Grove reliet. Her innersi took piace at Userry Grove last Sunday at 3 r. M. in the presence of over five hundred people. Services opened by J. J. Enmert. Discourse by J. R. Moore from John 51: 25-27. Closed by Honry Martin. The grief stricken family has the sympathies of the community

BROTHER George Barnhart, of Newton Co. Mo., writes that he expects to start to Arkan-sas on mission work about the middle of the present month. We sent him a bunch of tracts to assist him in his work, and near that he may be instrumental in building up a church that State. Our people want to nuch their work into the Bouthern States, for in them tney will find excellent fields for missionary work a well as snituble places in which to locate colo-

Bao. Harrison may be addressed as follo-7-10 Carothers, Obio. In care of J.

10-13 Seel, Wyandot Co., Ohio 13-16 Munsfield, Ohio. In care of Jan.

Mr. Mullen Mc. Motten. 16-20 Cameron, W. Va. " " Henry

Thre Primitive sources than of their church

meeting at Huntington, Pa. meening at nunning on, Fa.
We hold our regular monthly church meettieg on Monday evening best. The memberships of who was not in proposal to the proposal business. A chapter was read and an exhortation given, aft-er which the monthly collection was taken and been all departed in peace.

BROTHER Mutin Meyer and wife have returned from the West. Bro Martin was very much pleased with the country, so much so that he purchased a farm near Hamlin, Brown that he purchased a farm near it main, brown 20., Kan, and will move to that State if he suc-seds in disposing of his property here. On account of not teeling well Brother Stont

for did not continue his meetings sabe bad exhast Friday morning, expecting to tarry awhile at Mt. Morris. We very much regret that he ould not remain with us longer

BROTHER David Moore, from Ray Co., Mo., some to Lanar's last Saturday, and will here-der make his home with his son J. H. Moore. His correspondents will take notice that his

HOME AND FAMILY.

Husbands, love your wives. Wives, submit your sives onto your own heabands. Children, obey your parests. Fathers, provide notyour children with but bring them up in the narrare and admention of the Lord. Servants, he obedient to been the are your matters.—Fault.

Sisters, will you occupy this field? Here :s an opportunity to preach to thousands every week. Come and help us.

Chicago proposes to have a training sch for nurses. The course requires two years for its completion, and embraces much valuable

Everybody wants to appear to he a gentle-man, and yet everybody forgets that the raciest way to accomplish it is to really he a gentle-It is calculated that there are 2%,000 sm

kers in New York now. At some hotel bars in the city a thousand dollers a day are spent for tobacco and rum. It is said that the man who marries for m

ey has one advantage over those who marry for other considerations; he can know just what be is getting. Likely that is about all the good there is in that kind of marrying. Our country and generations are

That when there are ever seventy thousand more females in Massachusetts than there are males-and probably twice this number in the State of New York—it is an monstrul condi-tion of things. At the West through most of the States the number of men greatly preponderates It is stated that much of the increase of in

sanity in Germany is attributable to the excess-ire amount of work imposed upon the pupils in the national schools. This statement is based upon the result of investigations made by German physicians interested in the treatby Gerr ment of the insone. May not the results of the pressure in our American schools be tending in the same direction?

A young married women numed Tests was and dead in a garret in Scranton, Pa., recent found own in a parret in Scranton, i.e., recently, with an infant two days old by her side.

She died of hunger and neglect. A few days before her death she cut off her hair, and sold it to buy food, while her hushand was carous-

John Ploughman says, "When I see a young ady with a flower gerden on her head, and a draper's shop on her body, tossing her head about as if she thought everybody was charmed with her, I am sure she is ignorant, very ignorant. Sensible men don't merry e wardrobe or a bonnet box; they want a woman of sease and these draw sensibly."

In a panie in a public school, caused by the ery of "Fire!" one little girl sat perfectly still. On being asked why she did so, she said, "My father is a firemen, and told me if the room should be a fire, I would be far saler to sit in my place until the rush was over, and then get out quietly." This little girl knew bow to

Travelers who visit the Falls of Niagera or directed to spet on the margin of the preci-ples over the boiling current below, where a gay young lady a few years since sold her life Ambitious and daring she reached over the cliff for a lovely flower; the ground gave way and she fell into the waters and was lest. So many persons, for mere worldly pleasure, or honor, or riches, lose their souls.

The New York Christian Union has a con story article upon the labors of wome in Massachusetts who are traveling through the State and investigating the moral condi-tion of the public school children. The result of their inquiries thus far, has been such as must occasion serious anxiety to every thinking out; inticed, to any one interested in the future pelfare of the State

It is right that children should have their own pocket money—a certain allowance over which they should have complete control; but if they can ourn what they spend by some ent brought foward for the purpose, ployment brough much the better. It is the misfortune of ch dren brought up by rich parents that they have no sort of conception of the value of money. Its wint does not teach them foresight, sagac ity, forbearance, self-denial. The child has a

"WILL I BE LIKE YOU, PAPA?"

GENTLEMAN who for years has been more or less under the influence of lique whose red nose and bloated figure stamp him as an inehriate, had gone home to his write and children in this condition. He was not nnkind in acts or in words. It was his delight to play at games with his little ones, as he was able, and to entertein them with wonderful stories. On this occasion the family were all together in the sitting room, and the usual games having been played, little Freddie, a lad about six years of age, hed climbed upon his father's lance, and was asking all worts of boyish prestions. He talked as a child will talk-o bat he would do when he was a "big man what he would do when he was a "bag man!" asked if he would be like pepa them, and finally after a long and serious look into his father's face with every shade of childiah curiosity in his voice and glance, put to him this bewilder-

ing query:
"Paps, when I grow up to be a man, wi nose be red like yours, and my foce all swelled?\
Ah! why should that poor swellen fore grow eader than it was wont to be? Why should his arms so quickly draw the how to his breast! ould fears flow and voice trem as he replied in words and tones that made his

er's beart glad:-"No, Freddie, please God, you won't be like an you get to be a man; and neither will your father, my hop, for from this hour he will lead a soher life."

"Be like him!" he had never thought of that re, and the bare possibility staggered him. All the love of his father's heart cried out against such a fate. That boy! His pride! going about with a bloated face and No. no! he was not prepared for that! Never before had he seen his own looks so clearly; they were reflected in the boy's-the charry; they were reflected in the boy's—the boy grown to manhood; and honor, affection and reason come to the rescue. The child had preached a sermon no orator could deliver; and innocence and ignorance had accomplished what learning and logic had simed at in vain.

Those words "went home." -- Ez.

AN IRISH BOY'S GOOD INFLU-ENCE

O do good in the world it is not necessary for ne to be an orator, a scholar, or a genas the following incident beautifully shows

It is many, many years since Mr. and Mrs It is many, many years since all, and airs. S. C. Hall visited Ireland, previous to writing their well-known work descriptive of its scenery and customs. On the occasion of their visit to Glendalough, the fin-famed district of the Seren Courches, they observed a young lad scated on one of the tombstones, who immedi-ately on their approach, doffed his cap, and

offered his services as guide over the district. A bargoin was soon struck, and the party rove off. The lad, full of the quaint old legends of the pince, did the work well, and to the entire satisfaction of his employers. Returning home after a day's thorough enjoy-ment, Mr. Hall took a flask from his pocket, and after partaking of the contents, offered some to the lad. To his utter astonishment,

the offer was firmly but politely declined.

To Mr. Hall such a thing was inexplicable An irish hoy who would not even taste whis-key was indeed a stranger sight than uny he had seen during the day. He could not under-Resolved to test the lad's principles he offered him a shilling, then half a crown, then five shillings if he would drink the poisonous drug; but the lad was firm. Under agged jacket there throbbed a pure heart. Mr. Hall determined, however, to conquer, it possible, and finally offered him half a sovereign, a coin not often seen by lads of his class in these aris. It was a wicked act, and proved too such for the politeness even of an Irish hoy.

Drawing himself up in something well-nigh akin to indignation, and pulling a temperance medal from the folds of his ragged jacket, he firmly told Mr. Hall "that for all the money his honor might he worth he would not break his pledge."

The history of the medel was soon told. It had belonged to the lad's father, who had spent the prime of his days in the service of the cruellest of task-masters, - Drink. Until the advent of the genuine Apostle of Temperance, vent of the gennine Apostic of Temperance, happiness had been unknown in you home on the hillade. But with his advent, peace and joy prevailed. The medal was now round the boy's neck—a father's dying legacy to his song hy, foreignesses, subformin. The child has a poly necess-on materia dying largary to his usual year necessaria, the cure can an approach to the contract of th

of which they stood. Since that day, and en tirely through the influence of that lad, Mr. and Mrs. Hall have been stooned testotalers, aidin the movement by tongue and pen.

LIFE'S WORK

All around us fuir with flowers. Fields of beauty sleeping lie; All around us clarion voices

Call to duty stern and high Thankfully we will rejoice in All the beauty God has given But beware it does not win us

From the work ordnined of Heaven wing avery volce of me

With a trusting loving hear! Let us in life,s earnest labor Still be sure to do our part.

Now, to-day, and not to-morrow, Let us work with all our might. Lest the wretched faint and periab In the coming stormy night Now, to-day, and not to-morrow

EYES AND NO EYES

VOU have all read the story in the school I readers of the two boys who went over the same route, one with his eyes open, and the other with them shut. It is old, but worth repeating, and worth remembering every day So meny things slip by us; so many things worth knowing go on right under our eye without being noticed.

I knew a man who had very little time for ending or study, but whose mind was a perfect storehouse of information on simost every sub "How does it happen that you know so much more than the rest of us?" I asked him one

day. "Oh!" said he, "I never had time to lay in e regular stock of learning, so I save all the bits

that come in my way, and they count up a good deal in the course of the year." That is just the thing—save all the bits.
"That boy," said a gentleman, "always seems

to be on the lookout for something to see,"
So he was; and while waiting 10 a newspape office for a package, he learned, by using eyes, how a mailing machine was operated.— While he waited at the florist's, he saw the an estting a box of cuttings, and learned, by the use of his eyes, what he never would have guessed, that slips rooted best in nearly pure

"This is lapis luxuli," said the jeweler to his omer; "and this is chrysophrase." And the wide awake errand boy turned around from the door to take a sharp look, so that in future h knew just how those two precious stones looked. In one day, he learned of the barber what became of the hair clippings; of the carpenter how to drive a nail so as not to split the wood of the shoemaker, how the different surfaces of fancy leathers are made; of a locust, that his mouth wee no use to him in singing; from a screp of newspaper, where sponges are obtained and from an old Irish woman, how to keep store pipes from rusting. Only bits and fragments of knowledge, but all of them worth saving, and all helping to increase the stock in trade of the boy who meant to be a man.

HOW TO MAKE A TELEPHONE.

COME of our young renders may like to make their own telephones. It will be great fun for them to try and really succeed, and be able to communicate from bouse to house, of such important matters as boys and girls have to talk about-

To make a chesp and serviceable telephone good for three blocks or so, only requires enough wire and two cigar boxes. First, select your boxes and make a bale about half a n dismeter in the center of the bestom of each and then place one in each of the houses you wish to connect: then get Eve pounds of o mon iron stovepipe wire, make a loop in one and and put it through the hole in your cigm hox, and fasten it with a nail; then draw tight to the other box, supporting it when necessary with stout cord. run your line into the bouse by boring a hole through the glass. Sopport your boxes at their ends with slats malled across the window, and your telephone is complete. There oue that is two blocks long, and cost forty-five cents, that

A BRAVE WOMAN

SAYS the St. John (New Brunswick) Globe As the pic nic train was passing over the bridge, near the Five-Mile Honse, n middle-aged man approached from the opposite direct She was walking pretty rapidly, and seemed to naware of the proximity of the train, untia whistle from the engineer eroused her to a sense of her danger. She was then but a short distance from the edvancing train, and instead of throwing up her bands in despair or jumping of throwing up her bands in despini or pamping, off, as many another would have done, she very deliberately lowered berself between the sleep-ers, and hung on with both bands until the ers, and hung on with both hands until the train had passed on. When all danger was over she raised herself up again, and resumed ber journey as if nothing had happened. Such presence of mind is feldom seen, and it was no wonder that the astonished train heads gave the brave woman a cheer as they saw her rising from the dangerous position.

Perhaps some of our young triends have an idea that a heathen child must of course be unment that a beaten child must of course be un-mannerly and rude; but a lady missionary, writ-ing from India, tells a different story in the "Missionary Helper." She says, "Children all along the road say, "Nomasker!" some boisterously, others quietly, while now and then a sweet faced little one-same of these children are beautiful—looks up with such a beaming foce, and lisps the word of greeting so willingly. that only a heart of stone could surpress an anwering smile. In the other hazer, children whose style of dress, or undress, would shock our little folks at home, step out, and with a grace I never saw at home, touch their foreeeds, make a matchless bow, and eay politely, "Missesbahe salaum!"

FALLEN ASLEEP

Dissert are the fend which die is the Lord,--Roy, 15 : 15.

Obtainly retion should be repeate from everything wine, writine as a side and the control of the control of the control of the side of the control of the control of the control of the side of the control of the control of the control of the principles (see all proper to control of the control of the control principles (see all the control of the con

STONEROOK.—Shannon, Ill. Oct. 22nd, 1890, of membrane eromp, Elva Iols, only daughter of Brother Simon and sister Sarah Stenerook, aged one year and 24 days. S. H. Spraole.

MAGRAW.—Aug. 4th, 80, of Diphtheria, Hannah, Viola, daughter of Martin (decessed) and Blizu-heth Magraw, aged dyrane I months, 4 days. Pu-neral services by Eld. Alten Ives from Matt. 49:

CRIDER.—In the Bunge district, Indians, Sept. the 17th, John Henry, child of Brother John and sister Jane Cridet, aged z months, 12 days. Ser-vice by the writer from John 16: 16.

vice by the writer from John 16: 16.
URIKETT.—Cef. 20th. Biother Henry Burkett
agad di years 7 mostlis, 5 days. He was a deanoon in the church seven years, and the few leasyears in the ministry. He divid outse unexpectdu after autorit tiliness. We hope our loss is his
etermi gain. Services by Brother Andrew 185der, Jode Shirtyl, and writer, from 2 Tim. 4.6.
He, Jode Shirtyl, and writer, from 2 Tim. 4.6.

8.

HOLDEMAN.—Oct. 27th, Christian Roldeman, aged 41 years 2 months, 2 days. During his sickness he changed his relation from the world to the church, and is now at rest. Services by the writer and J. Frank from Revelation 14: 18.

STEVENSON — Also from Revenation 14:38.

STEVENSON — Also in the Elkhart Valley district, Oto. 20th, sister Elizabeth Stevenson, aged 75 years 20 days. She was a sister to our worthfuy old Drother Studeman. Services by the writer and John Felbhouse, from 2 Tim. 4: 0,

Sister Fanny Peck, of the Milledgeville rack.—Sister Franty Peck, of the Milledgeville congregation, Carroll Co., Ill. side Oct. 40, 1889
She was born in Sumerset Co. Pa., June 4, 1814, and was consequently at the time of her death aged 60 years, 4 months, and 22 days. Her husband died about seven years ago: the two had lived together 37 years; their union was peaces mother of 10 children, eight of whom are living, and but three of them could see her beried. She had been siling about fire weeks, and was in bed but one day, and that was the day she died. She was buried at Datchilovin. Funeral services by Henry Martin from Rev. 22: 14. Hymns sung: 500, 571, 602.

500, 574, 602.
DOWNS—At his residence in the vicinity of Londolmy, Wayne Go, Josa, Oct. 26, 1800, our sectional profits of the similar typ. Joseph Bowns, in the size space of his new characteristic states of the size of the

COL.—Hill Corner, Berrien Co., Michigan, Oct. 10. 1800, Annie M. Cool, mother of sister Doyl, nged W years lacking five days. Sho war a mem-ber of the Lutheran church. Discourse in the

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell! This department is designed for usking and an avering questions, drawn from the litble. In order to be successful to the same topic that successful to the same topic topic to the same topic topic to the same topic topic to the same topic to the s

Will you please explain how long Noah was in building the ark—at what age he was when he commenced building. Also where it can be found A. S. KINOSLEY.

Some one planse explain Prov. 9: 1. "Wisdom bath builded her house, ahe bath bewn out has seven pillars." PRANKLIN ROYES.

"Let bo man seek his own, but every man seek snother's wealth."—1 Cor. 10: 26. Bro. Stein plans answer. Wat. T. SHITZE.

ELIJAH THE PROPHET."

"Will some one explain Malachi 4: 5,07 Wo John the Baptist, "Elijah the Prophet," here spe kon of? If so how are we to understand St. John 1 91? W. F. HENDRY.

ST.

W.F. HENDAN.

Which was for to come;" Christ is good authority for this. He is a true comments.

See Math. 11: 14, "For all the prophets and the law prophecied until John; and if ye will receive it, this is Elias which, was for to come." Again, Matt. 17: 11, 12, "And Jesus answered and said unto th-up, Elijah truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whats they listed (pleased.) Then the disciples un derstood that he spake unto them of John the Baptist. See Mark 9; 11, 13; Luke 1: 16, 17 In this last citation the angel that talked with Zacharias about John the Baptist interprets Zacharias about John the Dapart interpress Mal. 4: 5, "He shall go before him in the spirit and power of Elias." These statements should settle the question that Joh... Elled the prophecies.
2. "Why then did John deny that he was

Elijah?" I reply, John was preaching to a blind, superstitions, unbelieving generation. They had the idea that Elijah the Tishbite, the old prophet, was to visit them personally to fill Mulachi's prophecy. With that idea in their minds they asked John the question, "Art thou Elias (Elijab)?" Had John replied, yes, thou Emas (Edjac)? Had Jour repaire, yes, they could have easily proved his parentage, hirth and age, if they did not already know them, and proved him false. John could trath fully reply that he was not Elijsh-not the or they had in mind-and refer them to another becy that he was fulfilling, which they could not gainsay or deny, and avoid their dis-cussion and unbelief about his being Elijah the Tishhite. So he said, "I am the voice of one crying in the wilderness," etc. Had they saked, "Art thou the Eilas promined by Malachi?' I think John would not have said no, but yes. And then explained, as did the angel of the Lord to Zacharias. I. C. Welcome.

A CLERGYMAN'S WONDERFUL INVENTION TO SAVE LIFE IN THE WATER.

THE Sheffield England Telegreph gives the following description of a wonderful in-vention: A Wesleyan minister, the Rev. W. Cowell Brown, has patented an invention which appears to be a simple and practical means of lessoning the number of deaths by drowning. A chemical preparation is inserted in the per tion of the cost, waistcost or dress. It does not add to the weight or in any way after the appearance of the garment. The preparation is inserted between the liming and the cloth; the case of a coat at is placed on each side of the breast and up the back. The moment a man falls into the water the cost inflates and be cannot keep his head under the waves. invention was practically tested at the swim-ming bath of the Sheffield Bath Company. First, two small pieces liven, with part of the preparation inserted between the folds, nere thrown into the water. The linen instantly inflated so as to form a ministure cushion and floated about the bath. An attendant of the company then put on a cost with the prepar-tion inserted in it. He first went under a showor bath, where he was thoroughly dranched, to show that inflation would not take place under the ordinary circumstances of a shower. Under the shower both the coat did not altar its proportions whatever. The attendant then took a "header" into the water. He reappeared

ly reached his chin. By a struggle he dived I partly beneath the surface but came up again matantly. Divesting himself of the garment at floated about the bath until taken out. The inventor then attached a piece of lead weighinventor then statehed a piece of lead weight roug three pounds to his appliance of a short, hight sleeve, or luning and threw it into the water. The sleeve, on touching the water, in-stantly expanded like a small bolster, and float-ed about the hadh well out of the water, sun-taining the lead weight mutil both were fished The experiments were as interesting as they were successiol. The inventor states that opparatus, which would simply form an additional lining inserted in a portion of the garment, would, sustain a person in the water as long as he could stand the exposure. For forty-hive or Bity hours if would be effective for its purpose. In consequent of a person losing consciousness the lining in the back would form a kind of hed, and that in the breast a pair of pillows, on which his head would rest.

HOW GILLS ARE MADE STRAIGHT

THE Hindoo girls are graceful and exqui-sitely formed. From their earliest child-hood they are accustomed to carry burdens on their heads. The water for family use is always rought by the girls in earthen jars, carefully pointd in this way. The exercise is said to strengthen the muscles of the back, while the chest is thrown forward. No crocked backs are seen in Hindoostan. Dr. H. Spry says that this exercise of carrying small vessels of water on the head might be advantageously introon the neah magne of sorvantageously introduced into our boarding-schools and private families, and that it might entirely supercede the present machinery of dumb-bells, backboards, skipping-ropes, etc. The young ladies ought to be taught to carry the jure as these Hindoo women do, without ever touching it with their hands. The same practice of carry-ing water leads to precisely the same resuls in the south of Spain and the south of Italy as in India. A Neapolitan female peasant will carry on her head a vessel full of water to the very India. brim, over a rough road, and not spill a drop of it; and the acquisition of this art or knack gives ber the same exect and elastic east.

No one can hide from the judgment, A century ago an infidel German counters dying, gave orders that her grave should be overed with a solid slab of granite; that sround at should be placed square blocks of stone, and the that whole should be fastened together by strong iron clamps. On the stone, by her or-der, these words were cut. "This burial place, purchased to all eternity, must never be open-ed." Thus she delied the Almighty. But a little seed was spronted under the cover, and the tiny shoot found its way through between the tiny shoot found its way through between two of the slabe, and grow there, slowly and surely, until it burst the clamps assuder, and lifted the immense blocks. No wonder the people of Hanover look at that tree and that opening grave as God's answer to the terrible defiance to the young counters. Certain it is that no one can hide from that universal ex-

Money Received in September for the

Danish Mission.
M D Beaton, Rockway, Ohio
Barbsra Hull,
M Hull,1
S A Walker
G Elliott,
J H Funk,
Libbie Coler,
Stanislaus Church, Col,10
Lower Comberland church, Pa,
A Sister, Harleysville, Pa
Catharine Trump, Melrose, III,
Mrs J D Spricher, Waterloo, lows, 1
Mrs D Knepper, " 1
Mt Zion Church, Ohio,
Mt Verson church, Va
Spring Creek church, Pa
Rock Run Sunday-school, Jud
Samuel Weybr.ght, Md,3
Pipe Creek church, Md,
-Grand River church, Mo,2
Chestaut Grove church, W Va
Backelor Run church, Ind,
Jos. Brower, Mexico, Ind,
Waddam's Grove church, 111,20
Pine Creek church, Ill,11
Four Mile church, Ind,
Franklin Greek S S III

N AT WORK.
Orkey Creek District, Ind
lat Rock church, Va
then he cessed to be treasurer,

by bim: Nothan and Mary West, Idaho, ... | Nathan and mary vers | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 A Brother, Minn.

J. Quintes, Tressurer.

Money Received in September for General Missionary Work.

Mary Haines,....
 Jacob Steel, Hopewell, Pa.
 5 00

 Lavina Mulendore, Wis.
 1 00

 Chestaut Grove Church, W. Va.
 1 00
 Levi Riley and wife, Cal... Portage Prairie Church, Ill..... J. QUINTER, Treasurer.

FROM P. I. BROWN.

AM just this far (Wooster, Ohio, Oct. 27) my return from Pa, and while waiting for the Congress back, I will improve the time by giving you an account of the doings in the Steld of operations after the Preacher man left, on the second and last day of the convention at Berlin. And while Bro. Worst will doubtless tell you all about the convention, we will olny say in addition to what has already been reported, that it was an enjoyable time and the convention closed with the best of facings. Next year it is to be held at Sailshary, by the way, an excellent place for tt.

way, an excellent place for th.
On the day following the late convention
there was a general council in the same bouse
where the convention was held. It had long
been thought that the Berlin church was too
large, both in territory and membership, to be
controlled by one organization; that the cause could be better served by dividing and subdi-viding the district. This had been agreed upon at a former council, and committees had been appointed to map out division lines. And as it might possibly be somewhat difficult to get all the members reconciled to the change, espec-ially those who would live close to the lines, it was (thought necessary to have help from abroad, and a request to be there, and also a request to attend the Love-feast at Sammit, by Eld. Jones Lichty, together with our natural estion to ettend the convention, as well as to visit some of the scenes of hoybood days, are to visit some of the scenes of hophood days, are a combination of causes for our presence. Breth-ren Jonathan Kelso, Elder of the Elk Lick church, and S. C. Keiu, one of his co-incorers, were also urged to remain for the conneil.

Well, the division was made with good feel-ings after everything was fairly understood. The voice of the whole body was unanimous in favor of the four districts to bear the following names: Berlin, Brothern' Valley, Stony Creek, and Somerset. We are not well enough posted and Somerset. on the geography of that country to give their several localities, but we were told that the four hundred or more members were divided so that each district has a fair proportion. we etsers, Jacob Blough and John P. Cover, fell respectively to the Brotiser's Valley and Berlin districts. All the districts are wellstied with ministers except Stony Creek, which plied with ministers except Stony Creek, which has none as yet, but hopes are well founded that they will soon be supplied. The questions relative to church property and finances were all amicably settled. Everything passed of without a jar, and the meeting was dismissed as the old Berlin church for the last time. But "there is a divinity that shapes our ends

rough hew them as we may." As we started to leave the churchyard, Eld. Cover approached us with the remark, "Do not leave yet, breth-ren; I want some more work done; the Berlin church, as now constituted, wants Bro. Hol-singer ordained, and I want bim ordained; I singer ordained, and I want him ordained; is want belp." Being taken somewhat by sur-prise we he.itsted, committed Bro. Kelso, and we concluded that Elder Blough must be con-sulted and he had gone home. So he was cent

in the way if the church wanted it. So we proceeded at once to take the voice of the to us, every one said yes. So, after exacting some promises, memly to modify the spirit and tone of his paper, to which he cheerfally assan-ted, we ordained him by the laying on of hands. Govnel Preicher

FROM BRO. S. T. BOSSERMAN.

OUR correspondent is now down among the hills of Perry Co., Obio, in what is known as the Jonathan's Creek church, holding forth the troth of Jasus. The church hers has its share of opposition to meet, yet amidst all this our meetings are well attended and icoreasthis our meetings are well attended and loorest-ing in interest. To-day we repaired to the water side and haptized those who believed and con-fessed Christ. Great joy among the emist, each we believe also among the angels in heuren on the ristura of sinuers to the Father's house.— Others are counting the cost and we may again visit the waters ere the meeting closes. For union should be the grand characteristic of the members, as but httle can be done until that Christian grace is brought into requisition, and each one seeks to aid the minister in the work. oach one seeks to sid the munister in the work.

We must have church uson; alhoring connectly
to maintain the principles teaght in the
doctrine of Christ as practiced by our blessed
fraternity. Its roles of Esith and practice are
based upon the Bubbs, should be knonred, scooutput and obeyed, the necessity of which I see
more and more as I travel among the churches.

It have to finded convent: 'Esyste' is much of If a house is divided against itself it must of a necessity crumble and fall, hence I urge ead advocate obsdience to all Bible doctrine and ompliance to the rules of the church based mon the Bible, in order that success may be stamped on our efforts everywhere. Let us all labor for the truth of Jesus. God bless you all. Somerset, O.

EPITAPH BY S. H. SPROQLE.

ELVA POLA, daughter of Simon and Sarah Stonerook, died Oct. 22nd, 1880, aged ona or, and 24 days.

Flower Transplanted To a clime where Flowers perennial bloom
Elva, has gone to the land of our God,
The home of the soul, where
Ages of aptendor
Elvandity roll Not lost. But gone b Dear sister, though your beart sickens, the

mind staggers, the will refuses to obey, and the breathing almost stops, yet you should not feel matching aimses stops, yet you seemin not teet
as though you had no refuge. God is love, and
on the gentle zephers that pass you may bear
"Of such is the kingdom of God." I know
you teel as if this life had no more charms for ou, hat your work is not yet done; there are those around you that need your Christian life to guide them in the way of life eternal.

IDLENESS.

MISERABLE is he who slumbers on in idleness. Miserable the workman who sleeps store the hour of rest, or who lies down in the shadow while his brethren work in the sun There is no yest from labor on earth. There are always duties to perform and functions to exercise-functions which are ever cularging, and extend in proportion to the growth of our moral and mental station. Man is born to work, and be must work while it is day.

PRAYER is a telephone by which God speaks sounds in our soul. I'vayer is a phonograph; God speaks into our soul, and then our soul speaks out again what the Lord has spoksn.—-Conversation must always be two sided. God speaketh to us in this book-we must reply to him in prayer and praise. If you do not pray, my brother, why then you have shut the gates of beaven against yourself, and there is nothing of beavet against yoursell, and toere is account coming in nor going out between you and your Lord; but prayer keeps up a beavenir commerce acceptable to God and enriching to your own soul.

Christianity is the special academy of paence, wherein we are informed, inner trained up to bear all things.

FROM THE CHURCHES.

PENNSYLVANIA.

Our Love-feast at the Free Spring meeting-house will loog be remembered. The reason I say this is breame God's church has an order to perform here on earth, and as some of our dear old brethren have become well advanced in years and feel like retiring from their office, but we feel as though we could not give them up because of counsel, therefore the hrethren thought it necessary to hold an election for two deacons. We hope the Lord will bless them much and enable them to do much good. Our meeting was largely attended. The ministern meeting was mage of same Barto, from Lost from a distance were Issue Barto, from Lost Nation, Iowa, Charles Royer from Union Co., Pa., Wm. How from Dry Valley and W. J Swigart from Huntingdon. May the Lord abundantly bless the dear brethren who come were Isaac Barto, from Lost abundantly bless one neur meaning to us and labor in the Master's cause.

John Zook.

omioRoma District

Our feast held in the Oak Grove church passed off pleasantly and we believe profitably. Brethren S. T. Bosserman, S. A. Wulker, J. C. Witmore, J. F. Ebersole and other were present to assist in the administration of the Word On Sabbath morning instead of our usual S. S. exercises, we had a Children's Meeting, ad-dressed by brothren Walter and Bosserman, and we are gird to my that since, two of the children then present have united with the church. May Ged bless and keep them is our L. H. DICKEY.

INDIANA.

Clear Creek. Or communion is past. Elds. Samuel Murray end Wm. R. Deeter, and a number of other young brethren were with us and helped to mete out the words of the Lord with power.

We truly had a feast of love. One more was made willing to unite with the church. May the Lord help her to prove faithful so that by ber good works others may be constrained to win the footsteps of Him who is able to save their souls in the eternal world B. F. PAUB.

prever.

Eid. D. Ruple, J. Snell, myself and other were with the brethren of Camp Creek district, Marshall Co. Nov. 4th, to assist the brethren in the dedication of their new church-house, 30 x55 leet with gallery at one end and step restrum at the other. The builder, Mr. Thomas, deserves praise. This little body of members were divided to themselves about two years ago, felt their ministerial weakness and financial affairs too poor to build a house, but undertook the work with the result of a debt of \$200 which was raised to an overplus on day of dedication. The prespect for this little church is good, having two young brethren added to the good, having two joses, ministry the past Summer.

DANIEL SHIVELY.

NEBRASKA.Weeping Water.

We are happy to see the work of the Lord move forward. We sujoyed a very happy senson at our communion meeting. The men ment to go on in the glorious work, and the impressions these caremonies leave certainly have a power in favor of the truth. The little band here was made glad by one being received by haptises and one by letter. The church al-so saw proper to hold an election. Bro. Samuel Hartman was chosen to the ministry, and Bro. Moses Keefer to serve as a deacon. May God sustain them in their important work. Ynsterday we gave the parting hand to our dear Bro. Allen Boyer from Northern Illinois. He was with us at our communion meeting and tayed several days after the feast and pre-He is new on his homeward route hav-

ing spent over four months with horse and buggy, travelling over the plains of Kausas and Nebraska visiting with, and preaching for the isolated members. Like a Mary of old, we the related numbers. Like a Many of oil, we be seen that the contract of the c

KANSAS

Great Bend The Brethren of Eden Valley Church, elve miles south of Great Bend, held their Love-feast on the 23rd of October. Brethren J. W. Beer and L. A. Fahrney of Reno Co. were present and conducted the services. The attendance was large for this country, and the best attention and order observed by all pres This was the first feast ever held in this

part of the State. Eden Valley church is the furthest west of any of the Brethren in Southern Kansos The members reside in Barton Stafford and Pawnee counties. and help us in the cause of Christ. In bonds of Christian love. M. Mcorhean.

AN ASTONISHED SEXTON.

GENTLEMAN while attending church one evening found that his feet were icy Calling the attention of the sexton to the fact, the latter said with some perplexity: Yes, we have a good many complaints o rold feet from others; but I don't understand the reason why we can't keep the church warm—we surely have fire enough."

So saying he pointed to the register in the floor directly behind the gentleman in the adoining pew. Looking around, the latter could see that there was a hot fire in the furnace beneath, and yet no heat came up. When e handkerchief was laid over the register, if reely stirred. The visitor asked the sext "Have you any means of ventilation?"

'No, sir." 'Are there no windows open

"None whatever." How then can you expect the air to come in There was no response—the man was non-

"Did you ever try to blow into a battle?" stinued the inquirer.

'No. sir.' Do you think, if you did, that you could

force any more air into a bottle by blowing than was in it before?" He couldn't say. Never had thought of it.
"Well," continued the gentleman, "you would seen find, if you tried, that it was impossible, and neither can you force air into this

thurch through a register if you don't open a window or some other erifica. "But," the sexton demurred, "opening the window would let in the cold air, wouldn't it?" "You just try it," was the respon some of the windows of the leaward side of the church and see what will happen.

It was done, and instantly the handkerchie lying on the register arose halfway to the ceil ing with the force of the ascending current The sexton stood and stared in astonishment.

MOUNTAINS IN THE OCEAN

GEOLOGY teaches that the continents of J our world were once beneath the ocean.
It is natural, therefore, to suppose that there are inequalities in the bottom of the ocean, like these on the land.

The recent deep sen soundings confirm this opinion, and rereal mountains and hills, valleys's and table-lands. The greatest depth reached in sounding is 27,000 feet which exceeds the height of the loftiest mountain in the Hima

Some of the mountains in the sea pre Some of the mountains in the sea are steeper and more abrupt than any on the land. In the British Channel the depth changes within ten miles from 600 feet to 12,000 feet, and it is very rommon, within a rew miles of the coast of the continuents and islands, for the depth to, change and depth from a few hundred feet to change suddenly from a few hundred feet to many thousand. In other cases, as in a large part of the hed of the Atlantic between Europe ad the United States, there are plateaux exten ding bundreds of miles with very slight undu-We shall soon know the shape ocean floor almost as well as of the earth's sur-

KNOWLEDGE IN OLD TIMES

COME of the early nations attained a knowl-O edge of science and skill in art which were lost in the subrequent ages. Wendeli Philips' famous lecture on "The Lost Arts" ought to make us modest, and less inclined to ought to make us modest, and tess meinted to best of care own aperierity.

In a recent lecture, hefers the Geographical Society, Judge Daley paid a high tribute to the hooveledge of the old Babylooman. They were studied to the company postpaid.

signs of the Zediac, and divided time into weeks, mouths and years.

They speculated on the connection of the weather with the changes of the heavenly bod iss, and thought the phases of the moon had sabtle influence. They noted the sacts on the sun, and seemed to have possessed telescoper as Layard found a crystal lens among the ruit of Ninevah. It is interesting to know that they bad a seventh dov of rest, corresponding to our Sabhath, and enacted vigorous rules for keeping it.

The Case Brothers, who run fire paper mills in South Mussechusetts, have notified their help that to drink or visit one of the gin mills would be equivalent to a discharge. Now their mills can start on Mouday mornings. Oaks Ames testified that a thousand men performed more work under prohibition in 1868 87 than eleven hundred did in their ivon works before the law went into effect. Refferty ran a large stone yard in Boston, He has said that in 1866 67, ander probibition, he could get more work with fifty men than he could two years later under license with sixty.

The largest library in the United States is the Library of Congress, at Washington, which contained 231,000 volumes in 1874, and in that year the British Museum and the Imperial Library at St. Peter's comprised 1,100,000 volnmes each. The largest library in the world is the National Library, at Paris, which, in 1874, contained 2,000,000 hooks and 150,000 manuscripte.

itants are said to he in a starring condition, owing to the failure both of the fisheries and the harvest. It is thought that many will per-ish unless help is rendered before navigation closes.

LITERARY NOTICES.

OHE BOOK CORNER

PROBLEM OF HUMAN LIFE. "The Problem of Human Life," by 'Wilford,'

is a very unexpected contribution to scientific polemics, which, if its reasonings shall be justipolemics, which, it its resistances shall be justi-fied, on therough investigation, will prove to be one of the lottiest achievements of this age, and effect one of the mightlest scientific revo-lutions errer seen. This book can not be re-ceived in silence. It will not 'dozen' without a struggle. Be argum uts, if they be fellowies, are too plausible to be harmless. The courage if not the temerity, of the author is amazing,to attack the received opinions of the profound-est thinkers of the ages, and not on ly claim to have overturned them, but set them up to rid-icule and contempt. His heaviest artillery is chiefly trained upon Darwin, Huxley, Tyndal, Helmholtz, Hzekel and Mayer; but, of course, every author and teacher of Natural Phili One of his main attacks has been upon the Wave of Un-dulatory Theory' of Light, Heat and Sound, which he pronounces, and claims to have tri-umphantly proved, to be the silliest and most abourd hypothesis ever propagated by intelli-gent men. The task of overthrowing his reasonings will not be a light one. Whether his hypothesis shall be accepted or not, it is ortain that the 'wave' theory must reconstruct its defeaces, or surrender. " " The treatise, throughout the body of the work, is strictly erientatic, but how on aspect and an application to some of the most important quastions that to some or the most important quantum are now agitating the religious world, and it was with an eye to this application that the work was written."—Journal and Messenger.

BIBLE SCHOOL ECHOES DIBLE School Echous" is designed for the

If DIBLE School Echoon is designed for the previous forms of songs in the several depart, and of charles were in the designed to the furnished school of the several departs of the several departs of the several departs of the School-Techool sense in several several school of the several severa PAPER COVER

Some Reason's

WHY

You Should Subscribe THE BREHREN AT WORK

1. It is an established paper, the permanency of which is beyond doubt. It is no longer an experiment-no longer on trial, having visited thousands of families each week for several

2. It will be calarged and improved. From January 1st, 1881 it will be issued in 16 page form, stitched and trimmed. This will make it not only very convenient to read, but also convenient to preserve. No effort will be spared to give you a clean, convenient, readable and instructive paper. These features alone entitle it to a place in your family. 3. Its pages, or several of them, will not

ed each week with secular advertisements. We shall reserve one page for our own business, while the remainder, (15 pages), will be given up to church work and essays in describe and advocacy of the doctrine of Christ, A column or two will be devoted to general

news. Theu be sure to take the paper that will not contain a single accular advertisement In some portions of Novia Scotia the inhabduring 1881. 4. It is reliable. Already it has carped with

ome, the appellation 'Old Reliable," and we accept the name with all its significance. be steadfast in the doctrine of Christ is commendable, and by grace divine we hope to continue under the cross.

5. Having now very direct communication with the East and West, we shall be able to gather news from the churches more readily than heretofore so that the correspondence will he fresh and bright to our readers. We will also be able to get our paper to our readers more promptly than heretofore. In view of these advantages we heartily invite your co operation; and if each of you do your part, we shall give you a paper in contents, convenience and mechanical appearance second to none in the Brotherhood. To facilitate the work, and aid in producing a paper filled with choice, soulinstruction we make the following very LIBERAL OFFER!

1. For \$4,50 we will send you the B. AT W.

three years, and gire you the "Problem of Hu-mon Life." This book retails at 2.00. Here is au opportunity to get the B. AT W. three years and an excellent book for nothing. 2. For \$3.00 we will send you the B. AT W.

two years and the Youth's Advance free during

3. For \$1.75 we will send the B. AT W. and Youth's Advance to the same address for one

Will please remember that the above do not affect premiums off-red in Prospectos. For instones one subscriber for three years and \$4,50 the same as three subscribers for one year at \$1.50 each. May we now expect each of you to increase your list? Some of you have already done so, and we believe an earnest nersevering affort by all will tell very favorably for the Work. A sample of enlarged paper will be issued soon to all our readers The American Bible Secuely have procured a

new stop-cylinder press, upon which alone whole Bible can be printed every minute.

W. U. R. R. TIME TABLE. Trutta have Laneck, Stodays excepted, as fellows WEST ZOUNE,

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BRETHREN AT WORK.

"SET FOR THE DEFENSE OF THE GOSPEL."-Phil. 1: 17.

Vol. 5

Lanark, Ill., Tuesday, Nov. 16, 1880

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

CURRENT TOPICS.

The Hindeo Women work all day for two handfulls of rice, one of which they give into the treasury for the furtherance of mission work. That is zenl equal to living.

The State of Kunsas by popular vote has pro posed an amendment to its State Constitution, by which the probabition, not only of the sale, but of the manufacture of intexicating spirits be incorporated into the organic law of the land. We are always glad to publish advance movements of that kind

Though the Methodist Church has not ret been ten years in India, and has no belo from Government or from any home society, it no apports from thirty-five to forty missionaries in the three Presidencies, has acquired church property valued at 300,000 ropces, and last year sised 119,000 rupees for its own work from the free-will offerings of the people.

The Catholic Herald of Cincionati shows the feeling of the Roman Catholic Church towards our free schools. It says: "The State has no right to educate the children. The church and If there be a party that would hinder Catholic education, the State has a right to strengthen the hands of the Church, to secure to her the right to sequente

At the recent Episcopal Convention in New

reported, among other things and opinions which once were neither consist, the amusements are indulged in, and opinions are eign into home missionary work.

not enter, realms of worldly conformity, levity ors, have been appropriated for Armenia Coland indifference. In administration of their purishes and securing means for their mainten ance, they permit and countenance just those, things which natural man loves and in which oung take most delight. Churches were ace built by letteries, but moral sense was at last offended, and they were prohibited. Now, theatricule, dancing, suppers, and whatever else will draw money from the throng who love ex citement and amusement, are presented as attractions for securing the means with which to carry on the Church's work .- We believe these practices are destroying public respect for many teachers of our holy religion. They appeal to motives from which men should not act in the Redeemer's service, or making offerings for His boly work, while they cause en mics of God to

Mr. Moody never said a truer thing than, when commenting on the lessons of Lot's life in Sodom, he remarked: "Men tell us they want to get influence over the world, and are going to reach the world in that way. Do they reach it in that way? Do worldly Christian reach the world? The world reaches them and nulls them down. We don't pull the world up. Separation is what we want to-day. We want the men of God to some out from the world.

It has only been a short time since religious people were horrified at the idea that there was no Sunday in New Orleans; but now visit Cin innuti, St. Louis, Chicago and New York, and he three herrified at the fact that Freuch scciolists and German Rationalists, back-logged by "beer gartens," and flunked by atheistic city officers, have transformed the Lord's day into a spouse of Jesus Christ atone has the right and day of revelry, dancing and voluptions music, the duty to educate. The State has the right of the rural population of our country were and the duty to have the children educated by growing godless as rapidly as the population of our cities, and were falling into the same lascivious babits as precipitately, the fate of this boasted Republic would soon be that of ancient consistency.

The twelfth annual meeting of the Woman's York, the Committee on the State of the Church | Board of Foreign Missions of the Interior, of the Congregational Church, held the first of its we think we see in some of the clergy a disesition to conform to the tastes, sentiments the 3d inst. Thirty women are now in foreign work under their auspices. ent with ministerial fidelity, nor approved by Eight have been added to the list, while two the worldly-minded. Places are frequented have been married, and have so gone from for-Six boardadvocated, which make them popular, perhaps ing and high schools, forty-one village schools, articular, which false team popular, perhaps; and any including a perhaps; and a perhaps are produced to the product of the perhaps are produced to the perhaps are produc

iege, at Harpoot, Turkey, for aid to famine sufferers in Turkey, for designated missionaries, and for the support of the Home for Missionaries' Children, under the care of Mrs. Walker, at Auburndate, Mass. Instruction in regard to foreign mission work has been made a special feature of Sunday-School work, Young ledies of the various churches are taking a working interest in the mission. Ten thousand missionary leaflets and pamphlets have been sent out from the office of Life and Light during the year. Two thousand letters have been answer ed in regard to missionary work.

A MOTHER's Society has been formed in Chicage baving for its object the hygienic and mor al care of young children and the welfare of mothers. A great deal of cruelty is done to infants through ignorance, and the society hopes to prevent much of this by proper education The poor as well as the rich are to share slike benefits of the association, and as the field is large the workers expect the enruest co-opera tion of all good people. The President of the society is Mrs. Thomas Wilcs, 708 West Harrison St., Chicago

The Presbyterian makes a good point against some of those who are so conscienciously opposed to singing anything but Pslams in church It states that "they sing all sorte of songs-pa triotic, Moody and Sankey, or love songs outside of worship; and that it is only in the worship of God in special religious meetings that they demand Pelams only." But that is the way with some people; in the meeting house everything must be very exact, but when with the world they can do about as they please. They can be as worldly as any of their neighhore when doing business, but the few minutes anent in church on Sunday must have n very religious appearance, just as though a few minutes piously spent could atone for a week's in-

People who lose their reading matter in the mails may be interested on bearing that Pest-mater Guerral Mayneral has inserting order di-meter discretal Mayneral has inserting order di-other this reading matter received at the deal letter office shall herester, instead of bring poil for warte paper, be distributed to charitable and offermatory institutions in and second the na-different paper, and the contraction of the That is now much of the good thing for Wash-instean. We superest that anche uncalled for instean. We superest that anche uncalled for

inoton. We suggest that such uncalled for reading matter be distributed in the vicinity the postoffice where it is originally sent. This

Religious Essays.

THERE IS POWER IN THE CHURCH.

BY JOHN HERSHBERGER

JESUS Christ, who is the head of this organization, clothed her with authority, though he himself being the law-giver through inspiration, did not particularize every item, but has clear'y set forth principles that will cover all cases and give sufficient authority to execute her power and use her judgment relative to indefinite points of law. When we come to examine the law of local truths contained in the one and contained in the one and great item. There are different books contained in the one and great Book. There are also different principles contained in the one and great principle. Then if we will not constitute the one and great item; or if we take therefrom one of and great truth; or if we would impeach one of those books, we would then suppose that a brother would come The Savier says: "If two of you agree on earth as touching any thing that they one will indiscriminately cover every-

and appeal to the Brethren that they and yet undertake to enforce an order have always held forth that the New not expressly mentioned in the Gospel. Testament shall be our guide-the man Better lay aside all your own notinn of of our counsel-and if the church things not pertaining to Christ's kingwould advise or admonish thim, he dom, and scatter them as chaff to the would no doubt get stronger in the belief that the church has no right to re strict him or to charter him for such things as are not mentioned in the Gospel, I ask what would be the duty of the church in such a case? I presume

we would all agree that there is a principle contained in the law that will forbid all such vanities originating from his love." I again ask, what should be the lusts of the flesh. (See 1 Pet. 4: 3.) The term there made use of will cover it all, viz.: lascivinusness, lusts, revel-Christ we find that there are minor or lings, banquetings, and idolatries, and no doubt all would say that it would be great truth. There are also local items the duty of the church to admonish such, and if he would continue obstinate and refuse to hear the church, to deal with him according to Matt. 18; notwithstanding it be a matter connected with an indefinite point of law, yet take therefrom one of those items it the church would have the power thus to deal with such a one.

The law of Christ does not make those truths, we thereby spoil the one mention of any particular garb to be Christ, and love to the church. 1 John worn or how the clothes shall be cat; 2: 15: 16

thereby destroy the great Book of books, to the conclusion that as the Gospel the eyes, and the pride of life is not of If we erase one of those principles we does not particularize and circumscribe the Father, but of the world;" and it is destroy the principle of Christianity, every little item connected with the clear that those who would follow the Let us examine some of those points. dress question, that he is at liberty to do world- (1 Pet. 3: 3), in style of dress, as he pleases, independent of the church. plaining the hair and of wearing of I guess the devil would soon tell him gold, etc., love the world more than shall ask it shall be done for them." No there is no religion in the clothes, and Christ and the church. 1 Tim. 2: 9. it makes no difference about the outside "In like manner that women adorn thing that may be asked for, but only just so the inside is all right. Suppose themselves in modest apparel, not with such things that may accord with the the Brethren should send him a visit, braided hair or gold or pearls or costly Gospel. The Savior at another time or undertake to restrict him, and he in array." "As obedient children, not exclaimed that ye ask and receive not, dependently would defy the church, fashioning yourselves according to your hecause ye ask amiss. This will qualify would not have his dignity insulted by former lusts in your ignorance." 1 Pet. the other above named. This law does a visit from the church without a "Thus 1:14. "Be not conformed to the world, not particularize in every case, and saith the Lord," no doubt he would soon but he ye transfermed," etc. Rom. 12: 2. point out all the things that the Chris- find m any advocates for his cause, and Now when we consider all these points tian man should not engage in; it does would perhaps soon secure a press, and of law I think it will require a specific not mention horse racing or the taking edit a paper and sow that kind of seed form to exclude all these items here of a game of cards or attending the all over the brotherhood, and the main mentioned as not to be indulged in by billiard table, or the ball-room, etc., topic I presume would be to ridicule the people of God.

the church and call the brethren old or-We will then suppose that if a broth- derists, and of course advocate what of gold and plaiting the hair; and not er should take a liberal view of this they would call "progression", some one only that, but forbid us fashioning ourmatter, and would conclude that the would exclaim, "We are progressive, selves according to our former lusts. gospel gives license to en age in all and hold to progressive views and ap. One may ask, What shall we fashion such things, from the simple fact that pliances." We would as seen he caught after then if not after our former custhem as being forbidden; and as the selves with the declaration of one thing the church, which is acknowledged by

wind." "Christ only can save us, and him only can we serve. We will not be governed by your traditions and customs of the church. We are willing for those of you who seek salvation in anything else but bats and caps, costs and bonucts, etc., but we will talk of Jesus and the duty of the church in such a case? All must agree that she has the right, from gospel authority, to bring all such, whether it he au individual or congregation, under its supervision either at A. M. or in a local church, and deal with them according to Matt. 18. Netwithstanding the law is indefinite as to the very cut of the dress, yet we agree that there is a principle that will lead to it and cover the whole matter. It is the principle of humility and non conformity to the world, which is the outgrowth of love-love to God, love to

"The lusts of the flesh and the lusts of

Peter and Paul forbid the wearing inspiration does not mention the use of robbing a ben roost as enriching our tom? I would say, after the custom of gospel does not mention them to forbid and the belief of another. "You, breth all the churches and the world to be the Christian to engage in them, he ren, present the New Testament as bewould defy the church to restrict him, in g sufficient to discipline the church, guage to the Romans just agrees with

Peter and those Scriptures above mea ume of business done on so small O what heart can conceive the hitter retioned. He says, "Be not conformed to amount of capital. this world, but be ye transformed," etc. How in the name of all that's reasons. first barter with the chief priests upon ble can say one be non fashioned and the price of the "Lord's Glory," Judas' non-conformed, and transformed from dress? This is a mystery yet unsolved, of silver! as equivalent for that unand thus promise to the plain order established by the church, then after comabove named; from the fact that they will originate from the lust of the flesh, principles contained in the principles of and glory. Christianity that will cover all cases. We might coumerate many more, but as our article has grown lengthier than we intended, will say, in conclusion, 1 wish the grace of God to every faithful member in the church, to help her execute her power, prune the viceyard, will own us at his coming. Goods' Mills, Va.

SELLING BELOW COST.

BY D. E. BRUBAKER.

below cost. Poor fallen humanity has position before God his Maker. But adopted and carried on this mode of behold O heaven, and be astonished, O barter and traffic in the sacred precincts earth, at the careless manner in which this kind was consummated in Edon's garden. The soul precious heycond all com-ignation. So presistent and congred is in parison, as charted out of a form to farm and step. If you speak, all this class of merchant more that we horses for less than thirty pieces of all-comes for less than thirty pieces of all-

asking price was much higher than his the last of the flesh and the lust of the final selling price. But true to the eyes and the pride of life, which is of motto of this class of salesmen, he ao the world, and yet be fashioned and doubt finally concluded that a low price is. We need to study the real value of conformed to its customs in manner of was better than no sale. Thirty pieces and will remain so notil the end of time. fathomed gift, that precious "Bread of We infer from the above named script- heaven," which was sent by the comures, that the church has the power to passionate Father to give life to the enforce strict discipline, and as there is world! The world cover has nor never an acknowledged modest, plain, neat, will be able to decide how much below and comfortable costume established by cost this wonderful sale was made. Esau the church, and we do hold that when had painful experience in the way of judgment once more; reject at once the persons apply for membership and doing business. Poor mortall he sadly very low price that the enemy places promise to renounce the devil and the realized in the future that he sold out upon you. You are precious beyond world with all its pomp and vanities, too low, and yet it would seem that the comprehension. Your soul is formed and everything that is inconsistent with transaction proved of some present for a great and high destray. Do not the spirit and teachings of the Gospel profit. And there stands recorded that sell out and forever lament the consoupparalleled Bible parrative of Jacob's quences. sons selling their own brother to harding into the church, refuse to comply hearted mea of a strange land, where and advocate a principle to the opposite he would forever be tora from the combid defiauce, ridicule and reproach her, fort and embrace of his fond father, she would have the same power and wringing and rending his aged heart authority to chastise such as though they with untold grief-all for tweety pieces had taken part in the hall-room or of silver. The price was too low, as gambling shop or any of those vanities they afterwards learned, when the wise purposes of God were fulfilled in Joseph, as they gazed upon the full developed and it cannot be desied that there are manhood of Joseph in all his wisdom

We will now call attention to a very common practice of disposing of valuables below cost, and the application will fit a very large proportion of the present generation. The sinner is warned by the Bible, reproved by the Holy Spirit, and persuaded by the minister purge out the old leaves so that Christ of God's Word, to forsake sin and accept salvation, which, he is informed, is placed within easy reach by the mercy of God through the stonement. He is farther scriptually instructed than upon the easy terms of the gospel. He may become an heir to the most valuable inheritance ever offered to man or reflect-T is not only the temporal things and ed upon by the human mind. In short, commodities of life that are selling it is his birth right to eejoy this blessed

of religiou and religious things, more man deals with his opportunity of beor less ever since the first transaction of log forever blessed and eternally saved!

morse that will follow the indestruct-It is reasonable to suppose that in his lible memory of the lost to the other world, when it will be found they sold

everything that was valuable below cost/ But is there no remedy-no mesas of protection against selling helow cost? Thank the Lord Jesus there

things. The Gospel furnishes the rule by which to make correct estimates; in short, it is a complete and perfect price list of the valuable goods committed to our care, and verily when we sell to the enemy of our souls below cost it will be required at our hands. O, unreconciled siquer, let me appeal to your better

Iowa Centre, Iowa.

OUR MOTHER.

"Dear as thou wast and justly dear, We will not weep for thee: One thought shall check the starting tear,

It is, that thou ort free. And thus shall faith's consoling power The teers of love restrain

O, who that saw thy parting hour Could wish thee here again. Triumphent in thy closing eye The hope of glory shone;

Joy breathed in thy expiring sigh, To think the race was run. The passing spirit gently fied. Sustained by grace divine;

O may such grace on us he shed, And make our end like thine." -The children of Susie Arnold. Lanark, 111.

LEARN TO BE SHORT.

LONG visits, long stories, long exhor-tations, long prayers, and long editorials, seldom profit those who have to do with them. Life is short; time is short; moments are precious. Learn to condense, to abridge, and intensify. We can codure many an ache and ill if it is soon over, while even pleasures grow iosipid and pain antolerable if protracted beyond the limit of reason and convenience. Learn to be short. Lop off branches; stick to the main fact in your case. If you pray, ask for what yeu

sometimes stand amazed at the vast vol- ver, or even less than a mess of pottage. into two. Learn to be short.

GOD PITY THE POOR

God pity the poor when the winter comes And the wind blows load and shrill, When bread is high and work is scarce,

And labor-wheels stand still. God pity the men who walk the streets And plead for work in vain:

God pity the sick in their scanty beds Through long, long hours of pain.

God pity the woman whose heart is wrong As she looks on her scanty store, Worse than wasted, to purchase rum; And the want-welf at the door.

God pity the poor when the cry for bread Wasleth up from the hearts despuir, God pity the rich who in selfish case, Have never a thought or cure.

BEARING THORNS AND BRIERS.

AY JAMES M. MEFF.

"But that which heareth thorns and briers

is rejected, and is nigh unto curving; whose end is to be burned "-Heb. 6: 8. TIME first point we wish to notice is, the different ways by which we

may bring forth "thorns and briers." Frst, By unbelieving; when men will go on in their stuful ways, continuing

to reject Christ and his precepts and say in their own hearts, "There is no God, no hereafter, no hell," and continue to teach such abominable doctrine: such characters as these are the ones that will be dealt with as "that which beareth thorns and briers.'

Speaking in a literal sense in refer in comparing them to "that which beareth thorns and briers."

that Paul was comparing those persons and is nigh unto cursing. to whom he was writing, to "that which beareth thorns and briers;" for look well to our footstens; for we, too, he says in Heb. 6: 9, "But, beloved, we are in danger. This world is so full of are persuaded better things of you, and wickedness, and we are surrounded on things that accompany salvation, though every side by divers temptations; we thus speak." He was only warning hence it is our duty to watch and pray. hisHebrew brethren, and exhorting them But, beloved brethren, in addressing not to fall back from the faith, lest they you, we feel to say with the apostle should be numbered with that number that "we are persuaded better things of end is to be burned." But, kind read- tion, though we thus speak." And why lief, by which we may, comparatively is full of sin and uncleanness, and we if the Lord will, and we live; or any

speaking, bear thoros and briers. There sometimes fear that a little of this thornare a great many persons in the world hearing spirit is getting into the church, hon against God. Prograstination is stealing from them-they know not how them. They know it is their duty to accept Christ and obey his will, but they do not seem to realize the uncertainty of life and the certainty of death. They go on from day to day, still bearing "thorns and briers," or, as it is often remarked, "sowing their wild oats."

Brethren and sisters, let us watch and ed home in heaven. pray; for there are a great many other wave by which we may bear thorns and briers. I do not believe that the subject is strictly confined to those outside the covenant of grace. We, dear brethren and sisters, sometimes become prayeriess and careless, and constantly grow weaker and weaker, and the good seed which has been sown in our hearts becins to wither; the thorns and briers begin to grow and choke it down, and alas! before we are aware of it we begin to bring forth "thorns and briers. Brethren and sisters, let us watch and pray, that we enter not into temptation. And now, dear reader, let us notice

what the apostle says concerning "that which beareth thorns and briers." the first place he says, "But that which ence to thorus and briers, we are all beareth thorns and briers is rejected, and aware that they are a burden and an is night unto cursing." Dear reader, I ap aggravation, choking all good seed that peal to you who are yet outside of the may be sown in their midst. There- covenant of grace, do not procrastifore we think that the apostle, when nate the day of your salvation. Oh! do speaking in reference to those wicked for once consider the awful conseand devil-serving people, spoke wisely quences of living and dving in sin; because the apostle compares such to "that which beareth thorns and briers." And Please do not understand me to say further, he says that such "is rejected,

And dear brethren and sisters, let us from any one, reserving the privilege of being judges to the matter, as we are beld responsible by Annual Meeting "which beareth thorns and briers, whose you, and things that accompany salvaer, there are other ways besides unbe- do we thus speak? Because the world Meeting, where I hope we all will meet.

who are possessed with a dead faith, hence we should be warned of the dan-They believe that Jesus Christ is the ger. And we further learn that those Son of God, and that he is the Savior who have lived and died in such a conof mankind; that he left a saving gos- dition, are "to be burned." Then let pel by which we should all be guided; us examine ourselves every day, to but they go on in sin and open rebel- see whether we have been nourishing and bringing forth fruit from that good seed that has been sown in our hearts much of the time that God has given by the spirit of Christ, or whether we

are hearing thorns and briers. If we can see where we have come short of our duty, which we often will, we should pray to God in faith, not wavering for strength and Christian zeal, that we may go on in the performance of our duty, and at last be land-

MISSIONARY WORK. MANY are wondering why so much

delay on the part of the General Missionary Board appointed by last A. M., since reports show that ample means are in the treasury to justify action on their part. While that is true, it should be remembered that said Board labor under great inconvenience. in consequence of living so far apart; and as a meeting of the Board would incur considerable expense, we are do ing the best we can by writing, which is a slow process. Another reason is, we cannot so easily furnish the brethren to go. We have several calls which might afford labor for two or three all Winter at least, and we are exceedingly anxious to have them filled. Could not our brethren and sisters aid us in suggesting both territory and brethren to fill the field; such as will faithfully preach the plain truth of the Gospel, and advocate the general order of the church as interpreted by our Annual Council, both in public assemblies and in private conversation, and then back it up by their own godly actions, conversations and appearances? We would feel thankful for any assistance in that way

for what we do. Would like to hear from the memhers of the Board as to the propriety of calling a meeting of the Board soon, or any time before the next Annual

so the work will move onward gradually and permanently, and acceptably, both to God and the church.

Evecu Env

PRAYER, AND MODEST APPAREL.

AT D. P. SATING.

"I will therefore that men pray everywhere, lifting up hely hands, without wrath and doubting. In like manner, also that women adorn themselves in modest apparel, with shamefacedness and solviety; not with broader and the state of contractions and solviety and with array." ed hair, or gold, or pearls, or costly array. But with good works, which becometh women-professing godliness." 1 Tim. 28-10. WILL that men pray everywhere."

Paul having his authority from Christ, spake nothing but what he received from him, therefore he saying, I will, is equal to I command. God has ordained prayer the means in grace to communicate with him. Prayer consists in supplication, interession and thanks giving, and may be reduced to the simple form, petition and thanks. "Ask, and ye shall receive;" says the Savior. and ye shall receive; says the Savior, "and in everything by prayer and supplication, with thacksgiving let your requests be made known unto God," says Paul. And out of God we cannot live, move, or have any being; and without Christ we can do nothing good, for he must work in us both to will and to do his good pleasure. There-fore we are under obligation to pray everywhere, and always; that is, have the mind in a frame for prayer, always and everywhere be ready for prayer; and when occasion requires it, pray, even if it be at the seashore.

In the beginning of the chapter Paul exhorts, that first of all prayer and supplication, etc., be made. In some ex hortations to prayer the thought is In some ex sometimes conveyed that this "first of all" applies to our public meetings. I have no objection to this thought, provided it does not restrict Paul's "first of all" to our public religious meetings. Sure our meetings must begin with prayer, but so must every transaction in our lives begin, whether the duty or act be religious or civil,-first of all prayer. The poet sings, "Begin the day with God." My motto on the mantle reads, "Begin and end the day with God." First of all means every act of our lives. expressed here everywhere. Every day, first of all, prayer; in the morning, prayer—lay open before the Lord all that we have on hand for that day. Then petition; pray God to give his grace and spirit, to enable each mem-

auggestion they may have to offer in missionary work was out of style, Eld. the interests of our important labors, John H. Umstead and I used to again and again take eight week trips missionary over the mountains and hills Brother Umstead used to pray God to strengthen our horse to bring us safe to our objective point. This is right; pray for everything, and if we do that our prayers will not be at intervals of weeks, but every day, and every hour in the day. Having begun the day with prayer, we close it with thanksgiving. In our morning prayer we may ask God for everything we need, for every member of the family-wife children and lomestics. Pray for them in their hearing. Let them know that our dependence is in God. In the evening, close all your business with thanksgiving, confession and acknowledgement. Ac-

knowledge every blessing and mercy as the gift of God, and give him thanks for it. If anything went wrong during the day with you, or any member of the household, bring it all before God in confession. Confess your own errors first in the hearing of all, of the wife, of the children, and of the domestics. It may confuse you at first, and make you feel a little asham d to confess your sins in the hearing of all the family, but it will be a powerful guard against a repetition of the same way. Even so with the wife, the mother, she will not often give you occasion to confess her faults to God; and Annie and Mary, and Charlie and Sallie will not let you tell the Lord how often naughty and bad they were. Try it, it will do more good than all your scolding and rattan treating; while the hired man in the field and the hired woman in the house will love you and will be the best em ployees to be found. Then pray every-

where. "Lifting up holy hands" In my how hood days I used to hear my grand father exhort the brethren to take heed to the little things. He would say the little foxes spoiled the vines. Lifting up the hands in prayer is regarded a lit tle thing by some; even brothren preachers sit at the table and pray with their hands on their knees under the table; and in public meeting some hang their hands down almost to the floor while praying. We have our hards, and we must put them somewhere. "In prayer," Paul says, "we shall lift them up." And again, "Lift up the hands, that hang down, and the feeble knees.

The brethren who have made such rapid progress in religion as to discovering new light, have found out that our fathers worshipped form. These say, "the early impressions made upon my mind by the exhortations of the fathers border on superstition." Well, be it so; I will risk it. With me lifting her of the family to perform his part.
Pray for wisdom, for judgment, for prudence, for patience, for health, for up the hands in prayer is a matter of

must not touch nor handle the unholy things of ain. Our lives must correspond with our prayers.

Without wrath, no hatred, no envy, no ill will, no evil speaking, no malice against any one.

And doubting. To pray without doubting is to pray in the full assurance of faith that we will receive and enjoy the blessing we pray for as far as our prayers are consistent with the will of

In like manner that women adorn themselves in modest apparel, i. e., upon the same authority he wills (commands) that meu should pray everywhere, he wills (commands) that women should

adorn themselves in modest apparel. Just as the man shall pray and lift up holy hands everywhere, so shall the woman adorn herself in modest apparel everywhere. According to the recent discoveries the 'progressives' have made, Paul must have been an ignorant, superstitious kind of a man; he wills (commands) that women professing godliness should adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly All these a corrupted Chris-STERV tianity indulges in; and "progressionists" have recently discovered that there is nothing in dress. Hence with these, women professing godliness may crisp and curl their hair in the most complex manner, and with the most gorgeous dress fill a place in the cherch, ly only THE HEART IS RIGHT. Yes, be sure that the heart is right. Woman has been invidiously deficed, "An animal fond of dress," says

Dr. Clark. When she is seen in her sil ly dress, with her head dress stuck full of bird wings and tails, the above definition seems to he true. But where? And "where men and women spend much time, cost, and attention, or decorating their persons, it affords ample proof that within there is little excellence; and that they are endeavoring to supply the want of mind and moral good by the feeble and silly side of dress and ornament. Were religion out of the question, common sense would say, in all these things, 'Be de-cent; be moderate and modest."

The plaie, nest, modest, and unassuming apparel our mothers, wives, and sisters used to adorn themselves with up to the last decade, and in some places still, are by "progressionists" no longer considered modest, but immodest, unhecoming, and out of style. This new discovery is the result of the new progressive missionary system introduc-ed into the church. While the apostolic missionary system was the order in the church, the fathers used to go everywhere, preaching the Word and exhorting the members to stradfastness, meekconscience. Hosy hands -- hands lifted ness and plaioness. Then the order of Before the apostolic order of doing up in prayer-must be pure from sto, the church was the same everywhere.

FAITHFUL MINISTERS

BY J. L. SNAVELY.

"M. creover it is required in stewards that a man be found faithful." 1 Cor. 4: 2

PAUL has reference to ministers or preachers Faithfulness is an essential qualification in every Christian; there are no Christians but what are faithful. Faithfulness is an attribute of God and a main spring of a Christian's life. and especially is it required in a steward, that "he he found faithful." It is expected of a steward to feed, or to help feed the flock; and he is to be an example to those around him, not only in the pulpit but every where; he is to show himself "a pattern of good works, he is without respect to persons to disponse the truth of God. To do this be caunut re-pect his own case and comfort; he must be willing. as a good and faithful steward, to endure nardness. He is to endure all this for the elect's sake, that they may also obtain the salvation that is in Christ Jesus, with eternal glory.

One minister may not be so eminent in learning and natural elequence; all that is required of him is to be finithful in that he has. Brothren, we are only faithful when we had oneselves to the work wath all our might when we do with all our might whatsoever our hands find to do.

"It is required of a steward to be found faithful;" when he calls for faithfulness he calls for the mind and will to be on his side and on the side of the things of his kingdom. The way is just as narrow as it was eighteen hundred years ogo There is dauger, instead of us hearlily laboring against the lusts and love of the world, for us to give leave to the world to close in with us and bang about us and by irregularity of life, frivolity, vanity, indifference,-by us living in a luke-warm manner and other sins contrary to truth may forget what is required of us as "stewards of the mysteries of God." There have always heen desires and endeavors to reconcile these two in one (the church and the world.) Endeavors have been made to serve God sand mammon; it can never be accomplished.

In following Christ as faithful stewards we must not expect worldly riches and pleasures. We must be willing to forego comforts and endearments to preach the kingdom of God. We cannot boast of liberty and as faithful stewards, and as having done our whole duty. when our hearts and eyes are fixed on worldly objects, and we begin to hanker after them to such an extent that we begin to neglect and do our work in an improper manuer, and sometimes seem to be ready to renounce spiritual things rather than to quit worldly things. No. when such is the case, we have been faithless and untrue, and the consequence is, the good cause must suffer; all because we have not been as required-faithful stewards. Those who seek to be faithful must bestow pains and impreve their time in searching the Scriptures, even if our advantages are but small. But alas! how faw of us, like the Ethiopian searching after truth, study the sacred Book. While riding in our charlets we may begin to make excuses, and say, "We have but a very little time to study; the cases of business are press-

The claims of home and family are ceaseless. I wish to be excused." I have my doubte if the Lord will hold us guiltless if we suffer any thing to come between us and God, and then offer it as an excuse for not doing our duty. We should be a little slow making excuses for not working for Jesus, for we might frame some which he would not listen to. Brethren, let us unitedly resolve to be faithful, and run at the Savior's call; in union to do his work. His Word is the sword of the spirit; it pierces deep; it is a discerner of the thoughts and intents of the heart. It will be a great comfort and consolation to us, when on reflection we are conscious of having done our whole duty. It will be a help to faithfulness to recoffect that in all our deliberations, in all our sermons, in all our studies, in all our conversations, that our work will be tried as by fire We must look to Jesus as the fountain of now er and authority, and he subject to his hid-

or and outhority, and he subject to his hidding, and he will secompany his word with power to deliver sinners from Satan's houdage. In the word faithful much is wrapped up. It is an experience and a practice touching every duty in hie. Be faithful as required, and receive

THE KEY TO THE BIBLE.

BY C H. BALSBAUGH

a "crown of life."

To Brother J O. Culler, of Indiana: PHANKS for your frank letter. I enjoy sharp, honest criticism, and like to have my writings sifted as to their principles. That my epigrammatic style should sometimes puzzle you, is quite natural. That you should need to read my essays again and again, and then miss some of their meaning, is almost a matter of course. I am a poor sufferer, and have given myself exclusively to an intellectual life for quarter of a century, mostly confined to my room, and sometimes for years to my had, and it is not strange that isolation and constant study and investigation of principles have made me too recondite for minds less exclusively devoted to the Kernels of truth. But if the readers can fairly grasp God's key of the Bible, he can also unlock all that is obscure in my essays, and a thousand glorious soul-feasting wonders

which my pen never touched. GOD IN CHRIST. This is the Divine nucleus from which all truth in natural, providence, and revelation radiate, and around which all has its orderly arrangement. This is the conservative of the Universe, and must be the conservative of the church. Not to get into this secret is to be out of the Divine order, out of place, out of that life which is salvation. "The kingdom of God is not meat and drink," not hapt sm, nor sacred supper, nor holy sucharist, nor plain dress, nor correct deportment; but it is a characteristic basis of 'righteousness, peace and joy in the Holy Ghost," by which all these peculiarities of sacrament, of demeanor, and relation are expressed. The one great fact to be realized, not simply accepted and contemplated, but appropriated as the life of life is "God in Christ," God juffeshed, God so

look upon him, handle him with our bands." 1 John 1: 1. Unless we do this really with our own eyes and bands, we are no Christians. If our seeing is not God's sceing, if our walking is not Christ's walking, we are none of the sleet. 1 John 1: 7, and 2: 6. Unless we confers, in the simple, ordinary expression of daily life, "that Jesus Christ is come in the flesh," we are not of God. 1 John 4: 2, 3. Lip confession will not answer. Thousands contend for a Christian creed, whose life at core and in its manifestation is auti-christian. We have plenty in the church who "confess not that Jesus Christis come in the flesh." Their life has no higher fount than narental and their mortality is only whitewashed corruption, and often GOD IN THE PLESH. Thus is the only true definition of a saint. It is more than unitation of a higher Ideal; it is the very life of God in the soul moulding us by organic law after the Divine human Prototype. Such a principle u-es all God's means and ordinations for God's ends

is heaven, here and hereafter. Who counts on less, counts on eternal disappointment and despeir.

From the Lindon

It will no more assimilate tobacco and generawa.

than the natural life will strychnine or arsenic.

So great is man that he can enshrine God; so

wonderful is God that he can become flesh.

This is Christianity; this is brotherhood; this

BE PATIENT.

OU are tender-hearted, and you want to be true and are trying to be learn these two things; never be discouraged because good things get on so slowly bere; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but, be diligent, Enter into the sublime patience of the Lord. Be charatable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestral fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a pariect and finished day.

The Removae, the able New England singunated a pathwestering physician with be home of a sick pathwiner. It was no place for dispute, "Mr. Remotes, have old are year?" "Sixty, sin-"Mr. Remotes, have old are year?" "Sixty, sinwar, the triumphant response. "This year are of the same age with Adam and England Proser, and the same age with Adam and England Protainty! I was the graden when they were." "I have always hand that there was a third to be a supplementation of the same age. The same and the same age with a same age with a same age. The same are same and the same age with a same age with a same age. The same are same and the same age with a same age with a same age. The same are same and the same age with a same age with a same age. The same age with a same a

time to study; the cases of business are pressing us so hard, that our time has all been taken human so near that we see him with our eyes,

Home and Family.

Harkands, love your wives. Wives, submit your saves unto your own busbands. Children, obey your parents. Fathers, provekends your children to wrath but bring them up in the nurture and administration of the Lord. Servants, be obedient to been that are your masters.—FAUL.

What a transformation would be wrought in most homes, if every inmate would form and keen the resolution to say at least one gentle and loving thing in the home circle every day!

E Never let children go to bed with cold feet. Indeed they never should be allowed to sit in the house with wot or cold feet. Many a child has died of croup whose life might have been preserved by a little attention to its feet.

The married man drives up with his wite and a young lady friend of the family in the buggy. His wife clambers out as best she can, getting her dress all mud and hurting a corn against the wheel. Then the man bounds around, the young lady friend leaus over the wheel, drops into his arms and reaches the ground with perfect ease. Such a life!

Fashionable young ledy at a social gathering remarks jestingly to Gilhooly: "I wonder how much I would bring if I were put up at suction and sold to the highest bidder?" 'Just about \$3,000." "Why, my jewelry alone is worth that!" "Yes; that's what I put it down at in my estimate." What some people wear is about all they are worth.

Every women, no doubt, would like a paper containing a department devoted to the family and household. There are many things she would like to know to aid her in performing her work aright. Well, read this page, then tell your neighbor women how you like it; likely they will want a paper calculated to make a woman's life easier and happier.

A friend baving informed Rowland Hill of the sudden death of a lady, the wife of a minister, remarked, "I am afraid our dear minister loved his wife too well; and the Lord, in wisdom, has removed her." What sir!" replied Mr. Hill, with despest feeling, "can a man love a good wife too much? Impossible, sir, unless he can love her better than Christ loves the Church: 'Husbands, love your wives, even as Christ also loved the Church, and gave himself

for it. "

A plainly-dressed little lady from San Francisco recently appeared at a California wateringplace and was snubbed by all the ladies. She sent home for her best dresses and all her dismonds. After her trunks arrived she went to breakfast in a magnificant morning dress made by Worth, and profusely ornamented with dismonds, and her two little children were dressed in the height of fashion. Everybody seemed envious to make amends for past slights. but she was extremely distant to one and all. She out them in this way for a week, then packed up her nine Saratoga trunks and sent them home, and resumed her plain and comfortable vacation clothes.

NOTHING TO DO.

MANY mothers, accustomed to hard work themselves, allow their daughters to grow up in comparative idleness. These unfortunate girls, with no special purposes hefore them, are in danger of learning only how to dress, to play at the piano, possibly to cook a dinner-although that is not very commonbut with no more idea that they are important factors in the great plan of humanity than if they were not human beings at all. If they ever do any work in the world through necesa better influence over others. sity, it is likely to be inefficient and unsystematic work; or, if they do achieve anything reelly good, it is done with the pain and difficulty which those must suffer who work without proper discipline or knowledge. They are not contented and happy, for they have nothing to do with the time, which often bangs heavily on their hands. All girls should be occupied: if housework is distasteful. let them learn some trade. Useful work has a marked effect on character; sod it will be a great stride toward that earthly millennium, for which some cherish vague hopes, when every woman, as well as every man, shall enter matured life, prepared by a training in useful work, to feel that she is one member of a great human family mutually dependent, and yet with an individual independence-where each has a part to

ONLY ONE DAY AT ONCE.

BY WEALTRY A. CLARKE

do.

"Strength for to-day is all that we need, As there never will be a to-morrow; For to-morrow will prove but another to day,

With its measures of joy and sorrow." IFE is real, and every day we learn practical lessons. Each day presents new trials. difficulties and disappointments to contend with, and often our stock of patience gets low, and we are inclined to murmur and complain of our lot. One of life's greatest hattles is the one we have with ourselves. To curb our evil natures, to tame the "unruly member" so that we may always speak the right word and at the right time, and constantly be in the proper frame of mind, is a great and important work. and those who thus bring themselves into subjection achieve a glorious victory. These trials and tribulations to which we are subjected, if received in the proper spirit, are for our good and help us to develop into nobler men and women. The stormy bleats of Winter are needed to make the cak of the forest strong just as well as the Summer sunshine. So with us: we need the tempests of adversity to try our strength and thus enable us to more enooswfully meet the conflicts of life. not expect to get along without having our pathway sometimes obstructed by obstacles. and then is the time we most need to cultivate a quiet disposition, a submissive mind and a

forgiving heart, For into each life some rain must fell, Some days must be dark and dreary."

should help us to feel reconciled, we have only weight in hutter,"

one day at a time. We need not trouble ourselves with what may obstruct our pathway to morrow, but try to overcome to-day, and we will be stronger and better equipped for succeeding time. Much of our trouble is berrowed. We look shead and anticipate something that will be hard to bear, thus rendering our lives coetinually unpleasant, while if we would accept the situation in which we are placed, and endeavor to make the best of it, believing that "all things work together for good to them that love the Lord," we would be much happier ourselves and would exert

> "Only one day to bear the strain Of living, and to battle with the pain.

Only one day: to-morrow's care, To,morrow, if it comes, itself shall bear. Only one day, then weste it not

In futile plannings where the Lord is not.

Only one day God gives to me At once; O may I use it faithfully. Only one day to serve my King,

And to his fret some wandering soul to bring-Only one day to fight the fight Of faith, and vindicate the Savior's might."

WHAT SHALL WE DO WITH OUR SONS?

(1VE them e good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to be pure in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshing, exercise in the fresh air and honorable work. Teach them to hate tobacco, rum, all strong drinks, and to love Smit and simple foods. Teach them to spend their evenings at home or in good society and never to go into the baunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to

The other morning a gentleman and his wife were in such baste to reach a rail-way train that they were obliged to omit family worship. The next time they sat down to read the mother remarked that the first chapter of Ephesians was the plece.

depart, rise up and call you blessed.

"No, memms," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone."

The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ushamed to do their duty under such circumstances!

"I have weighed the two pounds of hutter you sent us this morning," said an irate on tomer to a dealer, "and am surprised to find that it is short weight just three ounces. If that is your way of dealing, I must buy my butter somewhere else." The butter merchant looked up surprised; but without declaring his innocence be replied: "Well that is very strange, But notwithstanding life's difficulties are because I put the two pounds of angar I bought sometimes hard to overcome, this thought of you in the scales and gave you the same

The Brethren at Wark. PUBLISHED WEEKLY

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LANARK, ILL, . . . NOVEMBER 16, 1880.

OUR PLEA.

THERE is a cause to advecate and defend: that cause in Christ's, and Christ's cause is our ples. Ever since he led "captivity cap tave," intidels, skeptics apologists and reprobates bave attacked the impregnable fortress of our Lordonly to be defeated and put to shame, Wherever Jesus sets up his banner and proclaims liberty, boliners and sternal happiness, there his enemies rally and struggle to trait the glorious standard of everlasting freedom in the dust of worldlyism. Sometimes they get so far as to dip it into mud, but God delivers his Truth in due senson and puts the aliens to

The year that is drawing to a close has witnessed many changes both in the world and in the church. Among the people of God there has been some agitation-ou the one hand some able defenses of the divine principles of Truth, and on the other not a few apologies for the manner of living and abiding in Christ. Some have boldly come to the front and with pen, and speech, and hely lives taught the deeprooted, ever shiding dectrine of the eross. while others with a sort of fear of the displeasure of the world, and as adorers of public applause knelt at the shrine of selfishness and hade good bye to that freedom which exceeds all other things in this broad land of religious liberty.

Upon the great doctrines, faith, repentance, haptism, obedience, sanctification, and justifica tion we have spoken repeatedly, hence those who have carefully foll wed us on these points know the ground we occupy. And then, too, we have written freely concerning the application of divine principles, the power of the church, and duties of members in particular. Upon all these things we think we have given no uncertain sound, so that even the dullest may know what we are advocating and defending. But there are some things of which we wish to speak still more plainly; for we feel that we have reached that point in the welfare of our people that they should know fully the position of every man who seeks public favor, or their co-operation in Christian work. Our people begin to feel that there is a little too much wavering among those who would be pillars and chief men among us, (Gal. 2: 9 and Acts 15:22) and that it becomes every defender

is self-evident. That the Brethren church possesses the inationable right to make its own rules for the application of divine principles without the aid of sects and the world is also undeniable. That the adoption and observance of these necessary rules which are the outgrowth of holy and revealed principles, cause the church to be prouling and non-conformed to the world, is also a matter not hard to be understood where any one desires to understand. Peter did not declare the people of God "peculiar" simply to fill up his letter. That declaration is as high as heaven and as broad as the church. Down through all ages of the church the principle has existed that the people of God shall "not be conformed to this world." The doct ine of non-conformity to the world is as old as any other Christian doctrine and has its nothing / Ask us not to do thut. origin in the same Head as faith and renentance. Nor can we-no we dare not-accept a part

of this great doctrine and exclude the other. We dare not exclude that part which refers to the expression of the state of the heart on the subject of dress. We dure not exclude that part which refers to the adornment of the body to glorify God; and when we are called upon to choose between that which is for God's glory and that which is for man's vain and proud heart, we freely choose God's side of the ones-

tion. And, too, we would not east under Rom 12: 2, and other similar Scriptures, on the ground that the word "dress" does not occur in the text. Nay, we would as noon think of pleading for gambling on the ground that the word "gambling" is not found in the text, or in the Scriptures, as to plead for unnecessary dressing because the word "dress" does not orcur in Rom. 12: 2. Does any one doubt that gambling is excluded from the church by Rom. 12: 2 and other like passages? Away with that species of sophistry-that miserable apologizing for vanity on the ground that the Scriptores are silent on non-conformity in dress and many other things which lead to acceptance with God. We have no patience for such "higgling

-such chipping at the keel of the good old ship Zion. It is these miscrable excuses for vanitythese cutting of holes juto the old ship letting in the water in small quantities that requires the constant pumping of the faithful to keep the vessel affoat. We demand a cess tion of pulling down the sails and the bering of holes in the old ship. Better put on a coat of mail, which God has prepared, and then these little gimlets can do no burt to the mighty craft.

We believe the church has the right view of the dress question, and the right practice too. We believe that on the principle of plajuness and non-conformity the church of the Brethren is not only nearly right but altogether right. We take the next step towards boty Truth and maintain that not only is the church right, on these principles, but right on its policy or application of these principles. "Is the church infallible"? queries one. Upon every divine that needs salvation. If the church be carried principle which it observes it is; and in the over with the world, the world cannot be of Truth to speak holdly, firmly, yet kindly, making of rules for the practice of those princi- brought under the influence of the divine principal transfer and the principal transfer and transf concerning the distinctive features of the church. ples I presume it is about as infallible as any ciples held by the church.

That we are to learn in the school of Christ, body of people should be who do as Christ requires them. The body that makes the rule can change the rule. And looking back into the camp of the lew who are struggling to combut the church on its rules, we do not believe they can devise better ones. They seem to be groping about in the dark, not knowing which way to run-to be with Christ seems to be their wash, but to please the world draws upon them so mightily that they can only stoud there and abuse the church for going on uncompromisingly in the great dectrines of the cross. We can take no backward step on these vital principles. To leave a grand and excellent order for nothing, is like leaving Christ, the church, the ministry, prayer, ordinances, communion with God and the followship of the saints at the back of an infidel who offers for all these-

You have now rend our position. We now come with our plea. Ask us not to be indefferent to any vital truth. Ask us not to break the sword and hand it over to the enemy. Ask us not to cease defending the church of our choice. Ask as not to help everthrow its order and methods of living the truth. Ask us not to become an apologist by saying the church has no thus earth the Lord for its practice. Ask us not to become a complainer of the church. Ask us not to defend the heady and high-minded in their attacks on the church's, time-honored customs. Ask us not to become the allies of such as "hold men's persons in admiration for advantage"--Jude 16 Ask us not to abute one jut or title of holy zeal for the premotion of holiness and Christian development. Ask as not to cease our efforts to present you "sound doctrine," nor to yield an inch to flatteries and pleasure servers. Ask us not to encourage rebeltion, selfishness, backbiting and vanity. Verily we can only promise to advocate and defend the whole truth and the truth applied by the church of the Brethren. Now, reader, ask yourself whather you are willing to sail over the rough sea on the good old ship with us. If so, remain with us in our paper work, and help defend the right. Go down into your heart and see whether it will have Jeoue and nothing hut Jesus there, though thunders roar and lightnings flash loud and deep. Principles God makes, and frequently accom-

panies them with rules for their applications, but where he does not give the rule, the church-the one body, the body of Christmust, and whether God gives the rule or the "hody of Christ," we regard it our sacred duty to advocate and defend it. We love the Brotherhood. We are commanded to do that. We want to see Love the reforming power in the hands of the church. And whether in our zeal and devotion to holy principles others go not with us, we dare not hold back. We must move onward, not as the world, but as God disrects. The church which must carry forward the work of salvation, cannot be like the thing

Rditolial Items.

QUITE a number of new students at Mt. Morris at the opening of the second term.

Bao. Solomou Matter, of Shanuon, started on a trip to Pennsylvania this week, expecting to be abe at some time.

EXAMINE our book list on page fifteen and if you desire anything in that line we shall take pleasure in filling your orders.

Will our agents please show this specimen of enlarged paper to all their friends who may not have received a copy?

Brotten Enoch Eby is to be at Mt. Morris the last Saturday in this month to remain over

Sunday. He expects to visit Lanark next. Our agents will confer a great favor by commencing now and sending in the names before December 15th. It will enable us to avoid mistakes.

WE had expected Brotner Harper, of Mo. to commence meeting in Lauark next Saturday evening, but now learn that he cannot be here till Nov. 27th.

In No. 32 page 2. Bro. Enoch Eby said Hope's letter was read in Milmine church and \$23.65 raised. It should have been reported, Carro Gorrdo church, Macou Co., Illimois.

PLEASE examine that great work spoken of in another column, and also by Bro. Balsbaugh in No. 41. It may now be had for nothing by paying for B. AT W. three years in advance.

BROTHER R. H. Miller writes that he would be at Dayton, Ohio from Nov. 10th till the 20th. From thence he would return to Indoga, Ind., remaining till Dec. 1st, and then he expects to move to Ashland, Ohio.

Bao, J. S. Flory has been in the wilds of the West preaching to a little hand of Brethren in Wyoming Territory. He will give us an interesting talk next week. Good opening for a working preacher.

WE received, too late for this issue, a lengthy article from Brother Harrison, who is now in Mansfield, Ohio. The communication will apprer next week. He seems to be enjoying himself finely among the Brethren.

Is any of our agents failed to receive Prosp ctus they will confer a favor by letting us know. In the meantime we hope all our aid whether they have Prospectuses or not.

HALL and Co., of New York, baving received several copies of the B. AT W. say: "We bave read them with interest and note with pleasure the irrepressible conflict for a return to the primitive order of anostolio times."

We have received a copy of the Johnstown, Pa. Tribune which says that Bro. Quinter "is without doubt me of the finest pulpit orators Johnstown.

THE commission (Matt. 28: 19, 20) consists of an item of about a halfdezen lines, yet it con tains a mighty tone of authority. It is quality there instead of quantity.

A DEAR sister writes us: "Enclosed find \$2,25 for the book entitled, "Through Bible Lands." It is intended for a birth day gift," How much better to present a useful book instead of some useless thing which can do neither soul nor body any good.

THIS issue of the BRETHREN AT WORK contains 1,608 square inches (printer's measure) of reading matter, and 107 square inches of advertisements of such works as relate to the developement of our moral, religious, and intellectual astures.

THE Lord has been pleased to give us strength; we now ask his people to give us the readers, that we may the more effectually aid in the boly war against spiritual wickedness Commence early, brethren and sisters, and send

us large lists while the field is open. BRO, D. C. Moomay writes: "When persons feel very happy they are sure to tell their friends so that they can rejoice with them. Oh what joyous occasions were our love-feaststhose feasts of charity of which Jude speaks

which we attended with our deer brethren this ONE large Eastern firm desired five thousand copies of the BRETHREN AT WORK to distribute among the Eastern States, but we could not Bil the order, however the order shows that the

paper is appreciated by those who are setting sick and tired of the popular religion found in most large cities. A gentleman whom we have never met writes: "Kindest wishes for the health of all, and the success of your paper which is the best one, re-

ligiously, that comes to my office. Hope you may continue to sdvance in "good work" and bring many souls to a knowledge of Christ which is eternal life. Heaven bless, preserve and keep you in the narrow path.

THE demand for sample numbers of the B. AT W. has been so great this Fall that we are about out of all buck numbers. We print a large number of extra papers of this edition of which 300 go to New York City for distribation by one firm there. The Lord help ne to conduct your paper so as to bring no reproach upon Christianity.

WE need not tell you to examine this paper carefully and see how you like it, for we know you will do that anyhow, but we do feel that we have now the pleasure of placing before our agents will go to work gathering subscribers readers just such a paper as they have long desired, and hope they will do their utmost to greatly increase our circulation so as to enable us to give them a first class paper next year.

ONCE we were asked to cease negative teaching,or showing "hoth sides." Of course the idea was that we should go along in a quiet way and say nothing about errors in theology and practice which are so manifest in the religious world. We rejected the advice because there was not in it, when carried out, any morin the State." Bro. Quinter was present at the al hackbone, and was designed to bring us into dedication of the Brethrea's new church in disgrace before our heavenly Father for whom we are laboring. the seperal reading matter and makeup.

In our issue of Nov. 2nd we did some injustice to Brother D. P. Savlor in saving that he was opposed to the system of mission work as adopted by A. M. He was the first to move its adoption when reported by the committee, and among the lirst to pay into the treasury The article to which we allude was written by him sometime before our last A. M and had been mislaid by us. We are to blaze and cheerfully make this correction.

WE are glad to inform our readers that Brethrea S. T Bosserman and J. S. Mohler are to conduct two interesting departments in the B. AT W. the coming year. Brother Bosserman will have charge of the Health and Temperance department, and we assure our readers that they will get many good feasts from that page. Bro. J. S. Mohler is to do good work teaching Our Bible Class. He has a good department, and Bible students may expect to find that page extremely interesting. We want our sisters to do their utmost to make the Home and Family department interesting and p ofitable.

QUITE a number of religious papers have copied Brother Balsbaugh's article in No. 41 of B. AT W entitled, "A Laterary Prodigy," The publishers of the Problem of Human Life say that Bro. B,'s review of the work is "the grandest yet written about the book." Remember you can have this valuable work, 528 double-column pages, and B AT W. one year for \$3.00, or for \$4.50 you will receive the R. AT W, three years and the book free. The book retails at \$2.00. The last edition which has just appeared, is superior in binding. We would like to see this work widely circulated among professors of Christianity.

Buo. Elias D. Fike and wife returned from Norton Co., Kan., and gave us an account of the coodition of the colony and its surroundings. Bro. File says that the committee conducts the distribution fair and honorably. For awhile they provided food for over 900 persons. but at this time are helping 215 persons regularly and as many more as they can. Each family's condition is investigated and food and clothing are dealt to it as its needs demand. Fall grain looks well. Some turnips and squashes and st gar cane were raised. The people must have belp until a crop can be raised, and those who assist them are assured by our brother that the sid will be properly applied. The brethren who have been helped feel grateful for the generous donations of brettren and friends

WE might make several thousand dollars by appropriating four or live pages, in the enlarged paper, to secular advertisements, but we believe our readers want as clean a sheat as possible, hence we shall give them a paper just as free from that class of matter as we can make The Golden Censer and Zion's Watchman are both conducted on this principle, and have succeeded units well; and we have confidence that our brethren and friends will fully demonstrate by their love and patronage that the B. AT W. can be kept alive upon the same plan. Picase remember that this number is a perfect sample of every number that will be issued next

year so far as advertisements are concerned and we shall try to maintain the same showing to

MAKE US A KING.

"Then all the elders of Israel gathered them-And said unto him, Behold, thou art old, and new thy sone walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said,

Give us a king to judge us. And Samuel prayed unto the Lord And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they

have rejected me that I should not reign over them."-1 8am. 8: 4-7.

THE second verse of the above contains the language of the elders of Israel to the old prophet Samuel. For years the chosen people of God bad been governed by judges, and instructed by divinely-appointed prophets, who had the good of Israel at heart.

Under the leadership of Moses they were led from Egypt, through the desert to the very borders of the Promised Land. Moses died, and his place was taken by Joshus, who conducted the people over the Jordan, and took possesion of the land of Cansan. When Joshua was gathered to his fathers others became leaders in his stead, and Israel continued to prosper. But with prosperity came idolatry, which led the people away from the true worship of Jehovah. until God permitted reverses to come and greatly distressed them. In course of time Samuel became a noted prophet and judge in Israel. and when the people hearkened to his voice all went well. But Samuel finally became old: he had wade a mistake by allowing his corrupt sons to administer the affairs of Israel, and the elders concluded they must have a change in the government. They did not ask God what kind of a change they should make, but looked around upon the world to see how other nations had kings to rule over them, and as things seemed to prosper by that way of doing they They at once mode their wants known to Samnel, who was very much displeased with the ides, and went and told the Lord about it. The Lord told Samuel to let Israel have a king, but that he should first tell them what would be the consequences. Samuel called the people together, and told them plainly just what would be the result. He told them of the manner in which they would be ruled, how their sons and daughters would become servante and how the king would tax them for the support of himself and armies. But the people would not listen to the old prophet; they had made up their minds to have a king and God let them have one.

Samuel then encinted Saul king over Israel. Israel then became sad to contemplate, all resulting from the fact that the people wanted to be like other nations

We sometimes wonder if some of our people They look not to the word of the Lord, but to Then the soul exultantly and joyonsly waits to be attends achool.

other denominations to see how they prosper, and how they have things arranged and conducted, that we may be like other churches. Our simple way of worshiping does not suit them; it is not the way other churches do.

Years ago the Methodist church was as plain as the best disciplined congregation in the Brotherhood; they made plainness of apparel a test of fellowship, and most of their ministers could be known by their plain dress wherever seen. But some of them became dissatisfied with the "clothe-religion" business, they were not like other churches—they wanted a king to reign over them that they might know how to attire themselves in the most attractive manner. They prayed and worked for it till God finally let them have a king to reign over them. It was "King Fashion," the greatest tyrant the world has ever seen. We do not want to cost any reflection upon that hady of people, but we ask our brethren, where is that church to-day? It was once as plain as the Brethren, but not so now. John Wesley and other veterans warned the people of the danger, and told them what would be the consequences if they yielded to the demands of the new king; but they would not listen, they wanted a king and God let them have it, and now see where they are!

Brethren, do you want to follow in their footsteps? Some of you are working hard to get rid of the good old way that we may be like other churches. Good old Samuels all over the Brotherhood heve been warning you of the dangers that await the churches, if they yield themselves servants to the king of this world. Still some of you persist in asking for a hing that you may be and look like other people, and unless we are very careful I fear that God may wear their caps at public worship. Are we not yet let us have a king that we may be panished a distinct people? Let us keep so and not litfor our sins in not hearkening unto the voice of the Lord as revealed in his word. We are concluded that they must have a king too. for changing whenever it is for the better in order to get nearer the truth, but when it cones to changing that we may be more like ways than one. other churches and the world it is then clear to my mind that we are forsaking God and his holy institutions. Let us pray God that we be not led away from the good old paths in which the pions of all ages have trad

"LORD RECEIVE MY SOUL."

MESE were the last words uttered by a dying saint, whose spirit took its departure

on the eve of the 9th inst, and we believe, are the words of every Christian who has lived a faithful and obedient life; who has tried, amid For awhile all was prosperity; but reverses the vicinsitudes and verations of life to procure soon came and the people were sore distrassed; a title to the bright mansions above; who has then it was too late to repent. The history of asmostly and perseveringly fought the hattle of life to the close.

Of the joy and the consolation the believer in Christ then realizes, when he sees that he is nearing death's door where eternity begins are not praying and working for a king. They to dawn and he is about to enter the pearly do not seem satisfied with the kingdom, and pertals of the joys above; when he has the inare laboring with might and main for a change, ward assurance of an acceptance with God.

be freed, "to be absent from the body and present with the Lord which is far better." It longs to leave this tenement of clay and enter its spiritual home. Then the world, with ite vanity, ever changing and never abiding myths loses its brilliancy. Though the ties of earthly affection may be strong, and friends gather around weeping and lamenting the departure of a loved one, yet these are not sufficient to detract from the beauties of the upper climes. The spirit pants to mount up higher, where sin, sorrow and care are not admitted: where the turbulent, waters of life's strong sea cannot enter; where there is abiding felicity, unending and uncessing in a world without end. The Christian fears not then to die, he fearlessly and unhesitatingly enters the dark waters of the river of death and safely passes over to the sunny climes of immortal glory. May we all live the life of the righteous that our last cod may be like theirs. L. M. Esy.

BROTHER James Evans, of Carroll Co., Mo., has a plain way of telling what he thinks about home work in the church. Writing to the P. C. he says:

"When our church house is finished and can he made comfortable, we hope to start a Sunday-school for the benefit of our children and neighbors. Brethren need Sunday-schools, We know brethren whose children swear and do not go to Sunday-school, either. We hope that they are few, but even the few is too many, We want to see the order of the church more fully carried out among us as brothren and sisters. We want to see the brothren throw away their quids and pipes. Already some bave promised us to do so and we shall labor for this end. We want also to see the younger sisters

tle by little lose our distinctiveness. If all the ministers in the Brotherhood will come out and express themselves in that way we may soon look for a general referm in more

BRETHREN and sisters, let us be careful of our jesting; thousands have been rained by the practice. A writer says, "It is nard to jest and not sometimes jeer, too, which oftentimes sinks deeper than we intended or expected." A number of young men were once nearly driven into infidelity by the continual jesting of a brother whose standing in the church was considered good. Instead of being instrumental in bringing people into the church, he was the means of sinking them still further down into ruin. Such men will do the church more harm in the estimation of the world than it is possible for the good conduct of many others to overcome.

You have great learning; you have mastered algrebra, geometry and mathematics generally. but we will give you a problem which you can not solve. Read it. "I heheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues stood before the throns, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9. No man can count the people in that multitude no difference how long

Our Bible Class.

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. 8. MOHLER,						EDITOR
All communications and another	os fo	r this	des	orene	nt. s	ach as one
ice and answers, st	cald	boar	idres	acd te	J. 8	Mobler, La

Will you please explain how long Noah was in building the ark-at what age he was when he commenced building. Also where it can be found A. E. KINGSLEY

Some one please explain Prov. 9; 1. "Windom hath builded her house, she bath hewn out her seven pillars." "Let ue man seek his own, but every man seek

mother's wealth."—I Cor. 10: 24. Bro. Stein please mower. WM. T. Switze.

DIVISIONS

Please explain 1 Cor. 1: 12 "Now this I say that every one of you saith I am of Paul; and I of Anollos; and I of Ceptas; and I of Christ." THERE were divisions germinating among

the Brethren at Corinth, and Paul knew They had no occasion-no just claim to run off, some for Paul, some for Apelles, and others for Christ. Some excuse divisions on the ground that they are not about fundamental matters. If that he a fact, then the Corinthians would have been right and Paul wrong. Their preference for Paul, for Cephas or Anollos were not fundamental or essential, for Paul says, "Who then is Paul and who Apollos, hat ministers by whom ye believed, even so the Lord gave to every man?"-1 Cor. 3: 5. Paul is not your Savior, neither is Apollos, but Christ who died and arose again. Paul time condomns the church at Corinth and through it all people for assuming the name of men as leaders. If the Corinthians were not allowed to call themselves Paulites, then no one dare say "I am of Lutiser;" and I of Calvin;" and "I of Wesley;" and "I of Campbell." We have no right to discuss our preference among each other for men. The only Head is Christ, and around him every loyal subject of his kingdom may rally and toil for his glory and honor

ORAL AND PUBLIC PRAYER.

Do the Scriptures teach oral and public prayer?

A. C. WILCOX VES. In nearly all parts of the Bible may he found records and statements of oral and public prayers. In many cases the words of the prayers are recorded in part or in full, showing they were heard by these who copied them; and some of them were offered on public occasions. See Num. 11: 2; 1 Sam. 1: 10: 21: 1 Kings 8: 28:49; 2 Kings 19: 15, 20: 2; Iss. 56; 7; Dan. 6: 10, 11, 9: 4-19; Zech. 7: 2; Luke 9: 20, 22: 24; Acts 1: 24. 4: 31, 20: 36, 21: 5; 14. The above are samples of the oral and public prayers of the servants of God, and of Christ himself. If we follow their faith and example in prayer we shall do well. It seems strange that with hundreds of cases, stated and alluded to in the Scriptures of public prayer, any should fail to see them.

THE FOURTH COMMANDMENT

We are very auxious to know if the 4th Commandment was ever repealed, or if in force what day of the week is the "7th day," in our day?

THE 4th commandment, so-called, is one of the ten "written on tables of stone" in Mount Horeb. These ten commandments were the constitution, covenant, basis of natural law, given by the Lord to Israel as a givil law for that nation. It is often referred to by the sacred writers as the "old covenant," "first covenant," "the ministration of death," "the letter" (law), "the law," "the law of commandments;" in contrast with the "new covenant." the "law of the spirit of life." "the law of faith. the "royal law.

Moses says of it: And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tables of stone." (Deut, 4: 13) This settles the point that the old cov-

enant was the "ten commandments." Paul tells us in 2 Cor. 3: 6-18 that covenant

"is done away." "is abolished." In Heb. 8 he tells us the Lord had made the first covenant "old;" that it was then "ready to vanish away In Heh. 7: 12. "For the priesthood being changed, there is made of necessity a change also of the law." Thus it is clearly shown that the law of ten commandments was "abolished," "done away," "made an end of," by the offering of Christ, whose blood ratified the new covenaut"-new law. So we are not without law. hat are "under law to Christ"—"the law of the spirit of life."

The seventh day of the week is Saturday-as Sunday is the lirst day, the day on which Christ rose from the dead and began a new creation. And in commemoration of that greatest and grandest of all events which has over yet occurred, we observe the first day of the week in remembrance that our Lord broke the hondage of death for us on that day. Israel observed the seventh day to commemorate their deliverance from Egyptian bondage.

FRAGMENTS

BY J. D. HAUGHTELIN

I. C. WELCONE.

"Gather up the fragments that remain that nothing be lost."-John, 9: 12. THE importance of the idea conveyed by the single word at the head of this article is very much overlooked and underrated, and especially here in the West. Economy is of vital importance both in a temporal and spiritunl sense of the word. This is forcibly and beautifully set forth in the life and teachings of our Savior. His disciple, or follower should "gather up the fragments" of property and time "that nothing be lost" but the fruits thereof he seen many days hence. If he saves

applaudit, "Well done!" Prids is a positive svil, the same as covetonsness and both are making inroads into our the pennies the dollars will take care of themchurch. Every effort should be made to maintain simplicity in apparel and moderation in selves. Though he may not be willing to spend a nickel for a glass of beer, or squander a quarwealth. We can't afford the former and dare I. C. WELCOME. ter to "set up the cigars" for the company, he not risk the latter.

generally knows where to get a dollar to buy a good book, pay for a needed paper, help an unfortunate fellow-being, or assist in replenishing the church treasury. By using judiciously the minutes, he saved hours for a time of used. By taking care of the hours he finds days at his disposal for good work. Though he cannot possibly find time to spend "only a few minutes" in a game of crequette or a few hours to attend a match game of base hall or any similar amusement, he seldom gets so hurried that he can't spend a few minutes in devotion at the hour of prayer. He has at his disposal a faw hours almost every day in the week to attend church meeting or anything else that duty may assign him. Though be may be unwilling to leave his having or plowing only a few days to attend the fair or political convention, he sometimes finds time to go along with the poor servant (minister) to a distant part of the vincyard, ready to stand by and encourage him in his arduous and often perpl-xing labors. Some may say, "If I could preach as Bro. A., or pray as Bro. B., or sing as sister C., I would like to go to meeting, or accompany the brethren and assist them." Though you cannot presch fluently, may alegantly or sing melodionaly, you would feel hurt if any one else was to my "you can do nothing well." Ab there it is! Any and every one can do something. There are very few indeed that can not do as much as the woman who received from the Savior the comuliment, "She bath done what she could."-Mark 14: 8. For this humble act, (which is within the reach of almost every one), she became one of the renowned women of Holy Writ. "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world. this also that she bath done shall be spoken of for a memorial of her." Did ever State Fair,

world-renowned and everlasting honors? Though her name is not handed down to us, it is recorded in the Lamb's Book of Life. This is more than any or everything this world can bestow, for "We know that when he shall appear, we shall be like him; for we shall see him as he is."-1 John, 3; 2. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know

or World's Exposition award a first premium

diploma that brought to its recipient such

even as also I am known."-1 Cor, 13: 12. Dear brethren, "gather up the fragments that nothing he lost!" Fragments are often small things and many times despised on account of their insignificance. Simon the pharisee, regarded his own agt of hospitality (inviting the Savior to eat with him) as being of some importance, while he looked down with disdain upon the poor singer in her humble act of homege. How differently the Savior regarded their several acts! See Luke 7: 26 to the and of the chapter. Dear brethren, let us never waste a fragment of time or anything else that may be used; read. write, study, labor to enter into that rest and we may hear that welcome

Correspondence.

VIRGINIA

Cartersville.

Our Love-feast was quite small; only elevee communed-two being absent on account of sickness. We held it at the house of Bro. David Myers. The andience was small and we had good order. Brothren E. L. Brower and Samuel Driver from Augusta county were with ne and preached the word in its parity. They preached oine sermons besides the communion services. SARAH J. ETTER.

MARYLAND.

Double Pipe Creek.

Bro. Jesse Calvert came to us on the 21st of Oct., and bas been laboring faithfully. Six have been taken into the fold by haptism. He is now preaching in the western part of our territory. We have a hard field to labor in, surrounded by eight or ten different persuasions. But brother Jesse is not ashamed of the gospel of Christ and has been giving our people semething to think about.

T. J. Kolm. Nov. 9th

Frederic Co.

I left home October 15th, for Maryland. My first meeting was October the 18th, in Hagerstown. This was the first sermon preached in this city by the Brethren; we had a full house, -used the Disciple church. The lamentation here was, "The people are too proud for me to belong to the Bretareo, although we know they are right." This is sorrowful. On the 19th went to Welty's meeting-bouse to a Love-feast. This house belongs to the Way-nesbero church. We had a very good feast at this place, and good order. One was beptized and three descens elected. About two hundred and seventy-five communed. JESSE CALVERY.

PENNSYLVANIA.

Johnstown.

Our Love-feast was held last night, and it was a grand success; one bundred and forty communed. The number present is variously estimated from 1000 to 1500. One of our deacons, who was up and down stairs a good deal, gives it as the opinion that 3000 persons were in and around the bouse. We enjoyed the feast, and all seemed bappy indeed. Bretbree Quinter, Replogle, S. Miller, and Shaffer were with us, and a good impression was made on our fellow townsmen. We shall be pleased to have ministering brethren stop off and preach for us. M. W. KRIM. Nor. 5.

оню.

Augiaize Love-feast.

On the 11th met, met with the dear brethren and sisters in the Anglaire congregation, near Lafayette, to worship with them. Brethren Brower, Beagle, Driver and Miller were

a deacon, which resolted in the justallment of us, but did not know where to find any brethtwo, as the votes cast were shout equal for each. The descons elect are Dickson Grant and Wm. Guthrie. May they prove faithful to their calling. In the evening met to commemorate the sufferings and death of our blassed Master. Had a rich feast to the soul and were made strong in the Lord.

S. T. Besserman.

INDIANA

North Manchester I am again before you for the purpose of

informing you that we feel an interest in Christ, though we are weak. We love the cause of Christ and feel thankful to God for his good-

ness shown towards us. Had preaching yesterday; two more were made willing to forsake sin and walk in newness of life. We think the church here is again on the increase. May the Lord go on with the good work. Had preaching last evening by a young brother Drenner from Wells county,-He is very zealous and apparently has nothing but the love of God at beart. The Lord bless bim with health and strength on his way Zoonward, warning sinners and gathering many into the fold of Christ, and when done on earth may it be said "Well done, good and faithful servant, enter thou into the joys of thy Lord." Our members are much encouraged, and desire ministers to visit us often. There seems to be a good opening here for doing good. We think we must seek as interest in those around no seeing if there is not some weak ones perisbing and likely to die for want of attention, in way of kind words and love shown them. Have baptized five since October 13th. May our beavenly Father help them and us so to live that others may see our good works and thereby glorify our Father in Heaven. May the work of the Lord revive here and elsewhere is my prayer. D. S. T. BUTTERBAUGH. Non. 8th.

In company with my wife and sister Felix. we made a short visit to the dear friends in Douglass Co., Kansas. Attended a communion meeting at Pleasant Grove. The meet-

ing was a very sojoyable one. Met many brethren and sisters with whore we had aften worshipped in years gone by which gave us much joy. The meetings were well attended with increased interest, but as arrangements bad been made for us to labor in another neighborbood some tee miles away we bad to close just when we all felt we should continue. Ead masting a week in a school-house; thirteen were baptized and others near the kingdom, and with increasing interest we again bad to

close as our time was up and we had to return One incident occurred which I will relate for the benefit of starving souls. As we were go ing along at lightning speed between Hannibal and Kunsas City on a dark, cold night, we concluded to walk the aisle for comfort. A gentleman acticing me stepped up and asked if I was not a minister. I said I preach sometimes. "Are you a Dunkard preacher?" He then said

ren. After we had talked quite a while with him we came to the conclusion that the case was a worthy one, and told him we would see that a minister was sent to attend to their wants. He had been a member of the Bantist Church. Hope some of the Illinois avengelists will make a note of this and attend to their wants as he thinks much good could be done if

some brother would go and preach for them. Address James D. Pike, New Berlin, Ill. Stop off at Island Grove-G. W. Carre. Non 3rd

Monticalio Our church seems to be moving along in

the fear of the Lord; all are trying to labor for the promised crows, but we might make greater efforts in labering in the cause of Christ than we do. Siu is still gaining at a rapid rate among God's people and many that have become sugressed with sin are famishing for the Bread of Life. So let as all impreve every moment of time, knowing the shortness of life. On the 15th of Oct. about 2 o'clock, the brethren and sisters bagan to arrive in large numbers to our feast, so that by the time examinstion services began our meeting boose was almost filled with members. We were pleased to notice so large a number of ministering bretbren among us who speke with power on the subject of self-exemination and the sufferings and death of Christ on that doleful night of his crucifizion. A large number present seemed to be deeply impressed with what they saw and heard, and our minds were made to reflect to the time when our Savier met with his disciples upon a more important occasion. Our meeting will long be remembered for all present seemed to enjoy the feast. Bro. David Bechtelheimer remissed over Supday and preached for us. We had no additions but good impressions were made. The Sabhath following two precious souls forecok sie and sinful ways and joined God's people. Our prayer is that they may be ornaments to the church. We had the largest number of brethren from adjoining churches that we have ever had. We felt glad to see them among us and bone they will come again. We also elected Bro. Henry Sha'er to the office of descon. We learn that Bro. Esbelmae bas marked our church the first on his list of travels after the busy season. We all heartily invite you to come.

Our Sabhath-school closed on the 24th of October with a large attendance; every one seemed well pleased with the Summer's work, Nov. 8th. J. A. WEAVER.

Buntington.

I just closed on interesting meeting of one week in the Marion District, Grant Co., Ind. Good attendance and also good attention to the word preached. There were two additions to the church. SAMUEL MURBAY. Nov. 11.

IOWA.

Leighton. Our communion is past and we truly be-

that he and his wife had gone sixty-five miles lieve the spirit of the Lord prevailed and has present and held forth the word as God gave to hear a brother preach, and had rend the since been made manifest, as one, the wife of ability. In the afternoon a choice was held for Brethren's papere and were ready to unite with the writer, has made the good confession. SureThe ministers present were Eld. Jacob Brower, were truly brethree in the Lord, and the Lord's Eld. Stephen Yoder, Bro. Amos Moomaw and Samuel Googhaons. The brethren held a choice for a speaker, and the lot falling equal ou two brethren they were both declared elected. May God help them to fill the calling to the honor and glory of God. The lot fell on our esteemed brother, Nathun Miller of Warren Co., and the other brother is not worthy to be mentioned here. D. L. BOWNAN.

Manie Grove.

I am not a member but hope to be some day. We have no prouching here. Mr. Allen Boyer, of Lens, Ill., preached three sermons for us the last of October, being the first Dunkard meeting held here for almost a year. Some fifteen or twenty members live here-my parents are members. We have but one preacher and he is not able to preach. Our church was much weakened by so many members moving to the Maple Grove Colony, Kansas, MTC

Nov. 12. MISSOURI.

Alexandria

When I read of the good meetings and the soul-refreshing seasons that so many are enjoying from time to time, it makes me wonder if my Brethren ever think of poor desolate ones that would give everything they possess if they could hear just one sermon preached in its primitive purity. I do not think when Christ said, "Go preach my gospel to every creature," that he just meant those places where they thought they would be heard and scoepted, but I think he meant what he said, "Preach my gospel to every creature." There bless them for their works of love are many in our country to day who never heard a true Bihle sermon, whose souls are starving for the pure bread of gospel truth. O. Platteburg. how many are sickening and dying every day for the want of the truth as it is in Jesus. All other denominations are preaching in every town and country and why is it that the Brethren do not embrace the same privilege. Quite a number here have asked me to write and have the Brethren come and preach one sermon if no more. I have tried every way I know to get them to come, but all in vain. If I were blessed with this world's goods like some I would bear the expenses of some brother here if he would come and preach in this place, I emnot promise what success there would be in building up a chorch; that we will leave to one heavenly Father, but we could do our part in trying. We can plant but God gives the in-crease. Will some one come? This may be my last call; life is oncertain.

M. E. Rose

Brownsville.

I started for home on the 30th of Sept., attended the Mineral Creek feast, and had a good meeting. Found brotherly love abounding with them. Theuce to the Grand River feast in Henry county; had another good meeting. From thence to the Ordar county feast of profit to all. From theuce to our District

spirit was the roling power of our hearts. The feast was held in connection with the District Meeting. Their church was divided; one is to be known as the Spring River church; the other as the Dry Fork church. Brother Wm. Harvey was ordained as Elder in this arm and two deacons chosen, and Bro. Joel Garber was ordained as Elder in the Spring Rover church and one descon chosen. All passed off in hermony. From theuce to the feast at Newtonia, in Newton county. Here we had a meeting

long to be remembered. Bro. C. Harader made us feel at home with him during their meeting. From thence back to the Nevade feast in Vernor county, where we enjoyed another good meeting. Here our company disbanded, which consisted of A. Hutchison, S. S. Mohler, J. S. Mohler, S. Weaver and myself. From thence, in company with A Hutchison and S. Click. went to the Mound church feast in Bates county, where the brethren and sisters were greatly refreshed. Thence home; held our cooncil the next day after arriving preparatory to holding our feast; then the next day to the Walqut Creek feast in Johnson county where we had another enjoyable season. Here we met with nearly all of our old travelling company again. Our feast then came in next and we had a rich feast and all refreshed with spiritual strength, Ministers from abroad were S. S. Mohler, F. Culp and Wm. Carrier. They left to-day and Bro A. Hutchison will arrive to conduct the services for some days longer. The attendance is large and the interest good and we believe that much good will be accomplished by our

meetings. The brothren have labored for ne carnestly and faithfully and may the good Lord D. L. WILLIAMS.

Our Love-feast was an enjoyable season to many hearts. Brother F. W. Dove of Washington Co., Tenn., was with us and presched the word with simplicity and power. We had two additions; one by letter, the other by baptism. The ministers from a distance besides

Bra. Dove, were C. C. Root, Wm. Sell, Z. Heuricks, Goo, Shumberger and Daniel Glick. Nov. 8th. E. A ORR.

KANSAS. Greenwood. By request, I recently visited a few scattered members in Greenwood county, Kansas, and held several meetings among them. One was haptized, and we think several others soon will be if the work is followed up. There had been no preaching there by the Brethren previously. The attendance was good for the thinly-settled country, and attention excellent. This field should come under the notice of the Kausas missionaries. The place of our meeting of Greenwood county, no the Eureks and Humlows: Sister Leedy in Eureka, brother Filhert made choice of Daniel B. Studabsker for Modwhich was held in a tent. This was a meeting and wife eight miles east of Eureka, on the road erator in their deliberations for this term. The to Humicoldt; sister Degard about fourteen next quarterly meeting will be held on Satur-Meeting held in the Spring River church, Jas- miles south-east of Eureka; Bro. Pipinger and day before the fourth Sonday in January. per county. We had as pleasant a meeting as wife about eighteen miles south of Eureka, and

ly we have reason to rejoice and thank God. I ever attended. We were made to feel that we Bro. Henry Hunt three miles north of Fall River station. Should any of our ministering brothren in Kansas visit those members, and we hope they will, they can write to Brother Charles Gilbert who will make public the appointment. S S MORLER Nov. 8th

Neosha Church.

Nov. 7.

Excter.

We had our communion on the 9th of October, and the following ministers were with us: Brethren Robert Edgecomb, Martin Neher. Samuel Edescomb and John Neber of Crawford Co., Bro. Kingery of Labette, and Bro. Flora of Montgomery county. Had a good meeting. Notwithstanding we were disappointed in getting our tent, the heuvens were our covering, and I thought what a blessed privilege the Christian enjoys who strives to do the will of our Master. With the stars as shining witnesses over head, two souls were made to feel their lost condition and came out on the side of the Lord. May they and all of the dear brethren and sisters, grow in grace and knowledge of the Lord, is my preyer.

NEBRASKA. Since we arrived here I have been to sev-

O. F. FRANCIS.

eral Love-feasts; enjoyed the society of the members very much. They preach the gospel and contend for the same feith and practice as the Brethren in the East. My address is Exeter, Nebraska, instead of Manhattan or Rich-

land, Iowa. JOHN FRITZ. Nor. 8.

OREGON.

On last Sunday one more was added to the fold by hantism which caused much rejoicing. it being our youngest son. Think others are counting the cost. I expect to go to Multnomeh Co., Oregon, and Klickstet Valley W. T., on a preaching tour; will leave home the 5th of thu month. There are still a few cases of typhoid fever in our county; two cases very low. Otherwise the health is good.

Nov. 2nd. DAVID BROWER.

REORGANIZED.

THE Managers of the Southern Illinois Mission having been reappointed at the last District Meeting of Southern Illinois, are now reorganized. The work of evangelizing will be managed about the same as last year, but evangelists will not receive a fixed amount per day for their time on missionary work, neither does the Board expect to attend to filling calls for preaching at any other time then at quarterly meetings. Isolated members, or persons making calls for preaching, will know why it is if their galls should not receive immediate attenwas seven miles east of Eureka, the county seat tion. Solicitors for this Mission will please send their donstions to the proper receiver, bolt road. The members are scattered as fol- John Neher, Virden, Ill. The Managers have

H. R. STUISMAN,

Mealth and Temperance.

S. T. BOSSEBMAN All communications for this department should be addressed to S. T. Bosrerman, Dunkirk, Hardin Co., Ohio,

Clasing the rumshops of Boston during the great fire of 1872 made a difference in ten days of 564 in the number of arrests

A very successful farmer once told us that he never allowed his business cares to puss beyond his hed-room door. He did not balieve in robbing his body of the rest that nature demanded. He worked in the day time and rested at night.

The Irishman had a correct appreciation of the fitness of things, being asked by the judge when he applied for a liceuse to sell whakey, if he was of good moral character, replied, "Yer honor. I don't see the necessity of good moral character to sell whiskey.

Au emineut physiciau in England, Dr. Ferguson, has found that children who used habitually ten and coffee as a part of their dietary grow on an average only four pounds per year, between the ages of thirteen and sixteen years, while those who had milk night and morning instead of tes, grow fifteen pounds

An the season of the year is fast approaching when the annual ice-harvest is gathered in, it may be well for us to remind our readers of the fact that ice, as well as water, may be seriously contaminated by fifth. It is a mistake to suppose that water will freeze pure, as is generally believed. If the water is impure before it is frozen, it will be impure also in the form of

There are three reasons why women's hair is longer than men's: First, she has no bair growth on her face, and so has a large supply of hair forming material for the scalp; second, the dismeter of her hair being large, it is less liable to break; third, being usually less sugaged in mental labor or business worry, she has a more constant and even supply of blood to the scalp.

We all pity a mother who has a drunken son. But our pity is very much less after we learn that, when her boy was young, she permitted him to keep late hours, and associate with unknown companions, unrebuked by her: that she never exerted berself to bring him up in the fear of God, and never trained him to regard the liquor habit as the rum of all villainies.

A brother preacher who happened to be ledging with Rev. Robert Hall whispered to him that he was in the habit of taking a little refreshment after preaching. The refreshment called for was a glass of brandy and water. "You cannot have it by that name, my dear sir!" replied Mr. Hall. "Call it by its proper u.me, and you shall have it. "Aud pray, what is that?" "Not refreshment, but liquor poison and distilled damnation!" was the awful answer.

Over two thousand physicians of high standing in the city of New York, lately signed the following certificate:

including poverty, disease and crime is introduced by the use of alcohol or fermented liquor as beverages. Total and universal abstinence from all such beverages would greatly promote the health, prosperity, and happiness of the

human race. NATURES CURE AND THE DOC-

Mrs. Ropers lay in her bed, Bandaged and blistered from foot to head. Bandaged and blietered from head to too, Mrs Rogers was very low. I opened the blinds; the day was bright, And Nature gave Mrs Rogers light I opened the window; the day was fair, And Nature gave Mrs. Rogers air. Bottles and blisters, powders and pilts, Catnip, honeset, syrup and squills: Drugs and medicines high and low, I throw them as far as I could throw. Descon Rogers he came to me: "Wife is a comin' round," said be.

"Your wife," said I, "had Nature's care, And its remedies-light and water and air All the doctors beyond a doubt, Could't have cured Mrs. Rogers without." The deacon smiled, and bowed his head; "Then your hill is nothing," he said; "Nature has cured her, as you say; [day!" Heaven bless you, doctor; good day! good If ever I doctor that woman again, I'll give her some medicine made by men.

SHOULD TIRED PEOPLE GO TO

CHURCH? MANY of those who stay at home all day Sunday because they are tired make a

great mistake; they are much more weary on Souday night than they would have been had they gone to church at least once; as the time must often drag heavily on Suuday for the lack of something to do and to think about; and the consciousness of having speat the day unprofitably must sometimes add mental disturbance and desatisfaction to the languor that follows idleness,

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their work. For a hard-working mechanic or salesman, or bousekeeper, or teacher, this diversion of tee thought to other than the customary themes, might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who want to stay at home because they were too tired on Sauday to go to church, have been induced to make the experiment of seeking rest, for their souls as well as their hodies, in the sauctuary for small part of every Sunday, and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they "A very large proportion of human misery, have formed the habit of church going.

A SUGGESTIVE LECTURE.

PHAT was a very suggestive lecture by an English workingman lately at Manchester, in which, by way of effective illustration, he held in his hands a kuife and a loat of bread to represent the wages of the workingman. He cut off a mederale slice, and "This," he said, "is what you give the city government." He then cut off a generous slice, and added: "This is what you give to the general government." Then, with a vigorous flourish of his carvingknife, he cut off three-quarters of the whole loaf, and said: "This you give to the brewer." Of the thin slice then remaining he out off the larger part for the "public house;" and then of the few crumbs left he said: "And this you keep to support yourself and family." The force of his illustration was acknowledged by a hearty response, and the lesson of political economy which it involved may be studied with great profit, not alone by the individual workingman, but by all tax-paying, philanthropic, and public-spirited citizens.

ONIONS

From the Schoolsh Americ

TROM our own experience, and the observation of others, we can fully endorse the testimony of the St. Louis Miller, on the healthful properties of the above coculent. Lung and liver complaints are certainly benefitted, often cured, by a free consumption of onions, either cooked or raw. Cold yields to them like magic. Don't be afraid of them. Taken at night all offense will be wanting by morning, and the good effects will amply compensate for the trifling annoyance. Taken regularly they greatly promote the health of the lungs and the digestive organs. An extract made by boiling down the junce of onions to a syrup, and taken as a medicine, answers the purpose very well, but fried, roasted or boiled onions are batter. Onious are a very cheap medicine., within everybody's reach, and they are not by any means as "bad to take" as the costly nostrams a neglect of their use may necessitate.

HINTS TO THOSE VISITING THE SICK.

NTER and leave the room quietly.

Carry a cheerful face and speak cheerful worde

If the sickness is serious, do not fall juto gay and car eless talk in the attempt to be cheerful. Dou't ask questions, and thus oblige the invalid to talk. Talk about something outside, and not about

the disease of the patient. Tell the news, but not the list of the sick and

dving. If possible, carry something to please the eye and relieve the monotony of the sick room-a

flower, or even a picture which you can loan for a few days. Highly perfumed flowers, however should never be carried into the sick-room. Some little simple delicacy to tempt the appetite may be well bestowed-

Stay only a few minutes at the loagest, unless you can be of some help.

Our Book Table.

Any Poligious or Bistorical work in print seat on receipt of publisher's retail price. In scotling for books always give 1. The name of the book. 2. The name of the author. S. And unless advertised by us, the address of the unblishees.

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That a limit of Consensity to the world in Green, contents, daily walk That a pure-concernity to any works to them and Christian : and consequently in entertaint to the following the contract property in majorities that in public receivity, or religious assertion, Christians should appear as directed to 2 Con. 15 4, 6.

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Lanark, Carroll Co., Ill.

THAT WONDERFUL BOOK! Editorial Review.

THE author of "The Problem of Human Life Here and Hereafter" has thrown a shell into the camp of evolutionists, skepts and infidels that will make the whole army of Christian opposers either surrender, or seek shelter in other caves of darkness and mysticism. We be peak for the work a ready sale among all lovers of the Bible believing that they can well afford to pay the small sum of two dollars for such a glorious defense of the One Best Book. Let us notice a few of the authors argaments. He maintains that the life and mental powers of many as well as of allthose of other living creatures are "substantial entities" that the outward and visible structure is but the tangible counterpart of the interior

He shows pretty clearly that sound consists of "corpuscular emissions" instead of the or cepted theory of wave-motion. He thus meets Tyndall's sound theory, weakening-we believe virtually overthrowing-evolutionism as advoeated and defeaded by Darwin and his school.

cated and defended by Darwin and his rebool. We quote from puge 4 für reference to God: Bet for the sense of ancel (not at, all accessary toor intellectant advancements bears as a set would arrefer love bear lacors to each philosophical or schemical test whatever. Or Index bears of the world-including Prof. Horschakens bears without the clustering strength and arrefer love barried to the world-including Prof. Horschakens without the clustery street, his meinent not maint would prehably not use approach critismic or down and would refer all the proposed critismic or down and would refer all the proposed critismic or down and would refer all the proposed critismic or down and would refer the the proposed critismic or down and would refer the the three proposed critismic or down and would refer the three proposed critismic or down and would refer the three proposed critismic or down and would refer the three proposed critismic or down and would refer the proposed critismic or down and would be a supposed to the proposed critismic and of odor, and would ridicule the testimony of one-half of the world just because of the defect in his own affectory nerves and those of his friends, said of the world and become of the order's I have been considerably arrest and these of the friends—so will alter the present of the considerable of the wave-motion of air and other, as your great works on the undulatory theory of sound and light works on the andicitory theory of sound and light prove, then away goes your nouseness about ode-ous "particles" producing a sensation, and with it the sense of small? Prof. Tyndid nould only see ply to this argument by giving up the wave-thro-ry of sound and light, which there is little doubt has will be obliged to do before many more years have peased over his head.

Again we call the ottention of the reader to

the following in support of the personality of

The view here taken of man's incorporeal, vital The view here taken of man's incorporat, vital nearth losing applied to God, possessive of intuition of man of the man of or bears our prayers if he is not a personality in the broadest a well a most defaults sees of the word. "If that furned the up valid H is, with the furned the up valid H is, which we have been a second to the sees of the word." If the will be up the sees of the wild with out earn of His own? The served the total owner the current sees of His own? The served the total owner the care." By extending the above longities, we may criter and—the both formed or give the mind, shall the not Muha? and first both torned or give the life to see and designate that he accletively and he that endowed us with consciousness, and gave us our sensations, shall He be incapable of con-sciousness or derrived of corresponding senses, in-

After reading the work, we concluded to do ur part towards the overthrow of skepticism by means of this work, by keeping it for sale. The new edition just out, is superior in hinding and while it cost more we shall sell it at the old price. It is a large royal-octave volume of over five hundred double column pages. For sale at BRETHERN AT WORK office. Price \$200, or free to those who pay for three years' subscrip-tion to B. at W.

Youth's Advance.

THIS new paper is on our table and is full of hright thoughts for the young. It claims to be a teacher in science and Bible, and will likely fill a place in the journalistic niche. The school department where problems will be ask-ed and solved, as well as the Letter Box where the children can help each other, are features of the paper which will be of no ordinary interest full of instruction to the young. We hespeak for it a wide circulation. For sample of dress Youth's Advance, Mt. Morris, Ill. For sample copies ad-

Denmark

TWO churches now in Denmark; one called Hjorring, the other Fredericebeven. The and two descons by names, N. Chr. Nielson. There are twenty-right members in the Hjorring church. The Fredericshaven church where I live contains twenty-eight members wife and Invocentians twenty-eight memorer wite self-included. There are two speakers basides myself.—Soren Chr. Nielson and Janns Chr. Sorenseh, and two deacons, Chr. Christiansen and Jorgen Rammsen. Two members moved to America, one died, three discound, two left the church to please relatives, and one, J. Mud-een, a deacou, is in England. Sixty-three bave been baptized since we came to Denmark, as follows:

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members, one of which is a minister. On my last trip there was one haptized. Prospec good there for a church. C. Hors. Frederickshaven, Denmark, Oct. 27.

Prof Huxley ears of the primrose: "It is a orollifioral dicotyledonous exogen, with a mononetalons corolla and a central placents. That is not had for a man who claims to have sprang from a monkey.

Fallen Asleep.

Diamed are the dead which dis in the Land willow it - 15.

when all them, will by then subjust. By a Gannach died in at Tarniby evening at 5 obtack. Soon filter the A. De Company evening at 5 obtack. Soon filter the A. De Good filter than the subjust of the su

Georgictown cemetery.

TIOMAS—In SAIY Co., Ioms, Nov., (ib. 100 Sinter Many Thomas, write of Janee Thomas, aged or pears, T mosthes and 8 days. See was the modere of eight children, the of whose and the modere of eight children, while of whose and the modere of eight children, and with the children for every reason to believe that the last now good to enjoy the result of the fulfill (in as dise was truly a mother (in Israel. Parental discourse by the firethers from leve, vz. o. 38, documents.

RRODES—Oct. 19th 1809, in the the Walams grove district, Stephenson Co., Ill., of consump-tion. Sister Emma J., wife of Brother Franklin Rhodes, and daughter of Brother Wm. and size ter Caroline Moore. spel 25 years womths and 25 days. Funeral services by the Rethern from Pulity. 1 it; also 14th chapter of Job.

KEEVER.—In the Squirrel Creek district, Gct. 22md, 1880, Charley Keaver, only child of sister Mary Keaver, aged 8 mostles and 15 days. Fu-neral by the writer to an attentive congregation.

MILLEII.—In the Middle Creek District Oct. 39
1800, Sister Catherine Miller, aged 29 years of
months and to days. The discount was delayed
to Brother Abras and Sister Christinos Milter. Functaervices by John Shrock and the
writer, from the seventeenth, chapter of John
and Iwestly-third verse. JOHAR BERLIELY.

BOWMAN.—Two dear sisters were buried, Sister Bowman, wife of Daniel Bowman, was taken sick on the 26th inst. She suffered swerely un-til the 50th when God relieved her sufferings To-day she was followed by a large congregation of sympathizing friends to her long home—the

Nove:

Troy.

We were surryto-base of stote Rowmin's business. The part 157% highlighted.

1577.

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1587.

1588.

1589.

There is a small hanach in Topland of their or course to reconstruction. The part of their own of the reconstruction. The part of their own of the reconstruction of the reconstruction. The reconstruction of the reconstruction of the reconstruction of the reconstruction.







Vol. V.

Lanark, Ill., Tuesday November 23, 1880.

No. 47

GENERAL AGENTS

THE BRETHREN AT WORK

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PAOR.—Who is This Son of Man. Miscellane

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FOURTH PAGE.—The Philadelphia Time

Mail. Sunballatium. Firm Page.—Sojouming.

Sixth Page - A Novel Graveyard. Fell interprint Jesus, Home Virtue. Diphtheria Remothy. Dyspejsia.

SEVENTH PAGE.-From Wyoming Territory. From Maryland. From North Manchester, Ind. A Noble Embryrine. From Roanoka, Ill. A Buried remply and Palace.

ext remple and Palates.

Bennvil PAGE.—From Jesse Calveri, Maryizani.
From Brewroth, Md. From Rogac Church, Jinza
Brewroth, Md. From Rogac Church, Jinza
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CURRENT TOPICS

The Methodists propose to raise \$1,000,000 for Foreign Missions, to celebrate the semi-centennial anniversary, in 1802, of their first

azine more regularly than they do the Bible. Forgetting God and going after other gods seem to be man's tendency still.

The people of Calcutta are becoming weary of idelatry. The manufacture of idels is declining, and the attendance at the temples iirregular and falling off.

The liberality of the converted heathen is truly wonderful. The average amount of tributed by each man, woman, and child in the church in Errorum, Turkey, is \$15.00 ayear.

Garfield is the only President who ever had the opportunity to install his mother in the White House. The old lady is nearly eighty. but tough, and bids fair to live through the en

The new method of teaching deaf mute to speak has made so much progress in this country that the corner-stone of a new building, to be used for the "improved instruction of deaf mutes," has just been laid in New York

A large number of Jewish negroes bare been found in Africaneur the boundary of Barbar Several of the cases of the desert of Sabara are inhabited by Jews. It is estimated that there are 2,000,000 Jews in Russiu, 150,000 in England, and 350,000 in the United States.

A clergyman recently preaching at Chaplin, Coun., on Abraham's call to offer up Isaac very gravely remarked: "It was no doubtful voice. I believe that Abraham knew that be heard the voice of God just as plainly as you bear my voice, if you are awake." A straightsuing up of the congregation followed quickly. Is see

ally among the Mormons. A re-inforcement of sixteen ladies recently went to Utah. There are now, including these women, thirty teachers at work in different parts of the territory. The Methodist mission appears to be languishing.

Dr. Dean of Bangkok, Sum writes to the Baptist Musionary Magazine" of a heatken idol in human form in a temple there 177 feet long, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in that city alone with their mammeth costly images and daily service. Heathen idolatry costs money, which is freely given

The following is from a St. Louis paper: a me recrewing 33 from a St. Louis paper:
"Sunday-school children are no longer
taught to believe that Lot's wife was turned no to a pillar of satz, but in the 'International
Bible Studies' for Suday-schools, it is said that
ale was caught in a storm which 'sufficient
bur, sucrusted her, and possibly burned her to
a conder."

That is the kind of weed-seed which is by means of a "system" which has not for its basis divine truth

Five hours after the closing of the polls at 7 o'clock, Tuesday evening, Nov. 2nd, it was known at all the principal points in this country and Europe that Jas. A. Garfield was elect-Years ago it took several weeks to get the news even in our own country, and it was a couple months before the result of such an tion could be known in Europe, but now it takes only about five hours to make the count and have the result printed and read in all the leading cities in Europe. That is quick work.

In regard to the lawfulness of certain purnts, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unlit you for religious duties or to interfere with the performance of them, whatever dissi pales your mind or cools the fervor of your levotions, whatever indisposes you to read your Bible or engage in prayer, wherever thought of a bleeding Savior or of a holy God, of the hour of death, or of the day of Judgment, fulls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will bount a dying bed, and plant sharp thorns in its uneasy pillow, these are not for you .-- Dr. Guthris.

What are we boing? - "Sixteen Indian girls left recently for Mr. Moody's Female College, at Northfield, Mess., where they will take a four years' course, free of expense." - West tour years' cou

Others are constantly stretching out their rays to assist the untutored to become useful, what are we doing in that direction. Others rescribing to instruct the Indians in the way of the Lord, what are we doing? Nothing! Others are putting forth means and men to convert the colored people, what are we doing? Nothing! Others are spending time, means and talent to better the condition of the hears. en, what are we doing? Nothing! "What do ye more than others?" Matt. 5: 47. Ab, are we not doing less? O God awaken us!

For years skillful engineers have puzzled their brains to find a smitable piace for cutting a large ship canal across the Isthmus of Panaa large ship canal across the lithmus of Panism ma that resest might pass from the Atlantic to the Pacific, and rice rerar with one and mather. Hims were showly agreed upon and arranged properties of the pacific and the pacific and the pacific pa one water. A strong carriage monated on Lett."

Lett. "

Lett." "

Lett. "

Lett." "

hade first to two huge locomotives which at the rate of ten pulse per hour and take the side. The carriage is then run down into the water, the braces taken off, and the vessel sails away undisturbed. Mr. Eads is the gentleman who plauned and constructed the great St. Lou-is Bridge, and is noted as one of the most skillful engineers of the age. He is now on his way to the listimus to make the necessary survey, for the contemplated railroad.

WHO IS THIS SON OF MAN? BY S. T. HOSSERMAN.

THIS is a question of vital importance to us
ail. To be happy in life and in etermints ail. To be happy in life and in eterminty we must have a saving knowledge of Jesus. How painful it is to the cross-bearer when he sees so many that cure not to know anything about the Son of Man. "When I have a more onvenient season I will call for thee," is as stacive as ever. Some desire a knowledge of the Son of Man with a view of mere criticism that they may use it more artfully, though to their own destruction. Others a historical knowledge, that they may appear unto men to be problic in the riches of Christ. Some only

to have their name in the church-a mere nominal Christian-a name that they live, yet are dead. Others desire a saving knowledge of the Son of the Most High. They are continually searching the Scriptures to see whether these things be so; desiring to come nearer and an make them irre They desire to know "who this Son of Mun is" with a determination of yielding ob-dience to his law, that his saving power may be appointed to their souls. Thus after their knowledge is determined his law is

accepted and oneyed, simply because He comanded it, and it is our prerognize to obey. The obedient soul 1+ to the law of God a the elsy is to the petter, --willing to be moulded to the design and will of the moulder-willing to be fushioued after the direc tion of divine law and moulded after the divine image. By this saving knowledge life and immortality is brought to light through the gospel, the beavenly mirror through which we may see ourselves as God sees us, making sin as obnexious and burtful to us so that we are prompted more and more to relinquish our hold on the things of the world and grasp

more firmly that which is beavenly Who is this Son of Man? Do we know him as our Savier? Do we know him in the par-don of all our suss? Do we know him as par-taker of his divine nature? Is our acquaintance such that he may know us in life, in death, in the resurrection, and in judgment? Oh may we all have this saving knowledge of Jesus that will admit us into his church upon earth and triumphant in beaven where we shall en joy the glories reserved for the saints of God of which we here have but faint foretaste.

MISCELLANEOUS

PHE BRETHREN AT WORK just received and we predict, that if it will, by a manifesta. econocc of the reader in the sight of God, (2 Cor. 4: 2) as it does to the eye and tests in its new form and style, that much good will be done by its wasts in 1881, which undoubted edly will be the last year for many of its read-ers, and hope nose of its pages will be defaced with editorial bickerings, innovations and in-nuendoss, but imposent and innovations without any prevarications, but a "Thus saith the

The carriage is then drawe from the water and about sixty-fire and partly deaf, was killed one evening passenger train soning worth. Another railroad track; and especially to be ready for our departure. Had we European regulations many lives would be saved: a heavy fine for walking on the track; no admittance to cross

the track for several minutes before each train. MISTARE.-I am sorry I made the mistake you refer to in the last issue; can't account for it, but .t answered my purpose all the same but if the Judge of all the earth would make such mistakes, the brethren in Cerro Gordo would lose their reward. What a comfortthat the Lord is to reward, and not man; "Hence," David says, "let me fall into the hunds of the Lord," and I will comfort myself in the thought that they will forgive me and pray for The editor's mistake is page two, instead

of eight, No. 32. CHURCH MATTERS are about as usual-rather dormant. The fire that consumes the drop and purifies the soul is almost out. (A little strange fire flickers up once m a while; hope it will die out.) Will not some ministering hrethren come to our relief, and bring us each a good load of gospel fuel, and kundle the fire and warm up our temples; expecially Brother Harper, from Massouri, when he comes to think of his promise, and come to Waddam's Grore? ENOCH EBY

Leng. DI

INCONSISTENT CONSCIEN-TIOUSNESS

BY C. D. HYLTON

HOW clearly as the band demonstrated by the expressions of some people, when invited to subscribe for our religious papers. They say, "We have the Bible in our house to read, and there is better reading in it than in your papers." This is all so, yot if we are anxious t learn we can find plenty of time to read both. When we bear these excuses we fine prople that know but little about the Scriptures. They are too conscientions to read relig-ious papers, but will read and allow their children to read novels, political papers, and all such obnovious staff

Again, some will say, "We will not send our children to Sunday school, because our earents never sent us;" but they will allow their children to fish, bunt, and run over their neighbor's farms on the Sabbath. We call

A WONDERFUL LAKE.

N Colorado is a ten-acre field which is no I more nor less than a subterranean lake covered with soil about eighteen inches deep. On the soil is cultivated a field of core which produces thirty or forty bushels to the sere. If soy one will take the trouble to dig a hole the depth of a spade handle, he will find it to fill with water, and by using a hook and line, 6th four or five inches long can be caught. The fish have neither scales nor eyes, and are perch-like in shape. The ground is a black mar! in nature, and in all probability was at one time an open body of water, on which was accountlated vegetable matter, which has been increased from time to time, until now it has a cruek sufficiently strong and rich to product as it is not strong enough to hear the weight of as it is not strong enough to bear the weight of a horse. While harvesting, the nauds catch great strings of 6sh by panching a bule through the earth. A prison rising on his heel and coming down suddenly can see the growing

Religious Essavs.

THE WINTER DAYS

The winter days are coming. Old age comes on at last.

How have we spent the Summer, Have we improved the moments,

Let's take a retrospection As we should do each day: How oft we've gone ustray

Before comes sterner Winter,

The winter days are coming. The summer days are passing Soon we must yield our breath.

Let us prepare for Winter,

THE DIVINE SOLUTION.

DY C H. BALSBAUGH.

To S. S. Mohler. Beloved Brother:-HOW deeply many souls steep them selves in damnation by the em ployment of this codearing appellation thich nothing justifies but the indwelling Christ. A brother presupposes like g-neration, like life, aims, hopes, efforts. A Christian brother is one who has the "mund of Christ." hent on self sacrifice even unto death for the weal of his kin. "He that hateth his brother is a murderer," a child of the devil, and an heir of wrath. 1 John 3: 15. John 8: 44. "By their fruits ye shall know them." A cut throat is no brother in Christ. Atter the third rending of your cour

teous letter in No. 42 of B. AT W. and marking its pivotal passages, I essay to respond, if my debility and suffering will permit. Your sympathy, although not merited, is no more than what any generous nature would prompt, even apart from the Diviner nobility essential to christian character. Only natures of adament are untouched by suffering. To abuse and trample and kick the afflicted and helpless is inhuman. But why should we be depressed by what man or devil can do against us, long as Jesus is our Ideal and Shield and our motives centre in his honor, and not in our own? The very enthusiasm of the uoblest hearts may lead them into excess, but only the basest natures will permit in construing such errors into crimes. In judging others we should never forget that we also are bell-deserving sinuers, and should first turn the implement of execution against our selves. I know as well as that twice two are four that "lex talionis" is "the law of sin and death," and the harbin-ger and realization of hell. He that ennot take on enemy in his embrace in the reality of pnadulterated love, and bear him as God hears him, is not Godorn, no matter how loud and boastful etensious. Such a triumph over ral prompting the cross signifies. facts necessitated by the principles you stop short of the ultimate unity in and expression. This point is settled, pose that be ever constructed an organ by regrees in proportion as the contents who misapprehend me; but misrepresentation and abuse and deliberate intent to harm, this is sad indeed. The field that hes behind us, only haif possessed and explored, is as a mere atom to a world compared to that on which we have never set a foot, and which holds its untold spiritual treasures yet untouched by mortal mind. You seem to endorse to its deepest

centre and utmost limit my exposition of the cardinal principles of Christian ity. This we may do to the extent of our logical apprehension, and yet squarely deny it in many ways in the cyregulation of moral conduct. It is so axiomatic, and so readily takes the letter does not fairly represent your own reason captive in its naked simplicity, mind, because the principle to which I that not a few are ashamed to depy it have devoted my efforts, and which you who are nevertheless fighting against it so heartly approve, is the one smallerable as the worst fee of God and men when blet ruth that determines and invarients. it comes to the point of application. results in "plainness of dress." a few ministers and descons kicked so rigorously and tenaciously against one be cancelled. Why! A single variation in apparel from the mode of the obgive their cordial assent to the central lustration. The same church, some years ago, made appointments for a brother whose fame as a defender of the christian faith had filled the land. When he came be was so lawyer-like, so foppish, so self-appreciative and sensitive of utmost deference, and had a personal something so like the odor of a whiskey keg, and spun his first sermon so apletely of homemade intellectual thread that the church and the world were too irrecoverably disgusted to allow him to fill a second appointment. This dandy preacher also expiates very eloquently on the fundamental princi ple of religion as a mere matter of the-When it comes to the test of the moral care and evolutions of life from that point, he knows no more about the curious to know how dress can escape made, is the flattest contradiction. The Can a child of God want more?

which lies the Divine aim and end. But No person who has any regard for the ism, whether individual or corporate, such a unity there is, and by faith it is necessary decisions of the commonest without a regulative vital principle in ours, and becomes ours approximately intellect and dullest moral sense will relation to every possibility and real gain-ay it. Its admission knocks the tion of its constitution. of full wide on the philosophic conception. I can easily bear with those every plea and argument for the obliteration of all distinction between the and received as a matter of at cority? church and the world in the matter of No, but as the most absolute spoutar apparel. Without the least hesitation, ity. To receive it otherwise is to be apparel without the least hesitation, ity. To receive it otherwise is to be apparel. Without the least hesitation, ity. To receive it otherwise is to be washed to fouler stains." Because it any most astute Professor of Theology, or shrewdest Ductor of Law, to demonstrate the con thority itself. We are constantly under trary. It religion is not the Philosophy the operation of the law of gravitation, of philosophy it is not adapted to a whether awake or asleep, and yet no nature made in the image of God; and one complains of restriction, or h if the view of it here presented is not or being under authority. accordant with the fully requirements striction is there, the authority always of such Philosophy, let the learned theological world point out the discrepau-

This shows the tremendous power of ridicule heaped upon me in my identifi-personal interest in the supremacy of cation with this pivot truth, I under-carnal liberty as against the motives stand perfectly well as to its source and and ends of the cross, "Blindness has nim; and its design is generally patent in part happened unto Israel." This to unprejudiced minds. I have neither could not possibly be done but for per time nor disposition for self-defence version and obscuration of moral vision. A few days ago a certain church held a defeat in its manifest character. The recouncil to decide the selection of evan-gelists for the coming Winter to labor in protracted efforts for the salvation of may be cordially admitted in the absouls. After the majority had decided, stract, and vehemently denied in the concrete, without the inconsistency being noticed by the perpetrator. This is of the speakers selected, that he had to often done to a surprising extent and in a 'udicrous way, even by those who claim to be in the van of intelligence jecting brethren disqualified him for his and progress. Those who have read sacred function. These brethren also the works of Sir William Hamilton, and Mansel's "Limits of Religion tenet of my articles. Take another il Thought," and the productions of Materialists and Unitarians, and the Theistic Evolution theory of our science-hobbled theologisps, will know what I mean. To own Christas very God in the flesh, and the very life of all helievers, requires the flesh in the widest sense as the individual substance of Divine embodiment, and the individual vehicle of Divine expression. If I apprehend yourightly, the "important question" refers to a specific form by and under ecclesiaitical authority. If we shut out everything but the naked truth, this point is divested of perplexity. All parties agree that there is no life with rind. Is the life of choice, which Jesus out form, and that all life has a form adapted to its intrinsic characteristics and ends. God is no exception. Philpp. itation than the life of a tree? Is it not 2. 6. This postulate, taken in its widest all the more rigidly bound to its type Incarnation than the rudest savage in correlation, settles the matter root and the most desolate moral Sahara. Note branch, whether we endorse its legitiwithstanding, your unreserved commit- imate deductions or not. No consistenttal to this principle, "you fear I have ly philosophic mind will think of lost hold of a principle in so fer as it making the life of any organism express lost hold of a principle in so far as it making the life of any organism express on so we use the very essence of need be tempible, and that is on the at any point what belongs to a different is to make Jebovah the very essence of the control of the perneed be fingilife, and that is on the gat any potat wast oncoming to a numerous processing the subject of plaintness of dress." Fry, type or order. This seems to be as in louseness and contradiction. "The perny good brutlers, how can thus be possibell if the preprint be *pradocounted, where cuttering or creticated only and. This hay, no our reventest and most antime of the processing of the process the first principle of installations, and the custoring or restrict total in the nor Ambara, as our sweetness and more amountain contractions, tow corn phisness of dress of bee excluded. Either the principle of the interval of this takes the perinciple of the custoring that the perinciple of the custoring tha not integral to Christianity, or dress has Christ and all that are His, amounts to most daring impostor that ever walked no possible connection with the Chris- nothing as a mere abstraction. To ad-

is to be received without the sense of authority, does that diminish the au-But the rein exercise, only we are aware of simply as a privilege and a blessing, and have no objection to file against its character as law. Is there more laxity I presume my quotation from your character as law. iu the higher resim of responsible life? Where is the proof? If the church is of God and Christ is her head and life, the essential idea of her existence is that of law, and the essential fact of her being that of liberty in law. That people take liberties of volition is no evidence that God allows them, I am at present suffering severe agony from a fall inad vertently received, nearly breaking my leg, which is no more than the resi contraveuing the law of gravitation. God was not good-enough, as some would style the relaxation of bis inflexibility, to "give his angels charge concerning me, lest I dash my foot against a stone." I felt his law as law, because I was in opposition to it; and the bruised limb is the expression of Divine goodness no less than immutable auti Will not some of our ecclesiastical mal contents take the hint? Law is everywhere meant to bless; but if we prefe to "kick against the pricks" of divine authority, we must be content to get our blessing out of suffering.

"The oak transmits itself down the ages" as an oak. This necessitates sameness of form dependent on sameness of life. This law is universal Darwin and his coadjutors have grown gray in the accumulation of facts and elaboration of principles to demonstrate the contrary, but have signally failed God holds his own against all the wild assumptions and crazy guesses of those God-disowning speculators. The law of transmission and conservation may be connected with degeneration or improvement, as indicated by the exterior, but an oak will remain an oak from core to incorparated with human nature, any less a life of law and authority and lim because it is responsible? Not but a lunatic will quibble here. Conscience adds to the sanctum of law. To say that we become more lawless in propor-God's footstool. Who will ever say that another promping the eross squares.

Telli vectors to say the by on here of the little in the principle is identical mit a point to escape at dictama, and Emmander than the fully measured your own premises, not with the interior of 60-d, dominating the proceeds a regument and conduct. What is liberty but the privilege of adoptated purposed and directing the life at all points, I am as taking to some halminston had been ignal that liberoes to God requires. facts necessited by the principles you [articus to know how cross can escape made, is the flutted contradicton. The [time a child of God wear more? We have been admit. But this is nothing new. In [wise-weep groups made so church has all the autherly it needs the autherly in the family the such case the substitute area, solody does. Some [unphilosophically as to make exception [the matter of dees. It would be deunphilosophically as to make exception [the matter of dees.] It would be deunphilosophically as to make exception [the Driven character to supless than that the best in the attention [the loth in the attent of the Driven character to supless than that the superior of our Order [the Internation of the Internation

Shall the church hold God's key and true. If the unit is the counterpart of not use them? Does the life of Christ, —and this is the Divine intest allow any license save such as in unity and co-operative with the supreme end of the Incarnation? Shall that which depravity prompts have equal claim to our choice with that which is organic and essential? All this is easily solved by the soul that is "determined to know nothing but Jesus Christ and him cru-I do not mean that is easily realized, but the bent and current of the aggregate life are it. Nothing cau be in than a genuine Christian life: nothing more frictionless under the un deviating rigor of law than "the glorious liberty of the children of God." Where Christ is truly apprehended, as the wisdom and power and life and love of God, there cannot possibly be any trouble in the matter of dress. Nor its tobacco, and money-greed, and aversion to education in every form of knowl edge which God has hid in nature and in man, nor in relation to perhaps the foulest, binckest sin of Christendomunhallowed conjugal license. I have seen elders rule their members with a throng of scorpions, while they were themselves literally wasting and dying in the corruption of carnal gratification. Church life is the aggregate of individual life; and to maintain that the church, as such, has no authority over the expression of its units, is to affirm that the individual has none, and that God has none. God gives church no anthority not given to the individual, and none to the individusl not possessed by Himself in his human conditions and responsibilities. Here again the concatenations of truth will help us to a just solution of the problem of the Christian life, If the individual will not use his privileges, and live in law as a matter of personal liberty, what can the church do, as the deputy of God and the conservator of her prerogatives and of her way life, but exercise the authority which the individual fails to do for himself? not, the church is a myth, the individual rules, and as a sinner. A law, whether individual or corporate, without fixed bounderies, is an impossibility. Thus is the essence of all law. We have God's own liberty in law, but none in its infringment. Order requires definiteness. Neither mind nor conscience has a standard without it. No being is as strict with himself as God is with the ordering of His own life. Man was made in His image, fell, and was restored in the Godman. Does not this make the chasu wide enough between saint and sinner? between church and world? Can the church make it wider? Would the believer have it narrower? Does not this put the very power of God ioto the hands of the church for the direction of its corporate life? What can be easier, if the individual "life is hid And what is plainer than that when individual life is refractory, it is under corporate authority? Here all specifications are included. A single exception invalidates the unity of the whole, and takes the reins of covernment out of the real of principle into that of arbitrary conceit. Here is where the church is most prone to err: to make laws justead of simple conformity to the necessary evolutions of "the law of the Spirit of Life in Christ Je secret of the power which characterizes

Individual life first, then corporate, py-

what principle? or in what print? In a certain sense the reverse is equally THE HIGHWAYS AND HEDGES The church oeed never spercise author ity, as such, although holding and dis tributing all its energy in the benignity of maternal oversight and direction. It is only when individuality becomes selfassertion, as against the general life and essential nature of regenerate being that authority assumes its disciplinary form. This includes flesh pleasing, sinfostering dress, as it includes all else that springs from a disposition that chafes under the restrictions of the cross. To contend for a life, single or corporate, which has no fixed general external type as the expression of a fixed internal germ, is the oddest and most fatal fallacy conceivable. And to deny the membership in the adoption and examplification of views antagonistic to the essential nature of the christian life, is like forbidding God to rule the Universe by inexorable law, which is the only liberty God knows, and the only liberty He intends for all atoms and all creat ures, rational and irrational, on earth and in heaven. Arbitrary enactments and compulsions are foreign to the nature and function of the church. The assumption of unwarranted authority is the precursor of confusion, disentegration and dissolution. But coercion under the sway of the essential "law of life," is a right, a privileg , and a blessing This principle threads the Universe and every moment we acknowledge its

> All finite rational life is meant for in definite progress. All the mundanc dispensations are too short for the full de velopment of the inclusions of faith The church has to break her shell and shed her feathers often, and strip off her external and material conceptions as she grows and enlarges in the power and grandeur of the Life of the Infinite. The unchangeable Life in finite condi tions, will retain general, external ideatity, without the least restraint on the noblest liberty and eternal advance

sovereignty, its benignity, and the gra-

cious purpose of its discipline.

BY WAY OF CAUTION

MUST say something, by way of caution, to brethren and sisters who write about each other. Do not use unkind and insinuating language; speak and write to them kindly, and if tro is on hand, privately, and not make a public matter of their errors or misunderstandings, as the case may be.

O for more of that true Christian spirit of love and forbearance toward each other, that we may keep in view our solemn haptismal vows which we made before God and man. It esuses me to feel very sad when I read such abusive articles written by brethrenmore especially by those who should be ensamples to the flock-for they do not them. know the baneful influence it may have on the minds of those who make no profession, yet are strong advocates of ings. A brother need not speak or right and justice.

Franklin Grove, Ill.

It is said of Stephen Girard, by Parton, that although he did sometimes act with a loud voice when he said, "Laza it is said of him; "He never had a pire. We mention this to call the at the Spirit of Life in Christ Je
This is the study of the ages, the
leaving property to the amount of \$9,609
Brethren, be always meek and lowly 000, willing \$2 000,000 to found a col- 2. We see some of our sisters come

BY ALICE M. TRUSTLER. "Go out in the highways and hedges,"

From the streets and lanes of the city

Bring bither the poor and th How many would come if invited, But no one invites—how unkind! We should come at the first invitation,

Lest the Master in anger will say:
"None hidden shall taste of my supper;" Then in sorrow we turn away Come! for all things are now rea The church is waiting for you

An excuse will not be accepted—
The invited that come are so few. Are you a servant dear reader? Go to the highways and hedges Mt. Morris, Ill.

SOME UNBECOMING HABITS.

IT is usual for correspondents to write about all the good things they know and suppress the evil. This may be wise sometimes, but we ought to be truthful in our reports, and doubtless all intend to be such; but we fear that our reports are sometimes too flattering to those of whom we write. Paul would not flatter the church at Corinth, neither would we if any wrong exists smong us. We are living in a section of country embracing about thirty members, who are very kind, courteous peo ple. We came here about two months ago, and found the brethren in peace and union, and anyious to see the couse We have extended our ac prosper. uaintance to adjoining counties, and and the brethren plain, humble, and we trust, God-fearing men and women. We think forbenrance is cultivated more among the Brethren than any other peo ole. As a proof of this we would: o an incident in our District Meeting in Ray County. We were discussing question of sending an elder to neo nany the brother chosen to be an evan gelist in this district the coming Winter. A brother present objected to an elder being present, masmuch as so many el ders were ignoramuses and spoiled the beautiful doctrine of the Brethren. No one seemed to resent the seeming jusuit. He was permitted to talk in that style.

and no offence was taken. Now we are glad to see our brethrer so iosensible to personal iojuries, but alive to the interests of the church, and the best means of promoting the truth as it is in Jesus. We heat serve the cause of truth by a meek and forgiving spirit.

But we have noticed some faults in our brethren and sisters and ministers.

We notice that some brethren speak for too lond in our council meet

scream at the top of his voice when speaking on a question of business, etc. There may be occasions when it is right to speak with a loud voice. Jesus spake the part of a benefactor to a community rus come forth," and when about to ex-

the church as the agency "of God unto lege for orphan boys." With all his to meeting without their caps; in fact wealth, Girard did not seem to be hap- some have never worn them. We have some have never worn them. We have seen sisters sit with nncovered heads alter of the renowned Basilier.

during the whole services. How can we preach to others the necessity of conforming to apostolic order when our owo members refuse or neglect to do it? We must have reformation among us Unless the order of the church is maintained no impression can be made ou those without. We exhort our sisters to help us in our efforts to preach a whole gospel,

3. The almost universal use of to bacco by members and ministers. We have been in a room where there were three ministers, one deacon, two private members, and three of the world, making nine in all, and all had a pipe or a quid in their mouths. The stench of the room was intolerable; we left the scene. We have a brother who has a pipe in his mouth nearly all the time. We saluted a brother lately who is an old preacher and an excellent brother. But oh his breath! it was almost suffocating. He took his pipe out of his mouth in order to salute us, but we doubt if it was a boly kiss. We held a few meetings lately in a Methodist community. We had the use of their church, and they all treated us courteously. two things pained us at our last meet ing; one sister sat with her head uncov ered, and another sister came in and walked up to the stand, drew a match, and lit her old pipe, sat down and smoked a while, and when meeting closed, walked up to the stand, and die as at first, and walked out burning in cense to her idol. Brethren, we are in earnest for prim-

itive practice. We believe that our bodies are a living sacrifice acceptable to God, and all we do is for the glory of his name. We are bought with a

NEEDS OF THE CHURCH.

THE church heeds more of Christ and and less of self; more spirituality and less caroality. More self sacrifice; more zesl according to knowledge in Christ's cause and less in polities and other worldly affairs. More faith and firmness and less doubts and murmurings. More God-power and less man-power; more work and less grumbling. wholly converted and less partly converted to mau; more charity and less partiality. Oh that the Lord would take all this carnal nature away and give us the mind of Christ.

WHERE THE APOSTLES REST

HURCH authorities state that the remains of the apostles of Christ are now in the following places: Seven are in Rome-pamely, Peter, Philip. James, the Lesser, Jude, Bartholomew, James, the Lesver, outer.
Matthias, and Simon. Three are in the
Kingdom of Naples, Matthiew at Salernormal Andrew at Analifi, and Thomas at
Oranto. One is ie Spain, James the
greater, whose remains are at St. Jago de Compesstella. Of the body of St. John the evangelist, the remaining one of the twelve there is no knowledge The evangelists Mark and Luke are also The evangelists Mark and Luke are sloo in Italy—the former at Venice and the latter at Padus Sc. Paul's remains are also believed to be in Italy. Peter's are, of course, in the church at Rome, which was called after him, as are also those of Simon and Jude. Those of James the Lesser and of Philip are in the church of the Holy Apostley; Barit cloimen's of the Holy Apostles; Bartt clomew's in the church on the Island in the Tiber called after him; Mat'hins' are in the

The Brethren at Work PUBLISHED WEEKLY

FIOR EDITOR

LANARE, ILL., . . NOVEMBER 23.

SEND for sample of enlarged paper, and show Bno. Harper of Mesouri is to be with as nex

Winten has set in in good carnest. The weather was very cold all last week. Tere address of A. H. Cook, Medicine Creek

Neb., is changed to Green, Butler Co , Iowa. J. Emaxat's uddress is changed from Holden Johnson Co., Mo., to Centerview, Johns In.
In any of our readers tailed to get No. 45

they will please inform us and we will send it Prior the Primitive we learn that the Young

Disciple will likely be moved to Huntingdon, Репва,, адвід. Bao Jesse Calvert is to hold a series of m

iogs in Martinsburg, Bisir Co., Penna, the last of the present mouth LAST week Bro. S. H. Basher was preaching

Ir is glorious to die in Christ, for,

"Only the makes of the just Smell sweet and blossem in the dust."

BRO J. F. Oller, of Waynesboro, Pa., will visit and preach for some of the churches New Jersey some time during the Winter.

Turne is said to be 1,400 members of the church is Somerset Co., Pa., an average of 140 members to each of the ten congregations in that county.

THE Gaspel Preacher is before us in its en larged form. It contains twelve pages of moral and religious matter and four pages of adver-

School matters are encouraging at Mt. Morris: two hundred students are now in attend-Several families of members will se move into the town.

Bno J. G. Royer of Mouticello, Ind., writes "Health good. Two additions by baptism two weeks aga, one of them our daughter. What joy to see our children come to Jesus!

Presse send us names and who do not take the B. AT W., and we will send them sample copies of enlarged B. AT W Our friends will please show it to their triends

Ws may have unintentionally failed to all our agents a Prospectus. Please send one, and in the meantime, gather all the na-you can until the Prospectus reaches you.

Wz have received a copy of the October No of the Moral Reflector, published at North Manchester, Ind., by Bro. D. C. Cripe, and ootice that the Western Herald and Reflector are now one. Bro. Cripe produces a creditable paper, and we wish him success in the work of

we rependly see. It is neatly illustrated and we peneral, see witable reading matter, Price, tou cents por copy, or one dollar per dozen. May be had at this office.

Schuking of Brother John Metzger's visit to Boud Co., Ill., last October, Brother J. Wise "Brother Metzger preached two telling says: "Grother Metzger preached two telling, acrosses for uso Sunday the 12th. He is as full of the zeal as when young. He is an old manu with a young heart. God bleas kin. He is in the severely third year. He says he is living on horrowed time. Would to God all would pay back horrowed time as he does, then there would be no time wasted. I paver I would be no time wasted. I never knew a more pleasant traveling companion. May be prosper in the good cause."

"River Brethren" is the name of mother body of religious prople that have no connection with us wheters.

Tug Br-then's ramity Aimanor for 1881, and more table. We are very much pleased with its appearance and general make-up. The minoriterial list is of great value to many of our fermitties series years ago. In their worreader-; in short it is the best Almanac the Huntingdon Brethren have yet put out. Evdollar per dozen

me on the Passover and Fost-washing, but by prescher did not make much. About the same atend to advance on him on that line, and will

Wx need the most simple, easy and a to push the gospel through the world. We weed the churches with a liberal band the outh; and we need papers that glery in the whole truth, and nothing but the truth

BRETHREN and sisters, do not think ill of of some of the unbecoming habits into which a few of you may have fallen. He does it in sery kind way-much kinder than we could plain admossition in good teith and profit by it will be rewarded for doing that which is aght to say something about these things, but how to do it without being a little pers named a little difficult, but since it is now told. make a personal application where needed, for your own special baneat

By referring to the last page of this issue be seen that the government has pointed Brother Howard Miller to "take the cases of all nou-combatant and non-litigat organizations" in the Heated States. We have these receiving blanks will be prompt in filling them out that the authorities may know how many there a e who cannot be depended upon (o engage in the cruel and unscriptural practice of war. The more people of that class there are in a commary the less liability there is of war. If our whole nation were non-combattant we ould have no one to fight, hence no wars This is a day of education, and the peace prices want to be taught to their full es From time to time we will give such statistics may be able to obtain. Some further re marks on seventh page of next issue.

THE PHILADELPHIA TIMES

THE following, clipped from the Philo phia Times, shows how people may be no mismformed by reading papers that ore of very particular about which they sublish The petiple knows a Dimikank are split up also a wardy of more was a district of a custom and the sublished of the sublished of the knowledge of the sublished of the sublished knowledge of the sublished of the sublished for the sublished of the sublished of the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished of the sublished for the sublished of the sublished for the sublished of the sublished not very particular about what they publish: rother in the columns of his paper. The hom of contention to be picked in "whether or no ion intended before the world began that Adam hould transpars." The world will except wast the flood of light which these good britter as will sheed out this exceedingly knotty point "Phila. Times.

The editor of that paper does not read the BRETHERN AT WORK and for that reason by does not know what it teaches—he gets his in does not represent our people in the light they should be represented. This extract has been copied into other secular papers and read by Shousands who know no better than to believe rt, hence as a body we stand in a false attitude

The "variety of miner sects," mentioned by the Times, do not exist among us. We are not divided into different sects, designated by the

ship and church matters they have no connection with us. Of late years many of them have

returned to the church again.
"German Baptist," and "Brethren," Daukards" are terms applied to the wh church as a body, and are therefore not sectarian in any sense. The two former have been acd and used by the church for many years The latter, as a nicenme, originated with the world and is not accepted by us as a body. When used by the world it refers to the whole

church and not a part of it. "Old Brethren" and "Progressives" are terms injudiciously applied to those who hold views different from those accepted and acted upon by the church as a body. "Old Brethren" long used as an expression of respect, and applied to the aged and experienced, but by son it is now used to designate that purt of the members who are opposed to the fast move ments of those called the Progressives. But wither party can yet be called a sect, for they are all Brethren, only they hold different views regarding some things practiced and endorsed by the church

As a body the church is liredy united on the

cardinal principles of Christianity, but in her work has to contend with two small elements that oppose each other regarding the applica tion of some of these principles. They much of their talent and writings to opposing each other, and as a consequence take about as extreme views as it would be any thing like safe for them to hold. The main body of the church is as aggressive as her present surrepodings and condition will permit, and in her work in a ily moving forward. The two extremes which now agitate the church are relarding her work in some localities. But the trouble resulting from this source are generally local, and are likely to remain so. For instance, in Illinois the two extremes are not felt in any of the church work; the churches move right along io their work, not allowing anything to disturn their movement. It is the same way in some other States. The troubles resulting from these two extremes would not create much feelings were it not for a disposition to publish church troubles to the world. In this way sec ular papers get hold of such matters, otherwise would not be known to a great extent out-

side the locality in which they occurred.

No suncuncement was made in this paper in regard to a "friendly grapple;" came from another source

The $\it Times$ is right in saying that "those resented by the B. AT W. cling to the ancient traditions," but it is the traditions of the apes tles and elders of the primitive church, and a the traditions of men for which there is no divine authority. We appeal to the thus saith the Lord and apostles by which to settle and determine all matters of disrute; this was the custom of those who were first in this grand reformatory movement-a custom that we desire to hold sacred.

Bno. Hope says: "Two baptized last Sunday at the Feast. One was a girl with whom we plead until late at night, but had to leave ber desiring that she would never have pro-until she found Jesus. She said it was too coltism. She went to bed, but could not slee spirit of God strove with berond she are and called us to kontine her the same night and called us to bapture her the same night."
Another young girl asked one of her associates
if she would go with her to the Lord; he said,
no. In the night she turned to the younger
and said: "Are you now ready?" "No. not
this time," was the reply. Thus to resist the
spirit when it calls is to used one's self anable to come to Christ after he has some away. How many young and old put off the starting until a "hetter time", yet it never comes. Millions wait in vain for a better time. O come now and

LET us remember that in our zeal to for many of our "old father's" methods of do work, they may have a great deal mo placed to their credit at judgment than we will tions class of workers, who said little and did mber of us might imi characteristic of theirs and gain considerably in

OUR MAIL.

A brother over io Indiana writes: "If you — A orotage over 10 Indiana writes: "If you will continue to conduct B. AT W. on pears, principles, trying to cultivate lore and union amongst us, I'll feel to introduce it to some some more of my neighbors." By God's grace

-Bao. Beer's book on the Passover has already done a good work. Manisters should pur-chase a copy and read it this Winter. Price For sale at this office -Now is the time to order Almanacs for

See notices elsowhere. -I am gl d you chauged the letters at the ur paper; it looks more becoming .-Enoch Bby.

-Please send for Prospectus and learn or collent terms to agents, and then go to solio-

Bao. Jesse Calvert sent us a list of suberibers from Maryland. Thank

-Send to this office for "Book Catalogue." -"Problem of Human Life" free for three ar's subscription to B. at W.

-Oun St. Louis agent seems to be pretty a We would like an agent in every city in

-By referring to the last page of this issue of orrespondents can see how we would like to save church news prepared. Make it short then we can get more of it in the paper.

-C. D. Shively wants us to change the ss of his paper to Homesville, Gage Co., Nobraska, but fails to give his former address, so we cannot tell whether it is C. D. Shively is Indians, the one in Ohio, or some other State. We must again remind our readers that no hanges can be made unless hoth post officer re given. We have on an average four or five are given . We have o such instances per week.

—We want about two hundred good articles
for the B. A.T. W. Writers will use great care
to preparing their articles—take their time to
it, and do their best to have them read so as to convey the exact meaning intended. Much impravement can be made by rewriting article before sending them to the office.

-BEOTHER D. Harader writes: The hooks 'Problem of Human Life" and "Philosophy of the Plan of Salvation") came to band in go order, and I pranounce them the hest backs for ers who wish to prepare for the work, that I ever read except the Book of hook I am very much pleased with the "Philesophy of the Plac of Salvation," No preacher can well afford to do without it. Price \$1,50. For

-BRO. W. H. McClure says: "I received my book, and I am well pleased with it." Send m
"Western Preacher" by J. W. Mathes.
Price 82 00. For sale at this office.

SANBALLATISM

NEHRMIAH being culled of God to rebuild Jerusaiem, went thither from Babylen by permission by Artaxerzes, the King, and carestly entered into the task before him. Good Nehemiah made no bustle about what he intended to do, but, lest he should be opposed, went in the night time and viewed the ruins of the city. Having seen them, he laid his plans, called together his workmen, and began to rebuild the wall of the city.

At this time Samballat, a Monbite, was governor of Samaria, which country was also trib-utary to Babylon. Now while Nebemiah was very much mortified, for he felt that Nehemink began to couspire for the overthrow of Nehemiab. He said to his army, "What do these feeble Jews?" Others of his kind also laughed at the Jews, and said, "Why if a fox go up, it shall even break down their stone wall;" meaning that the wall was so feeble that the treading of a fox upon it would cause it to fall. Nebeurah learning this, was grieved, and prayed his God to pass by his opponents, while he carried for-

When Saaballat beard that the wall was almost finished, be invited Nehemiah to meet him on a plain near by, that he might entrap him. But Nebemiah foreseeing his design went not, but sent him a civil answer, Foor temes did Sanballat send word to the good me to meet him, but each time was refused. At List he sent an "open letter" which any one might read, and io that letter said that it was reported that Nehemiah was guilty of treason

15

You Should Subscribe

THE BREHREN AT WORK It is an established paper, the permanency of which is beyond doubt. It is no longer an

experiment-no longer on trial, having visite thousands of families each week for several 2. It will be enlarged and improved. From January 1st, 1881 it will be issued in 16 page form, stitched and trummed. This will abe it not only very convenient to read, but also convenient to preserve. No effort will be spared to give you a clean, convenient, readable and instructive paper. These features alone

entitle it to a place in your family. 3. Its pages, or several of them, will not he erowded each week with secular advertisements. We shall reserve one page for our own business, while the remainder. (15 pages), will be given up to church work and essays in defense and advocacy of the dectrine of Christ A column or two will be devoted to general iews. Then he sure to take the paper that will not contain a single secular ad

during 1881. 4. It is reliable. Already it has carned with ome, the appellation "Old Reliable," and we secept the name with all its significance. To be steadfast in the doctrine of Carist is commendable, and by grace divine we hope to

continue under the cross. Having now very direct communication with the East and West, we shall be able to gather news from the churches more readily than heretofore so that the corresponder he fresh and bright to our renders. We will promptly than heretofore. In view of these

siso oe able to get our paper to our readers more advantages we heartily invite your co-operation; and if each of you do your part, we shall give you a paper in contents, convenience and mechanical appearance second to none in the Brotherhood. To facilitate the work, and aid in producing a paper filled with choice, sonl-instruction we make the following very

LIBERAL OFFER!

 For \$4,50 we will send you the B. AT W. three years, and give you the "Problem of Hu-man Life." This hook retails at \$2.00. Here is an opportunity to get the B. AT W. three year and an excellent book for nothing,

2. For \$3.00 we will send you the B. AT W.

o years and the Youth's Advance free during 1881

3. For \$1.75 we will send the B. AT W. and Youth's Advance to the same address for one

OUR AGENTS

Will please remember that the above do not affect premiums off-red in Prospectus. For in-stance one subscriber for three years and \$4,50 is the same as three subscribers for one year of 61.50 each. May we now expect each of you to increase your list? Some of you have already done so, and we believe an earnest, peracvering effort by all will tell very favorably for the WORK.

THE church at Maple Grove, Ohio has arnged to supply their poor members with re

WE are receiving many encouraging reports from the field showing that the cause is prospering in the hands of those engaged in spread-

On account of much original matter at this

ing as any of the previous numb-re. THE Preacher mentions good meetings in the

Maple Grove church near Ashland, Ohio. Ser-eral applicants for haptism were reported.

Bao Bashor says that people who attend Brakker Scilies' where we speak the remainder or was called from home to preach a fournal for the day. After service in the remains which services when he had a large field of others ready all of Nermanier. How the meeting many very bootning manner, there is no singular, was our third and but menticy with the Desirie-Instruction forms not strated that fournated before the ready in the mention of the day of the meeting many the conting manner, there is no singular, was our third and but menticy with the Desirie-Instruction of not not network to the day of the meeting in the strategies of the meeting in the strategies of the meeting in the strategies of the strategies of the meeting in the strategies of the strategies of the meeting in the strategies

tho gave him leave to rebuild the wall. ole to believe that Nehemiah was a had man and the only way was to publish a false re-

By this time you will have learned what ill will cloven-footed and usked. It begins to show itself even in civilized and enlightened (?) countries of this ego. We want to coution our readers against this ungedly issu-

Since publishing "Our Plea" in the enlarged B. AT W. it has been privately intimated to u in writing, from an unexpected source, that a "fox could break down" the stone wall of order and general uniformity, which our fathers in-troduced as expressive of divice principles of boliness, and which we unflinchingly advocate and defend. Unexpectedly from the same nource, by the same means, we have been told that though "Yon" (we) "may spend your" (our) "whole life in the field of uniformity and get it thoroughly adopted, and you" (see) "have uply done nothing." And this from ou who is seeking the natronage of that very claswho from principle and holy affection, live, adescale, and defend the order of the church. We need not tell you who it is. He will in due time manifest himself. Our heart is pained at this state of things and hope those who are at heart opposed to the Brethron's plain dress, their error, and turn their whole influence to its maintenance, though it be very often abused by unconverted men and women

WE expect to be attacked publicly for defeuding the order of the Brethren church, and whether the attacks come from within or without, we shall go on defending, living, and pray ing as though our enemies were not in or about

Our position on secular advertiling will like ly be assuled, and an attempt made to make us look shaurd. If so, our readers can set it down as beene Sanhallatism: for we have set our firm against the introduction of meular advertizing in the B. AT W.; and if it he claimed that one "change of heart" is too sudden, we would respectfully submit that then we are guilty of charge of "suddenness," with the Apostle Paul; for he left Jerusalem a Pharises and a persecutor of the saints, and shortly after wa enverted-pratty suddeuly, at that,-and etraightway preachedCrhist

w, reader, we hope we shall have no more complete to sound a note of warning; yet so long as we are in the flesh, and are called to e for true and holy principles we may exnect to be buffeted, smitten, cust out, trampled under foot. Pray for us, and "hold fast the form of sound words" which ye have learned from Christ. N M. E.

SOLOTIBNING

EFT Festoria at 7: 25 A. M. and arrived at John Wice, of Mulberry Grove, Ill., who took us to his home where we spent the afternoon and following day very pleasantly. Tuesday night were entertained by Brother Geo. Sellers who, the following day, took us to the Green Springs. Here the most beautiful sight our eves ever beheld was ours to enjoy-

Nothing in set or noture have we seen to equal much less to surpass the beauty of this exquisite fountain of nature. It is about thir-ty feet wide and fifteen feet deep. From it pital, surrounded by a beautiful natural groand pleseant, recuprative grounds. The water from the spring emits a sulphurous To those museustomed to it, it is offensive; but to those who frequent it, it becomes agreeable. ferent parts of the country. They are also pat-ronized by a great number of invalids.

was trying to rebel again t the king of Baby- | ren in the Green Springs district, Bro. W. P. Young took us home with him, where we were kindly entertained during the night; and on the following morning after spending a shor Brother S. A. Walker's in the Seneca church district, whose kind hasnitality we enjoyed un Shoutz's where we remained until Sunday morning. Spent Sunday and Sunday night with Bro. John Shontz, the housekeeper charge of the Senera church. Had four very

dessant meetings here Monday morning, 7th inst., Brother Walker and wife accompanied us to Bro. Brillhart's Brother B. is the Bishop in charge of the Brok en Sword church. Had meetings here on Monday, Tuesday, and Wednesday ovenings. The membership in all of the churches have yet visited, are generally less than one handred in number.

We begin to feel that much of the preaching and writing that has been done on the mission ary question, has been done by persons not fain detail. We have not found a single church yet which does not embrace territory that it anot in its own estimation properly cultivate Within its hounds are prople who have never had the Gospel preached to them by Brethren And the souls of those are as willing to receive the trutia as those living hundreds or thousands of miles away. Then why should we take the time and speed the money to travel off to some for country when we have the heathen at our Why not spend the time and money door? spent in traveling to different points in preach-ing at our door?. If each church would make appointments so as to reach every man and roman in its bounds, do you not think there would be more accomplished with the same effort, the same funds and time, than is by the present system? Another weakness and defect n our missionary work is the mactivity of the laity. It seems to think that the minister alone onsible, overlooking the equality princi nle in Christianity.

We have nothing to say posingt the idea that an evangelist should be willing to forsake all to do his Muster's will, to preach the Gospel "to the poor" and "all nations;" but we do not regard the injunction, to "foreake all" and follow Christ, as being any more applicable to the ministry than to the laity; hence we regard the sity as equalty responsible with the min for carrying out the Savior's command to "preach the Gospel to every creature," and as e know nothing about how may one can be saved except "he believeth and is haptiz-ed," neither do we know how any one can be aved who is not willing to obey the first par of the same command, "preach the Gospel to every creature." Just as little as we know how my one can be saved who does not believe and has not been hantized, so little do tre know how any one can be saved who does not do what he can toward preaching "the Gospel to every creature." Mark 16: 15, 16.

se principle of equality is one of the mary laws of God, however slow some of us may be to learn it. Peter thought it could not possibly be that "God is no respector of persons." Acts 10: 9, 36, and it required miracu ons power to convince him. How can people now who know Peter's experience and or ion deny this idea of equality? In placing all mankind as brethren and sisters, members of the same family, children of the same Father, as the Rible does is there not a clear manifesation of the equality of mankind?

after services had begun than do now When the church calls one of its members to the ministry, ought it not be willing to take his place in caring for his family, attending to his business, and temporal affairs generally whenever it calls him from them to do church work? If the laity regards all men as equal, then it certainly understands that it is remakind are not chauged by their station or office in the church.

An old brother, a bishop, has just related to us some of the losses he has sustained by going away from home to utlend minuterial duties, which shows us how unfairly the laity deals

his clover field. Hefore he'e vold seein stack is clover, a roin set in and destroyed his crep Would it not have showed a brotherly spirit it work to labor for it, should have in turn of his work? But instead of this, this same brother is expected whenever mency is wonted to head the subscription list with a little mor

than any one else should pay.

November 11th Brother P. Probet conveyed us from Crawford to Wvandot church. meeting here Thursday at 7: 00 P. M., Friday, 10:00 A. M. and 7:00 P. M. Found the bretl zen quite setive in church work and very kind

to the "sojourners." We would have enjoyed a oncession to their wishes to remain longe could we have done so consistently-without ng by previous engagements. We have always regarded that nothing ore requisite in a minister than veracity, truth-

If he is not punctual and prompt in filling all his appointments when he can, possible for people to believe be in truthfur when he speaks on other anhierted

If he he excused on account of carel in making his appointments without taking other obligations which would prevent the fulfillment of said promis how can they belo feeling that he may be equally careless and inaccurate in what He may say about some other things? When people must doubt every thing a man says, is not his usefulness as a minister, if it be ony thing at nli, very much depreciated?

While we are on this strain, we would remind ur brethren who make announcements that they should know before they make them that they will do what they say. To illustrate let us se the following case:

At a certain meeting, A announces that B all preach on the next Sunday at ten o'clock. Sonday came, and A and B are both on hand at the appointed time; but the congregation is mall and the probabilities are that quite a number will yet come. B looks at his watch, and, seeing it is ten o'clock, says:

It is time to open meeting, is it not? Yes, but I don't think they are all her

Did you say that preaching would begin at ten if the people had all assembled at that time?

"How do they know that?"

Why, because we never do."

nover thought anything of it before. I don't neun that we should say one thing and do another. But when we make announcements they are understood just as I said "

B. Well don't you think it is always better, when you can, to say what you mean? and if you mean that you will have preaching when you think the people have about all come to gether just say it that way. What would you think of a school teacher who would say to pupils that school would begin at 9:00 o'clock the morning and then wait twenty or thir-

Well, I would think he perfected his buuess; and so far as opening meetings is con served. I think if the propis would know that would commence promptly at the appointed time, there would not any more come in

From Wyandot we went to Mansfield chur Had meeting here Nov. 18th, Saturday 7: P. M. Sunday 10: A. M., and 7: P. M. So far as we ould ascertain this church is now in peace. has had trials, but now enjoys a union in the faith. We had our home with Brother Kan dall's, but spent Sunday with Brother John

Wolf. This congregation has two houses of worship: One six miles north of Mansfield: the other near Plymonth. Brother Jac. Mc Multen is the elder, and is assisted by Brethren R. F. Mellott and P. Helfer. The members and neighbors appreciate preaching very highly and expect to have a series of meetings this Winter at both of their houses. Brother L H Dickey has been called to conduct the m

A. No, but everybody knows we would not ce until the people had com B. Then they know by your practice when ou say a thing that you will do another?"

A. "Now you are making this look had.

ty minutes for some more that he thought

time this issue does not contain the usual ve-riety, but we think it will be found as interest-

Mome and Pamilu.

Husbands, love your wives. Wives, submit your save anto your own husbands. Children, obt your parents. Fathers, provides not your children wrath bot bring them up in the norture and a monition of the Lord. Servants, be obedient have that gor want produces. "Days" monition of the

A NOVEL GRAVEYARD

GERTRUDE took a notion into her head U that she would have slittle graveyard all her own. There was quite a large passe of ground in the garden behind the home where nothing was planted. There was a long row of blackberry bashes which hid this corner from the house windows, and she often used to from the house windows, and she often need to go down there to play alone. It was one day after she had been to visit James True, the vil-lage undertaker, that she got the idea of hav-ing a graveyard. She went straight off to the woods and brought home four little hackmat ack trees, which she plented in the four cornets of the lot she had chosen, and then, happening to think it would be better to secure the ground by asking her father to give it to her, she went in nursuit of him-

The what, child?"

"The northwest corner of the old garden, pa . It is bounded on the north by the Seek-no farther apple tree, east by the walk, south by the blackberry bushes, and west by the sweetn field

There was a general laugh over this speech Father and all the threshers stopped the and held their sides, while such peals of laugh ter resounded through the great bern a ght msmma and Hepsy out to see what

was the matter. You need not make fun of me," said Gertie;

"I tried to be particular just to save you the trouble of going down."
"Gertie wants me to deed her the northwest corner of the garden, mother," said Mr. Murry as soon as be could speak; "are you ready to sign the papers?"

"What do you want it for, |deary? asked mother: "are you going to build a doll house?" Her mother knew that particular spot was her little gard's favorite resort, and that scarcely aday passed but the dolines were taken there too. So she thought, of course, that Gertrude was planning some sort of a dwelling for them. was quite unprepared for the nuswer, and the roar of laughter, which was repeated, as the child looked up very meekly, and replied, "I

wantit for a graveyard, mamma."

When her father had recovered the power of

speech, he pursued his inquiries further "What are you going to hury, dear?" "we make are you going to mary, sear?"

Quick as a flash of light, Gertrude picked up
her father's pipe which lay on the wooden bunch
by the door, "This first," said she, and off she
ran. So quick was her motion, and the words that accompanied it, that as one of the amused group perceived what she had done; and as obe Sitted down the garden walk, thought o that she was running from their murth. But when the work was done and the farmer was ady for his evening smoke, the pipe was ac-

where to ue tound.

"Where's my pipe? Who's seen my pipe:
shouted father, up and down the yard, in z

were pleasant tones.
"I buried it, papa, in my new graveyard,"
said the child cooky. "Come and see." The
heavy steps of the tired man, and the light
trip-trip of the little girl's feet fell together on trp-trp or the name girs see and regarded to the garden walk, as they proceeded to the northwest corner of the garden, where Ger-trods pointed to a next little mound about a foot long nicely rounded and turfed, at the head of which was placed a bit of shingle with

head of was... the inscription: "Here lies My futbor's Pine

The astonished parent was at a loss what to asy. He besitated whether to laugh or chide. He finally concluded to do neither, but to try to get at the child's meaning in all this. So, sitting down on the overturned wheelbarrow, he took Gertrude on his knees and began to

"Figs, Miss Sumpson, pigs. He suncked him-self outer this world into-well, Mrs Sumpson, I can't sq reactly where he long gone. It folks get so used to their pipes in this world. I don't see what they ore going to do in the ther. Seems to me they will unnot to keep up sanche-ings, but I am sure they can do it in hear or, for you know, Mrs Simpson, beaven is a clean place, and they are not going to let uny-thing in there that defileth. So I don't know." Now, papa, you see I want you to be my papa a long, long while first before you die, and then I want you to go to heaven. So you see, then I want you to go to heaven. So you see, I thought I would dig a grove and bury the old

I thought I would dig a grove and bury the old pipe You won't dig it up, will you, papa?" The Latter held his peace for a few minutes Then he spoke slowly, but firmly: "No, Gertie, your father is no grave-robber. I shall miss the old pipe, I suppose; but I must ay about it as we do about everything that's

say about it as we do about everything that's put in the grave. "Thy will be done." "That's good, papa," said the child, with a kies. "Now I have a good, clean, everlasting pape. Ain't everlasting what we call things that don't die?" she aided, again perceiving a

"Yes, dear, but then none of us are eve ing, exactly; we all have to wither and die sometime.

"Why, no papa; don't the Bible tell us we shall live fore: "Was that what you wanted this gravey asked the father, smiling again, and seek ing to divert the conversation, which he feared might get beyond his depth, "was it only to

hury that old pipe?"
"No, indeed," excloimed Gertrade cornectly, I am soing to bury lots of such things t I shall have a funeral elmost every I,m going to bury old Aunt True's sn

How will you get it?"

'Ob, I'll get it; I'll manage, papa, and then are is Joe's tobacco, and Uncle Henry's cithere is Joe's tobacco, and Uncle He gar, and lots more of the nasty things Gertrude proved abusy little undertaker, and hetere a week had passed, more than a dozen interments lead been made in the new cometery The graves were all made evenly, side by exactly the same size, needy rounded and turf-ed, and at the head of each a tiny board, on which was printed with pen and ink, some simwhich was printed with pec and lok, some Sing-ple epitaph. There head hoards cost the little girl a good deal of time and labor. One was "Aunty True's snuff-hox. Closed for ever." An-other, "Joe Tanner's pg tail. Lost to view." On the oart, "Cyros Ball's cigar. Burned out.'s

All were equally characteristic. The northwest corner was at length full. Over sixty neat little graves were there in row. as regular as the children's graves in Green-wood. The Seek no further spread a friendly shade over the spot, and the blackherry ripe. ed beside them; and many a visitor wan slyly down the garden walk to see Gertie's graveyard. But the very best part of the whole graveyard. But the very best part of the whole was that for every little mound in that quiet spot there stood & man or woman redeemd from an evil habit, a living monument above it, and all alike hearing testimony to the faithfalness and perseverance of that queer little girl, the laster of tobacco, the lover of purity

FELL ASLEEP IN TESUS

N sister Emma Rhode's death, our dear broth er has lost ar afficiency he was united in holy wedlock on the 19th of February, 1880), and the parents an only and Fednary, 1990, and the parents an only inac leving daughter, and the only son a kind sister, and the must Lizzie B. Myers a dear niece, and fellow-heiper in music, and the church a fauthful sister. She was alive to the interests of the church and Sunday-school; and added uch to the interest of worshiping assemblies by her strong melodious voice in singing, which she had studied and cultivated to a good degree; and by her apright walk and chaste contion, had won many friends in and out of the church, as was plainly shown by the crowded house of mourning friends at the foreral. But nonse of mourning revenue at the tuneral. But now that youthful face, and sparkling eyes, and active limbs and tongue, and her sweet musical and pleasant. voice, are altogether gone down in silence in the lonely tomb, which fills our heart with sadsess and sorrow, not become we have no hope but because our social sujoyments on earth are severed and gone forever

swerred and game forever.

Why full you do no, child?"

"Beause, pap, I dish't want you to die m
Mr. Thanton die fig. pp. 1. N a fet, pap, see and see

with the voice of the great archangel will call those who have a true and sacred respect for Come forth, as he did to Lazarus, and then we virtue. Satan cannot sscall thre with his flery shall be caught up together to meet the Lord in the air; so shall we ever he with the Lord. Wiercfore comfort an another that Wherefore comfort one another with these Wherefore comfort one another with these words, specially my dear foring humbond who who like u lonely dove may be going from place to place mourning the less of his absent mant, comfort yourself with these words: and you, my dear father and mother, and only dear hother and anot lizzie, when you hear the sweet song of the little hird in the cage at your sweet home surrounded with brantiful trees shrubs and flowers, and the affectionate tea steals down over your sorrowful cheeks; when you remember the beautiful songs I still helpyou remember the beautiful songs i sain neigh all you to sing, when sweet melody to the Lord filled our hearts; but now I am laid away so lonely, sleeping in may cold bed, in the city of the dead. Then comfort your poor sad hearts with these words, I Thess. 4: 18."

And now dear friends I say farewell,

I bid you all adieu'
I go with Jesus Christ to dwell,
And hope, shall soon see you.

My life was short and full of ill, But yet I tried to do, What Jesus taught, his Father's will, Although 'tis done by few.

I'm glad I tried as best I could To follow in his tracks, And hope you feel as Christians should, To never with me back.

L-na 772

For the Breskren as Work. HOME

BY SALOME A WATKINS THE lovicest spot on earth is, or should in

Indicate spectra is, or amount as a home. One of the brightest pages in the annals of our race, is that which is connected with the love of home. Home is the sacred spot where the heart has generated up its choices dearthly treasure. Where the character is chiefly formed, where the matural affective the contract of t tions are oberished; where the mind begins t expand; where those habits are formed that os-sure to industry its appropriate rewards. May sure to industry its appropriate rawards. May we cherish them in ourselves and foster them in our children. At home the young heart should find something to love. We should study to make home the dearest spot on earth to make it attractive to our children by every; to make it attractive to our children by over; lawful means in our power. Let us use every opportunity to improve their minds and culti-vate home affections. Do they love musicf Encourage it to the utmost of your ability. cannot conceive of any purer enjoyment than that of singing,—to pour forth our songs of praise to God. Let us sing with our children. not invest it in anything beeter than music for them; that which tends to develop the intellect to refine the taste and to purify the aff-ctions. should find a place in every house. Pleasure all must have, and we know of no pleasure that costs less in proportion to its worth than home music. There are many things we must teach our children if we want to bring them up in arture and admonition of th would be giad to see parents understand that when they spend money judiciously to improve and adorn their bomes, they are paying their children a premium to stay at home, but when they spend money unnecessarily they were paying them a premium to spend a great deal of time away from home. We all well know that if we raise our children in the pride and fashions of the world they will love those things. Dear brethren and sisters, let us try to raise them for neaven and happiness. A proud person spends a great deal of time that does not benefit anyhody, neither in this world

one in the world to come. or in the world to come.

The happiest homes we have are not where there is the most land, fine clothes or richly furnished parlors, but where there is love and peace. Love is the basis of all true joy and pleasure. Home can be happy if it be but an humble one, if we have dear friends to love us and make every effort to make all comfortable

VIRTUE.

BY L PLOUENCE KELSO.

those who have a true and sacred respect hor virtue. Satan cannot savil thee with his hery darts, for thou art repoung on the powerful arm of Jehovah. Thou art o precious jewel, that will outshine all others. Virtue cannot die; it will wield its sceptre

e, and throughout the endless ages of

DIPHTHERIA REMEDY

WILL send you a receipt for ours of dipt One waspounful of sulphate of sinc, two tea-spoonfulls of tauin, half ounce of laudanum spooniulis of taum, half ounce of laudanua, one tenspoonful of goldenseal, to four ounces of water, shake well, let settle and use for a gargle. A small portion may be swallowed. I thought it might be of some service to the

afflicted to publish the above MARY EBERSOLE

From the Laws of Han DVSDEDSIA

Question. In cases of dyspepsia does the stomach require longer time for digestion than in health, or does the inflamed cost, suxious to be rid of eaght that irritates, work quicker, even if not so well as in sound health?

Answer. All cases are not slike. The in-flamed and irritable stomach may be over so tive and digest poorly a large quantity of food in a short time, but in ordinary chronic dysin a short time, out in ordinary caronic dys-pepsia, the stomach requires much longer time for digestion than in health. This is peculiar-ly so when stimulating and irritating substan-ces are withheld and the patient is striving to recover by hygicaic methods.

An instance in which tight lacing w direct cause of death is reported in the Medical Times and Gazette. A young woman, nineteen years of ege, died suddenly. She had been out. and on returning became suddenly ill, and died in a few minutes. A past marten was made, and the woman's waist was found to be exceed-ingly small. One of the ventricles of the heart was so small as to impede the circulation

Good health is morth more than monotoin of gold. People would be much healthier if they only knew how to live well. This denset ment of the BRETHREN AT WORK proposes to tell you how to live and make the best of life; tell you how to live and make the best of life; it will contain much valuable information gleaued from the best health publications in the land. Do not fail to avail yourself of the benefits to be derived from its contents.

If you learn to regard the feelings of others in your speaking, writing and preaching, you have learned a very important lesson. You have beened a very important lesson. You may be continually reciting in your practice, but if your bubbt of speaking, writing and presching is without regard for the feelings of others, you have got to the place when you not regarded as very much by them, except for your hands masser of expression, which gives your harsh manner of expression, wh you but little chance for doing good.

A correspondent of the Inter-Ocean, writing from Battle Creek, Mich., says that he purified his well of water which was subject to many worms, begs and other insects so as to render it almost unfit for drinking, by placing in the well a counte of good sized tront. They have kept perfectly healthy, and have eaten up every live thing in the water. In the winter season crussis of bread and erackers are the rs are thrown in

Fallen Asleep.

corrangy authors should be separate from everything stee, the said of the paper, and before. Do not swheptle the desire, by shraping his most dependent facility. This most dependent facility. This most dependent as motion in 1, What soft decound. 2. Depending everythe perspect to secondary. It was not dependent. 2. Decound. 2. Decound. 2. Decound. 2. Decound. 2. Decound. 2. Decound. 2. Decound with the said was not where searched B. Distinct which the whole and where 30 decired whose and where 11. Ferrand is when and where 10 decired when and where 10 decired when and when 10 decired when 10 decired

KUN : .- In the Cerro Gordo district, Pistt Co., Ill August Sist, 1880 of flux, Joseph Kuns, Son John L. and Maria A. Kuns, aged ten years n months and live days. Funeral services by B. Gitson and the writer from 1 Cor. 15: 40.

LONGENECKER.—In the Springfield district, Noble Co, Ind., Nov. 6th., Ida M. danghter of Brother S. H. and sister Cubanira Longenecker, aged ten years, ten months and sive days. For neral sevuces by Edier Samuel Phielo of Pica-ana Rugde, assisted by Brother Joseph Wessver. From 1 Co. 21.

Correspondence.

FROM WYOMING TERRITORY

AVING come into this part of God's more vaneyard to hold a series of meetings with the few members here, and having opports ome October the 29th, and came over the Fort Fred Steele, where we were not by Bro L L. Wagoner. Owing to an engine jumping the track we were fifteen bours behind time; had thirty-five miles yet to go by wagon to meet our first appointment the next day. It was past 3 o'clock P. M. when we left the Government Fort and set out up the North river. After traveling eight miles we the first habitation; it was about night Platte river. but we traveled on for the next rauch twelve miles further on. Having lost the road at one time we were making calculations as to the necessity of passing the night on the open age brush, but after some search Bro. Wagener found the road and soon we Bro. Wagoner found the road and soon we reached a ranche—a man's house, where there was yet "a light in the window," A cordial reception was given us by the Indy of the House. The surroundings at once told us that we were in a home of comfort, wealth and calwide of the West, we found a cheerful, happy home, and parsed a phasant night. The man of the house was away shipping cattle to Chicago. After a sumptous breakfast we were off on our way up the rivor, arriving at Brother on our way up the river, arriving at Draces; Wagoner's in due time and preached our first sermon at Mr. Well's house at 3 P. M. This family, with others living with them in the same house, are from Chryenne, having com-here to engage in the stock husiness. They are here to engage in the stock numbers. They are people of culture and refinement; Baptists by profession. They have just organized a Sun-day school here but never had any public preaching in this section until Leaue here, and the first ever preached by the Brethren in the Territory, thus you use the good work is reach ing out into new fields. Here we found four members, zealous in their profession and anx-ious to hear the sound of the Gospel in public again, three of them not having heard a a brother for about seven years. The B. At W. and Primitive Christian have been a gross source of comfort to them during those lone years, and now they hope a better day is dawn when they can have public preaching teatly and an increased membership. And acqueutty and an increased membership. An right here we want to stir up the mind of som ministering brother, sound in the faith and principles of the general Brotherbood, to c nd make his home. For stock business cattle and horses—we know of no better h eastle and horses—we know on to better some tion, as the range is secollent, and good land to take up yet—land that will produce an aban-dance of hoy which of itself will be a good husiness as hay is high at the government forts and on the railroad. Tamber is aboudant in the mountains near by, free to all, so that a man can improve a ranche by his own labor man can improve a ranche by his own lator with hit little money outlay. This section has been but lately sectled; what few experiments have been made in farming have proven that farming may be a success by irrigation. A person with a few hundred dollars and a little money may do well here, and with \$500 to \$1,000 to put into entitle, con, with ordinary luck, soon am 4: an independence for himself and family. Those who are here say they can make money with greater ease than anywhere they have over lived. Dairy business pays well as butter is a high price the year round. Game is abundant, such as Antelope that around on the plains, and plenty of Elk, Black Deer, and Bear in the mountains.

Soon a school-bouse will be built bere and the families that are moving into this le are mostly religious, so that society will be bet-If by Spring there is no prospect of a minister importance coming here to locate permanently, we want to try and induce some one to come and spend the Summer here preaching to the people. It would be just the thing for some bruther who is rather feeble in brailts, yet able to talk and tell the "Old, old story." A new lease of life would doubtless be the result of: house for him if a man of family, and he can have all the cows he will want to milk free of If he has a spirit skin to a Nimrod be charge. If he has a spirit wint to a Numrod be tea find game to his liking, from a just-rabile to a grizzly bear.

Now where is the brother that will say, I and recorded club was investigated. Now where is the brother that will say, I and proved to be a malicious falsehood. to a grizzly bear.

will go in obedience to the injunction "Go ye? For further information address me at Long-mont, Colorado, or Bro. L. L., or John J. Wag-oner, Warm Springs, Carbon Co., Wyoming

to remain until the Sth inst, which is the same date Bro. Bashor will leave California for Colorade, and we must return to be present at our series of meetings he will hold with us near

We could not resist the temptation to a isure hours hunting the wild game some nesure nones nauting the wins game time abounds here. Last Monday morraing we went out and soon killed two Antelopes. In company with our worthy friend P. L. Wagouer, we took one trip to the mountains, but a snow storm came on and continued during our stay which prevented us from getting among the herds of Elk, or a eight at a bear as we hope we should, however we brought in a nice black Deer and an Antelope, both of which were killed near camp. Those deer are the finest meat we have ever eaten; and often weigh when dressed, from 200 to 350 pounds. when ere just off the and feel in excellent health. This frontier life and feeting on wild game is just to our liking. More mon

Warm Springs, Nov. 5th.

LATER.—Sth inst. Have just landed at Fort
Fred Steele and want to take the first train
east for home. In coming from Spring Creek
here to-day we encountered one of the severest snow storms we ever traveled in: for the last show scorns we over travised up; for the last 5 miles it was bad traveling, but we got bere sale after night awhile. We are indebted to Bro. J. J. Wagoner for bringing us safely through, and feel thankful to God for his mercies.

J. S. F.

FROM MARYLAND.

THE Love-feasts at Bush Creek, Sun's Creek
Meadow Branch, Middletown Valley and Meadow Branch, Middletown Vulley and Monococy churches, all in the Eastern District of Maryland, are over. All were noted for the great number of communicants, the good order which characterized all, and the more than ordinary solemnity pervading all the assembly With us, the Monocacy church, our house was as it sometimes is, a mass of communicants We had eleven visiting preachers from other churches, and by some of these it was said, this was the best ordered and managed Lovewe ever saw; and if I name as preachers, Brethren Calvert, Trostle, Bucher, Sherfy, Stoner, &c., it will be known that the preaching was

ually good.

The Love-feast in the Welty meeting-h in the Antietum District on the 19th of Geto-ber, was equally a grand success. I have attended many Love feasts in the Antietam church during the last forty years, but as loving, or-derly and spiritual as this one I never saw there before. All the tables and sitting room was a solid jum of members. Neither secusion nor rebellion can disconcert the order of God's faithful. The spirit and element of discord, which as a dead weight and borrid nightmare, has oppressed the order, love and union of this church, sloughed off and the saints breath sasy in these regions. At this feast the church beld an election for three deacons, and hrethen full of faith and the spirit were elected. ren rail or rails and the spirit were esected. Will falsehood and lies prosper in any enter-prise? Where will all liars be in the great day of God? In the time of the prophet the "scornful meu" "made lies mir refuge, and under falsehood have we hid ourselves."—Isa, 28: 15. Even so have the rebels of Beaverdam and Antietam made lies their refuge, and cover, themselves with falsehood. D. B. Mentzer in his correspondence in the October number of the Visidicator, says there were only twenty members with the committee report, and says one of these was chairman of a Sarfield club. Elders J. D. Troitle, E. W. Stoner and D. R. Saylor are the brethren appointed by the com-mittee after the rebels had looked them out of mittee after the rebels had looked them out of the meeting-house the sainted Elder John Gar-ber had built for the Brethren, each one to take a brother with him and visit all the members of the Beaverdam church, and read and explain the report of the committee to and explain the report of the committee to them, and take their vote, &c. These brethren r-ported seventy-six members having accepted the report, and eighty-one rejected it, and the remainder of the 241 members visited were either neutral or wanted time to consider, some of these have accepted, so the number of the loyal

I am well acquainted with the Antietam church; for the last forty years have had a knowledge of, and am familiar with her affairs, and I hesitate not to say that she is in hetter condition since the committee was there than ever before for the time above named. Such was the confusion, uncertainty and disorder in bership until the committee had set things in order, and the church had held her first conucil meeting under her now organization, they concluded all will go right now, and at one presented their certificates

FROM NORTH MANCHESTER, IND.

NASMUCH as many of the dear brethree and sisters, in various parts of our Broth-hood, requested me to write them after the hood, requested me to write them after the committee met at this place, and as much has been said about our troubles, &c., we feel it a duty we owe at least to a part of your numer-ous readers, to give a brief sketch.

The committee met October 19, had a two sy's consion and a full house. Many from adjoining districts were present, perbans to see what kind of a spirit the members of the North Monobester church manifested towards each sisters in the spirit of meckness and forbear ance, and whilst listening to the many charge brought against the members here, we think we are justified in saying that at least some of them had no evil design, but were intended for the advancement of the good cause of our Mas-ter and the building up of our little Zion here

oh earth.

Our committee being an intelligent out committee seing an intelligent one, could very readily see from whence all this trouble originated. Brethren, beware; there is danger in trying to lord over God's horitage. The committee saw proper to relieve Bro. Jacob Karn of his office and gave us Bro. Jacob Funderburg as presiding Elder. May the good Lord give him wisdom and knowledge to ge forth in his high calling with an eye single and in the fear of the Lord blameless, showing him the heauty of a noble conductor, ever ready to call out aloud, "Down Brakes!" in case of dap-

We agree with Bro. R. H. Miller in that he says peace and (love (prevails among us. W_0 will endeavor to show this in saying that on the 23rd of October the brethran met in conncil to know whether to send out the hrethrer on the annual visit. This was agreed upon and on the 25th of October the visit was made and reported on Oct. 28, finding a decided in provement; the members in the same faith a when received by haptism; to give and take counsel-finding but one charge in all the visit Also ten earnest requests were found to admouish forcibly against a growing svil,—pride, in its various forms. Of course we were all included;—extravagant buildings, fancy huggies, fine borses, silver mounted harness, brethren not dividing hair, setters in wearing costly apparel and putting superfluity on little chil-

No one present to cast the first stone, with ut including self, all involved. How pleasant vison brethren can meet, acknowledge faults then part in peace! Brethren Funderburgh and Grossnickle admonished us to a sense of our every duty. Now then comes the good fruits our labors—three applicants for haptism, which was administered at our last council. Here we noticed many tears flow from fathers and mothers; no doubt some for joy, and some for their children who still stand out in the cold, cold smbrace of an icy world.

Now we have given you a brief sketch of our covements since October 12th to this date, and we expect to hold our Love feast on the 10th God is ever kind; yes, God is love and we to feast on his love. More anon. desire to feast on his love. More snow.

D. S. T. BUTTERBAUGH

A NOBLE ENTERPRISE

A N Orphan's Home has, for several years been under consideration by the German A been under consideration by the German Baptist Brethren in the Southern District o Illinois, in which there are at present twenty. seven organized churches, situated principally on the counties of Woodford, Fulton, Mc on the commiss of Woodford, Fulton, Mic.Don-longb, Adams, McLean, Champaign, Macon, in the ro-Pilitt, Livingston, Christian, Montgomery, Macoupin, Sangamon, Bond, Marion, Rich-land, Lawrence, Crawford and Clark. At a recent meeting of the delegator representing the chile

the various churches of the district, the Board Managers reported unwards of four thous and dollars pledged towards the erection of a Brethren's Orphan Home in Southern Illinois, which shall be wholly under the control of the Brethren for the accommodation of deceased brethren and sisters orphan children, and oth brethrea and sisters orphas caudren, may others poor and infirm. A locating committee was appointed, consisting of C. C. Gibrots, of Girard, Marcapin county, Overd Kuns of Milmine; Stephen Shirely, Cerro Gordo, Pratt Co. P. A. Moore, of Roanoak, Woodford county, and J. Y. Suavely, of Hudson, McLean county, to accertain where, and upon what terms a suitable place can be obtained, and report the same to the Board of Managers for their consame to the Board of Managers for their con-sideration and approval, upon which said com-mittee shall make such purchase as may be agreed upon by the committee and Board of Managers. Said Home to be lecated on a farm of not less than eighty acres, location preferred in the vicinity of some organized church of the Brethren, and in easy reach of railroad facilities. Any one having a suntable location to offer will please report the same with full particulars soon. Further donations or endow-ments to this noble enterprise will be thankfully received from any and all sources with the understanding that the said Home shall be wholly under the control and unungement of wholly under the control and unuagement of the Brethren of the Southern District of Illi-nois. Forward donations directly to the Treasurer, David Kuns, Milmune. Pictit Co., Ill. Direct all communications pertaining to III. Direct an communications persaming to location to Corresponding Secretary, C. C. Gib-son, Girard, Maconpia Co., Ill. By order of the Locating Committee, C. C. Gibson. [The above I copy from the Girard Gazette, (Ill.) for the readers of the Berturer at Wome

in the Southern District of Illin JOHN Y. SNATTEN

FROM ROANOKE, ILL

VESTERDAY we closed our Bible School in The Panther Creek church, Woodford Co.
Illinois. It was previously announced that the
children who felt to do so, should bring contributions for Bro. Hope's children in Denmark tributions for Bro. Hope's children in Denmark.
It would have done you good to see the
little smiling foose and hright eyes come
marebing up with their pennies, dimes and
quarters, and lay them down (on the table on counted, their gift was \$5.42. The day was then spent in short addresses by the Brothren to the children, their parente and neigh-bors by W. A. Gish, Superintendant. F. Keizer followed with very appropriate remarks by P. A. Moore; then by G. W. and Jac. R. Gish. A Moore; then by U. W. and Jas. R. Girk. Then Bro. Hope was remembered with a dona-tion of 87.39, the children having set us such a good example. Bro. J. J. Kindig closed the meeting with singing and prayer. I think good feelings and the best of wishes filled every heart. As for myself I can only

nited every neart. As for myself 1 can only remember it as bue of the joyful and happy bours of my life. May the Lord grant us more of such pleasant meetings, and may he bless his children everywhere. J. R. Gish.

A BURIRED TEMPLE AND PALACE

traigns of webs. This braiding, we find that the control of the co now carry was a considered and a considered onthe destruction of this great, hu not to lightning or hostile attack, hu canic eraption, which had term and the addice.

FROM THE CHURCHES.

MARYLAND.

From Jesse Colvert

From Jesse Celvert

I have now preached thirty-three sermons
in D. P. Saydor's district, at six different points.

Bight have been baptized and a few more said they would come; many were awakened and commenced reading the Gospel. Our meetings were too much scattered to do us much as would have been done if they had, been confined to two points only, but the brethren are v much scattered over a large territory and all wished to have some good of the preaching: besides the territory has been and now is well canvasued by Bro. Saylor and bis able corps of ministers. Then almost everyhody has religion ministers. Then almost everyhody bus religion of some kinds, mostly, however, baby baptism and that kindred religion, and if that does not answer only a few will be nared from the coun-try. A Lutheran lady said her desires are xy. A Lutheran lady sud her desires are with the Brethren, and that she was afraid to die with sprinkling only. But she is so op-posed by her minister and others that I fear she will die out of the church.

Nov. 6th.

HOME AGAIN.

Being urged by many to write and inform them of our sate arrival at home, and believing the majority of them are readers of youe excellent paper, will you be kind enough to insert the following for the information of

After an absence of eight weeks visiting relatives, friends and brethren in Northern III. whose name is Legson, and whose hearts are inclined so kindly towards us. I am again permitted, through the kind providence of our heavenly Father, whom I desire to worship, to sit in the midst of my little unbroken sat in the midst of my little unbroken family, and to see upon their countenances the expressed welcome home. During my stay I visited nine congregrations of the fourteen constituting the Northern District of Illinois; attended thirty-three meetings and several fuerals; experienced seasons of sorrow and joy, neran; experenced entons or sorrow and joy, and oo several occasions was made to weap with those who wept while taking the last glance of those they loved, and was made to rejoice while reaching out to grasp the hands of quite a number who accepted the terms of salvation, and would say, "I feel my sins for-given," I feel prepared to say to all inquirers that my visit to Illinois was both pleasant and profitable. The much encouragement received while laboring in the Master's cause has great-

Little words of love.

Make the earth an eden
Like the heaven above

My visit was pleasant but not complete, as My visit was pleasant hat not complete, as the time was too short, and especially do I feel grieved when I think of my beloved brother B. F. Miller and family of Clarence, Iowa, whom I would have loved so much to see but could not for the want of more time and would kindly ask them to wipe out the big black mark and I will promise to do better next time. Je-sus and forgive. I am now at home, the place I love. Thanks to my many friends for their kindness. D. F. Stourge.

Primitive Christian please copp

OUTO Rome Church, Hancock Co.

Three more bave been received into the church here by baptism; they are young sis-tors under fifteen years of age. What a com-fort it is to parents to see their children turn to the Lord early in life. There are others who seem almost persunded. We hope they will not processimate.

Last Sunday, as Bro. John Renshel was leav ing the church in a top buggy.containing soverall serious among them my wife—see of the front spindles broke, causing the buggy to turn over on its side, spilling the occupants out, out, the much. The team breame frightened and drugged some of them a short distance, but

fortunately none were seriously burt. S. W. Lindowga. Nov. 120h

I left house Get. 25th, and arrived at Winchester, Probte Co.. Obso, the 26th, and com-menced meeting the next day in the Methodist meeting-house in town. Our assettings were valid steaded and the best of interest manifest. Give 10 meets of spring Run congregation Nor to the Brown Armany Connects the Edwards reserve be 60, and commenced meeting the remains of its sortly afficient, though alive to the consequent the same day. The meeting grew in interest to the same day. The meeting grew in interest to the same day.

On the 3rd of November I arrived at Eld. Geo. Holler's, Montgomery Co, and com-menced meeting the next evening. On the evening of the 8th, sinners were convinced, and evening or the Sth, sinuers were convinced, and turning to God made appliession for haptism, and were immersed the Oth, by Eld. Holler. Mat Hro. James Richenour, and was glad on account of former acquaintance. He accom-panied me to the Soldier's Home. near Dayton, which sarely in a grand sight; anglestic and which surely is a grand sight; splendid, well furnished buildings for the comfort and protec-tion of soldiers. Bro. Holler is an active Elder and likes to see the work go forward. I feft for home the 10th Many thanks to the mem-bers for kindness shown me.

Nov. 16th.

INDIANA Clear Creek Sunday-school.

Our school for 1830 was organized April 11th, and closed Oct. 31st, 1880, with on average attendance of eighty-six. We believe that schools of this kind abould be well attended by parents with their children, that they may be instructed from the Scriptures of divine truth, for we do believe that is the way the apostles desired the Ephesians to bring up their children Nov. 11th.

North Manchester. On a visit to North Manchester I met with the Brethren at their Love-feast. It was a feart indeed. Their difficulties were happily adjusted, and all seem to be in love and harmo-

J. H. MILLER.

ny. Surely the committee did a good work here. "Blessed are the peacemakers, for they shall see God."

The Elkhart church met April 18th, 1880, for the purpose of organizing their first Sun-day-school in their church. Hro. Daniel Riggle was appointed Superintendant, and Bro George Smith Assistant. The school continued in session twenty-four weeks, and was a success. The average attendance was 120,-Number of chapters read, 7,834. During the last ten weeks of the school 568 verses were committed by three children in the three small by strengthened me and the appropriateurs of the following words applied themselves to may classes. During the term \$30,15 was paid into the treasury, of which \$10.00 was sent to the Danieb Mission. The school closed in October ith good feelings. LEVI HORE.

ILLITNOIS

New Holland, Logan Co.

1 have just closed a series of eight success ive sermons preached in a new Methodist meet ing-house with two additions by baptism; the first ever haptized in this section by the Breth ren, and the only members now bere, here I obtained n few subscribers n few subscribers for the BRETREEN AT WORK. Nov. 19th

DANIELLVANIMAN.

Oar Love-feast is now past [but will not soon be forgotten, as we think it the most enjoyable feast that we ever attended. Everything joyano mast tint we ever attended. Everything seemed pleavant and lovely, and nothing oc-curred to mar the feelings of any. Brethren Lemusl Hillery, P. A. Moore, J. R. Gish, J. Kindig and B. B. Whitmer were with us and feet us with rich, spiritual food. We hope a great work may be accomplished as a result of our meeting. We feel much refreshed and encouraged, and with joy look forward to the time when all the faithful will meet without

the painful thought of parting.

Nov. 15th. REDROCA SNAVELY

Cerro Gordo.

Health here is generally good with little exception. Eld. Joseph Heuricks is still poorly with a cancer on the hip, but is getting some hetter. Eld. John Mertger is still able to be out on missionary work. Eld. D. Studato be out on missionary work. Eld. D. Studa-baker, from Indiana, stopped with us on bis return from Morgan county and preached in the Brethren's cource hast night. My address is now changed from La Place to Corro Gordo. Nov. 9th. J. P. REPLOOLE.

is nortly sufficient, though alive to the cover and the same day. The meeting grew in interest would like to see the work go on. Br. Visual well that it was though a live to the cover and the same day. The meeting green is the With a stands high in our fraternity; this agreeable We recarried gain and closed the 4th with the destinate in the cannot is which the destinate in the cannot is which the destination. The charactive were yet much revisible, the work of the control of the co

TO W. A.

Water To-day we attended services in the South Waterloo church and listened to an interesting discourse by the Brethren. Last Sunday wife and I met with the members in worship in the and I met with the assulators in worship in the city of Waterioo. After services we would to the river—for there was much water thar— and saw our young sister, Solid Berkly, im-merred according to the command and exam-ment and the same side of the same side of the ple of Jeson. Set is elevery years old. Let us remember such lumbs of the flock at the throne of gross. The Waterioc church building is a commodiated toute of worship, and will be a flower of the same side of the same side of the Nava March 1998.

WM TUPNOPORY

KANSAS.

Washington Greek. We had a series of meetings held by G. W. Cripe, and fourteen were odeed by bap They were all young people but one. T was much rejoicing among the saints and an-gels. But brother Cripe bad to leave, and thus gets. But brouser tripe that to tears, and thus ended the glorious work, although others seemed near the kingdom. Since then we were on a little mussion of love to the Eight Mile church, in Franklin Co., a few miles south of where Bro. Daniel Barnbart presides as Elder. It was thought hest to divide the church, calling the west end Appancose, with three speakers in the second degree and Bro. Jacob Keim as Elder, and the east end retaining the name of Eight Mile church. Their troubles were disposed of some time before; they felt much relieved and desired a little they felt much reseved son destroy a tower series of meetings. We went there on Fridge and stayed till Wednerday, holding meeting in a village near Bro. Barnhard's, having large congregations and good attention for the place, Six united with the church. Held an election, resulting in the choice of Bro. Samson Hershman for minister, and David Barn hart for descon. Joseph Michael.

Nov. 12th.

Bro. S. S. Mobler held a sories of m ings here in Greenwood Co., preached eight sermons. He commenced Oct. 26th. It is helieved that good was done. But one person united with the church and that was the wriunited with the church and that was the wri-ter. Many more are counting the cest. Bro. Mobler is a man of influence, and speaks with power; everyhody seemed to like to hear bim preach. We would be glad to have him, or preach. We would be glad to have him, or some one elee, come and preach for us before long. The doctrine is new in these parts; there are but twelve members in this county, and they are much scattered. Brother Mobler thinks if we had regular preaching that a tones it we had regular preaching that a church could soon he organized. We need a minister in this place, and do not think that those desiring to locate can do better than come here. I would be pleased to correspond with some one desiring more information.

C. E. GILDERT. MISSOURT

Brownsville Our meetings closed last evening. After our feast Bro. Hutchison preached for us one week, resulting in three accessions by haptism week, resulting in three accessions by baptism and two more applicants, notwithstanding the weather was quite inclement. The meeting closed with an interest. Bro. Hutchison labor-ed faithfully and did justice to the cause. Many friends regretted that he could not stay with friends regretted that he could not stay with us longer. We are convinced that several others are just on the eve of coming to the church. We need ministerial work here; the field is large and ripming for the harvest. D. L. WILLIAMS.

for those who are downcast and helping them along. There is an old lady here trying to get subscribers also. Her father was a member of the courch; since his death sho had not seen was observed and the second and the second and the second appendix and the second appendix and the second appendix and the second appendix Nov. 103h

TENTH CENSUS OF THE UNITED STATES.

DEPARTMENT OF THE INTERIOR CENSUS OFFICE.

HAVING been appointed by the Govern ment to take the census of all the non-combatant and non-litigant srealer and scele-siastical organizations in the United States for the purpose of ascertaining the numerical strength and geographical distribution of such bodies, there will be save to the state of bodies, there will be sent out from this office schedules covering such information as the Government desires. Parties receiving these Government desires. Parties receiving these schedules will confer a factor by promptly and secondary filling up, and returning the purchase which will explain themselves. The mainters, to whom these schedules will be seed on mainters, to whom these schedules will be seed on the party of the HOWARD MILLER. nrmeetly enjoined, H. Lewisburg, Union Co., Pa.

FROM C. H. BALSBAUGH.

[Brother C. H. Balsbaugh writes the following on a small piece of this wrapping-paper. Eds.]

BELOVED workers for and with God. Foolscap is all. This will answer as well. I write as poor on perfumed French paper as on this slip-n sugar sack. Rich thoughts and wraspinglfragments is preferable to stell matwrappinggragments is preferable to stale mat-ter on toucd note. Ab, would not some of my pain-drawn facial lines quickly turn into curse if some of the ill-spent, flesh-pampering, soul-starving money in the Brotherhood would take starring money in the Brothermood would take the form of stationary, teredoes, etnmps, and other necessities. But I am glad I have a montal hank of which Jetus is Preeddent and Cashier, and that he never lets me run out of some kind of material on which to acribble, if some kind of material on which to acribbte, if it is no more than a fly-leaf, or magazine cover, or wind-wafted wrapping paper. When it is once in print no one will small whether the manuscript contained segar or coffee or pepper or calico. The Tehbite's fare was none the leve sect because it was carried in a rayen's heak Euough of Jesus so as to be content with "absepskins and goatskins;" "locusts and wild Ecouge of Jesus so as to be concess when "sheepeking and goatking," incours and wild house,"—this is the problem of the Incarnia-tion, and to solve it in grand realization is a rich installment of Heaven on earth. The Christian is always rich, even ween he has no where to lay his head. An heir of God, and where to lay his head. An heir of God, and in the control of the control joint heir with Christ can never be poor. I never craved a gift from any mortal, but I glo-ry in the fruit of the indwelling Christ.-Phil. 4:17. Union Denosit. Pa., Nov. 15th

SPECIAL NOTICE.

[By the special report of addition butther, who will be precised as a proper of a state of the problem of the p

W. U. R. R. TIME TABLE Trains losso Lazark, Sandays excepted, on fell WEST BOUND,

Nov. 15th.	Accommodation 1,664, 5
Nor. 1200. St. Louis. Although it is near eleven o'clock at night although it is near eleven o'clock at night although it is near eleven o'clock at night below. It is not to be the control of the	Dep Payses Saf SOUND. 1811 75 Co. 18





Vol. V.

Lanark, Ill., Tuesday November 30, 1880.

No. 48

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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5 T. Sosseman, Derhini, Cole.

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Quick and Rowerful Word.

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What B. AT W. Agents Get. A Chance. Our Mail. Lord's Super. Make Home Happy. Do we Eat to Live, or Live to Eat? Thoughts At Homes. Humor in the Pantily. The Model Young Lady. Soobling-What is the Use? Warning to Boys. The Poor Uitls. SAVENCY DACK—Queries and Auswers. The Necessity of Publishing the Stein and Ray Dubate. The Model The Market Control of the Publishing the Stein and Ray Dubate. The Model The Market Control of the Market Co

cessity or Publishing the Social And Notes. The Macedonian Cty. A Question, Iowa Notes. Thist Book. Wints Negroes. поити Раок.—From Benevola, Mcl. From Jesse

Calvert. Md. From Waynesboro, Fa. From Huntingdon, Ps. From Elkhurt Valley Church Ind. From Morrisonville, 18. From Cairo, Lon-isa Co. la From Haury, Buffalo Co., Neb. From Warrensburg, Mo Prom Brownsville, : Indian Church, Cal. A Literary Prodigy m Brownsville, Mo. The

CURRENT TOPICS.

In Sweden a voter who is seen drunk four times, in disfrauchised

The earthquake shocks in Southern Austri epeatedly renewed. Great damage has been done, and the people are panic-strick-

One of the latest indications that ours is age of progress is a proposition to connect Je-

Trenton, N. J., claims that it issued the first and the most pertect. Bible ever published in this country. It was published there in 1786 by Isaac Collins.

Mr. Edot Stock's penuy New Testament has already renched a circulation of nearly 400,000 copies, and he expects to sell a saillion in the course of twolve months.

"Maybe there is u't any God for the United "Maybe there is a tany tree for the Chica States," said a Caundian Mayorto Col. Robert Ingersoli, "but there is one for Canada; and you can't have a hall in this town in which to defame him." Good for that mayor.

Behm and Wagner, the German geograph 17,000,000 being largely due to more accura-

The house of refuge on the top of Mount S Gothard, founded in the fourteenth, century less, as not even beggars will then cross t mountain on foot. At present the Hospi affords shelter, food and a bed to clothe 20,00

The German government has seriously turned its attention to the practice of smoking as indulged in by boys, which is carried to such sacess by the youth of that nation that it is considered to have damaged their constitutions and incapacitated them for the defence of their country. In certain towns of Germany, there-fore, the policemen have had orders to forbid all lads under sixteen years of age to smoke in the streets, and to punish the offences by fine

In 1879, the largest meteoric stone ever beld in America fell on a farm in Iowa. The stone lay imbedded fifteen feet deep in the ground for ten or twelve days, visit d by hun dreds of people, each one carrying off a pie of it. The Davenport Academy of Sciences failing to secure it, through the lack of the \$160 necessary to remove it, the owner sold it for \$160, supposing that it was intended for an in-stitution in the State. The purchaser not long since sold it to the British Museum for \$6 500 and there it is to be placed in a glass case and preserved as a celestial wonder. Its weight, when shipped for London, was 431 pounds-Christian Weekly.

EVERY MEDIUM A FRAUD.

BY DEO. WASHBURN, D. D.,

THE following notice appeared yesterday in the Boston papers, and not less than the Boston papers, and not less than 3,000 persons met last night in Tremont Temple, to witness this test performance. The re sults ought to be known everywhere:

sults ought to be known everywhere:
"The Rev. Attur A. Waite bas asserted in his recent tectures in Monie Hall that 'Honie Sprittanhis' are matakan, and that all the substants are produced to the state of the substants and the substants are produced to the best medium as the world, to give tests as convincing that we one can day the rules of Sprittanhism. All the world, to give tests as convincing that we one can day the rules of Sprittanhism. All the world, to give tests as convincing the world with the world with the state of the substantial that we have the substantial that the same reviels, under the same condition, or

The Rev. A. A. Waste is a Methodist miniser in Boston, who was formerly a medium nd was also for a time with the Davenport Brothers. Some years ugo he was converted and become a preacher. He went where he was not known and his best friends had no uspicion of his former experience. But when the Rev. Joseph Cook was entrapped into a asi recognition of the genuin-ness of spiritsiane miracles. Mr. Waste privately performof all these marrels for the benefit of his cler associates, to satisfy them that Mr. Cook had been decrived and that every so-called me to give public demonstrations of this import ant fact, and do what he could to save the of so clear headed a man as Mr Cook. He re-fuctantly consented, and has been lecturing on sy a well-known Spiritualist. He had the con once to necept without may knowledge of the plat-form. I hed the pleasure of mreting all wing that the spirits had nothing to de some trick which was new to him. But he not suffer him to fail. I must confe s that I

on the open stage, before the audience, with still greater skill and success. The medium finally disappeared suddenly from the stage, and the mixed committee, as well as Col. King him self, acknowledged that Mr. Waite had done everything that the medium had done. King said that he could only explain it on the ground that Mr. Waite was himself a medium rather a fluxsy pretense, considering the fact that Mr. Waite had not only performed these tricks on the open stage, but had explained how they were done. All the most surprising "epiritual manifestatious" were exhibited, be-sides some very rare ones. Two illustrations will suffice. The medium was in his capinet, with a lady and gentleman from the audience "the two being needed to develop magnetic power." These two had their hands on the head and shoulders of the medium, whose hands more on the shoulder of the gentleman. They testified that he did not more, but spirit hands stroked their faces, voices were heard, instroments played, the gentleman received blows on the head, and distinctly saw a spirit face looking down on him. Mr. Waite then performed exactly the same trick in his cabinet, with the same gentleman and lady, and just the same results. He afterward showed on the open stage that all was done with one of his hands, and proved by experiment with a blindfolded gentleman, a Spiritualist, that it was impossible for persons placed as the wit-nesses had been to detect this movement of The last test was a severe one, which was

suggested by the committee and long objected to by the "medium." The committee bound his thumbs together with small cord and sealed the knot with wax. He went into his cabinet, and after some delay the usual manifestations were heard and hands were seen outside the cloth. The cabinet was opened and the scale was found unbroken. Mr. Waite at ouc- repeated the trick on the open stage, with equal culiar formation of the hones of the thumb, gave his thumbs to the "medium" and his sid, who exerted their whole strength in tying them. At the moment when the greatest strain was on them, he instantly withdraw our hand and presented it free to the medium. At this point the enthusiasm of the audience rose to such a point that they sprang to their up their hats, and went fairly wild. During this prolonged applause the "medium" and has aid disappeared. When quiet was restored. Mr. Waite made a very few appropriate re marks, and closed with a short but touching prayer for those who had been led by the !ost of loved ones to lend a willing cur to the false

arcute with the dead. It comed to me that the Rev. Mr. Waite do in hooks, with increasing interest, and have often been nuzzed by things which I could

cluster of decrivers, who pretended to commu-

oy science; but it is a great gain to seem a and phicosphy as well as to people generally, to be able to say that every "mechani" i a frand. Maskelyus and Cook, in London, have und suffer him to fail. I must confees that I devoted themselves to the demonstration of the second with some misgivings on this fact, and no one should visit London with weak in the evening with some improving we intrince, and me should write indice with the point. The sould help justified his bins, old writing the left in this but better that which are indeed must be an intermediate was related as a second of the sould be a substitute of the

was no match for the live Yankee. Whatever than to appoint the Rev. Mr. Waits as an itinerthe medium dad in his cabinet, Mr. Waste did aut prescher for the whole country, with the aut prescher for the whole country, with the mission of proving the truth of his assertion that "every 'medium' is a fraud."

"THE QUICK AND POWERFUL

WORD

BY C. H. MALSBAUGH.

To our faithful Brother Lemuel Hillery.

"THE "Go" and the "Lo" of the Ounsipotent Emeanuel stand in all their integrity and power to day, and the No of men and devils cannot invalidate the injunction to pray and labor for "the ends of the earth" to roll the sids of redeeming blood over the desolution and darkness of sm. The I AM of the Eter-nities is our incarnate Savier-God. The Ego of the Forever is the Babe of the Manger, the Lamb of the Cross, the Lord of glory, the Judge on the Eternal Throne. He is the Judge on the Eternal Throne. Word, the ulterance, the going forth, of the Divine energy, increasantly repeating the sol-ema, sublime world-commission, "Go veach all NATIONS." The Logos that come with fiery energy to the sinner calling to repeutance, come with equal authority to the church to proclaim the glad todings of salvation to a sin-steeped, law-fettered, hell-courting world. To withhold the blood of atonement from a guilty, accursed, God disowning race, is craven and crael. And to go in the enthusiasm of pride and the naked equipments of self-develop ed reason, and instead of brend and fish cheat starving souls with stones and scorpions, and serpents, is criminally base. Jesus is "the Author and Finisher of faith." "The Alpha and Omega" of all life and all substance. The Word that utters and the Word uttered. one can fulfill the Go by simply going. The "Lo" complements the "Go" Many are out avowedly on missions of grace who are God s-ut. They lack the credentials of chris-tus subusudorship. John 3:34. To go as Jesus buts, is to go as Jesus was and is. "As my Father hath sent me, even so send I you. Identity of nature, purpose, means, is the grand qualification of the Ministry of Jehovab-Jesus. He that flaunts the insignia of the fierh, and beauts his natural corruption as the dathan the functions of a soul-healer. Jesus is the Missionary-in-chief to the race, and the of reconciliation, are his awaidling-bands and his Cross. The magnets by which he drawn stained thoru-crown of his sacred head. The unisionary who cannot show these in his own erson as the glory of his life and the hope of the ministry, is descrating the holy office. Prowatchward of fashionable religion, while the life of Jenus as the exponent of inith in cornfully ignored. "God is not nucleed." However scandalously we may discount the de us Jesus. This is anseparable in a God-com is losed in nestry. The Lo means too much, vet God too great a price, to allow any derogation of the 90. Christ's command corress with it C'rrst's mind and character. Go. Go. ments and representatives of the Grucifod. All other ministers are shams, descritful soul traps, lures to steenal horrors. The fi-sh can n preach the cross, nor the coas patronize the

Religious Essays.

IN MEMORY

BY M. P. LICETY.

'a.] Other friends do mourn for thes Than thy busband, children dear Other friends, quite far away,

field thee too both dear and near O, how kind thou'st always been To the stranger at thise door;

Always showed the kindest care, Has the church lost here below

Oh! how cruel of that mor Causing thee so soon to go. In the prime of life cut down.

By grim death's resistless has But no vict'ry hath he found, For thou'st joined a heavenly hand

Glorious praise to Jesus then, For the vict'ry thou hast won; Moorneys land and cry amen,

Yes, may we who yet remain, Strive to gain that heaven, too Where thy weary sond's at rest, Ne'er to feel more pain or wee

LOVE.

BY MARY C. NORMAN.

"Beloved, let us love one another; for love i of God; and every one that loveth is God, and knoweth God."-1 John 4: 7 THE above text is one of great im

portance; one that should be ob served by all the children of God; and that will bring us as brethren and sis ters to dwell together in unity. Bur we fear the spirit of love does not exist throughout the entire brotherhood, and the reasons for these fears are that we have seen the fruits of a spirit of contention towards one another, and also a stubbornness, not willing to submit themselves to the rules and true principles of the church. This disposition of aind results from a spirit of pride and self-righteousness, which invariably pervades the hearts and lives of those vho may have the form, but are utterly destitute of the power of true vital god liness, and who are only satisfied when they are kicking against those who are defending the truth and the church. Oh bow sad it is too see brethren spend their time, talent and energies opposing the counsels of the brotherhood-a sight which doubtless makes angels weep and demons rejoice. The influence of such a sinful work in the church of God will disrupt the bonds of Christian fellowship, and sow broadcast in the bosom of brotherhood the baneful seeds of batred, darkness, and death.

We are told that "evil men and sq ducers shall wax worse and worse, deceiving and being deceived." (3 Tim. 3 God in his omniscience, not only looks upon the outward acts of men, but sees every imagination of the thoughts of men's hearts, whether good or bad. The evil practice of impeaching the motives, traducing the charac ter, and blasting the reputation of brethren and sisters is a spirit of hatred in stead of love, and is expressly condemn ed and prohibited in the apostle's 'Let all bitterness, and wrath and auger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4: 31.

The first step that should be taken white, which filling of superiority over any their conversation by being more self-willed enough to oppose the whole hasd of the one seed was Jesus, who

others, utterly opposed to humil- conformed to the world than to the ority, is self-examination. This is a duty der of the church.

which is enjoined upon us in the Word of God, and which is too frequently der. if adhered to will perfectly remedy neglected among us. that will have a more sautary influence upon us in predisposing us to exercise charity, forbestance and forgiveness towards others than to try ourselves by the same standard by which we try oth-We should not try to excuse our faults, but be as stera and severe towards ourselves as we are towards others, and we should do it in the light of church

God's Word, for that is a discernsr of the thoughts and intents of the heart. The liberty of the press has actually degenerated into licentiousness, which is an evil fraught with immineut danger to our beloved fraternity, and positive ly shows war against that spirit of lov and forbearance which should eve characterize our intercourses as breth ren, which we are but as sounding bras or tinkling cymbals. Dear brethren such a course as this is entirely opposed to the whole Christian religion, which breathes peace on earth and good will among men, and is certainly injurious to the church and the spiritual relation we bear one to another as Christians The apostle Paul describes such work ers of iniquity as men whose god is their belly, whose glory is their shame, who mind worldly things, enemies of the cross of Christ. He solemaly and se verely declares their doom, whose end is destruction. Dear brethren, we be seech you, in the name of our Lord Jesus Christ, if you have erred, to speeds

ly come back again to the Lord, and enbmit yourselves in the fear of God to the counsels and advice of the entire brotherhood, and this you can and will do if you have the love of God shed abroad in your hearts, for love heareth all things. Just so long as there is no divine principle sacrificed, it is the duty of all lovers of truth to bew to the very line regardless of who it hits, and may it be done in love, and for the good those that are going down to everlast

It was a two-edged blade Of heavenly temper keen, And double were the wounds it made, Where'er it smote between

Twas death to sin-'twas life To all that mourned for sin; It kindled, and it silenord strife Made war and neace within.

ing destruction.

ORDER-MISSIONARY VS UNION

WHILE some of our dear brethren strongly advocate the propriety of delaying our missionary work until more union exists among us, I ask, would it not be better to proceed with the work as introduced by last A. M., and at the same time inquire into the causes of disunion, and then seek for the rem edy? The cause may be found under these bends;

1. The Elders, because of laying ands on brethren who do not po the qualifications set forth in the Scriptures, and are not in symjathy with the general order of the church.

The Press, in publishing through the different periodicals matter antagonistic to each other and to the Scriptures as understood and interpreted by the church.

3. The Ministers, in travelling around through the Brotherhood and

We next inquire for the remedy. Or the whole matter, and we can all come ary work, and where order is schered to, we have union, and where there union there is power. I hope the missionary board will agree not to send any out, in the name of the church, who will

not faithfully teach and defend the general order and peculiarities of the

In the early history of my religious life, ministering brethren, old or young, seldom, if ever, went outside of their districts to fill appointments, or move to another, without the consent of the church, feeling they were the servants of the church, and for the servant to go when and where he pleased, without the consent of his master would be contrary to order; but these days too many sters seem to think-at least they act that way-as though the church be longed to them instead of they belong ing to the church. I sometimes fear that not a few elders are included in the number, hence it is the duty of the church to say who shall go, and if she refuses to do so, especially when calls are made, she is out of order. sends one into the field who does not preach the gospel in all its requirements, as interpreted by the general Brother-hood, she is also out of order. "How can they preach except they be sent."

If a minister should go ou so im portant a mission, and is found to be ut of order, the church has a right, yea it is her duty to stop him and try and get him in order. And should an indithe end, how can we understand the vidual church be thus out of order, the District Meeting should set things in order, and should she fail it is the duty of the Annual Meeting to use her authority and apply all gospel means to restore the church, If the A. M. can not succeed-if said congregation will not hear the church, let them be as a heathen man and a publican. Mait. 18: 17. The inspired apostle Paul says: "I would they were even cut off which trouble you." Gal. 5: 12.

Order is the remedy for all confusion; ome to order and you will not see one running out here and another there, whom, if you did not know were mem bers, you would never once judge them to be such, and their wives less yet; they should be in order, because God is a God of order and "not the author

1 Cor. 14:33. hurches of the saints." If our editors all get in the gospel order they will publish nothing against the general order of the church, and thereby [wound the feelings of many brethren and sisters, but they would readily find matter enough that would be more edifying, and would build up in love and union, intsend of tearing down and scattering, and causing divis-

of confusion, but of peace, as in all the

ions And last, but not least, let the elders always keep in order in their general deportment, and in their church government, and especially in performing the solemn functions of an ordination; look well to the qualifications set forth by the apostles, and let neither necessity nor age cause you to sacrifice a sacred principle. Right here you will find a root, out of which more branches of trouble teaching members that the order of the grow, than perhaps any other, giving church, was only the work of man, and authority to brethren who have not the

church, and especially when delegates with authority to Conference.

LAYING ON OF HANDS

unication delle any Blessinas. Gen. 48: 14, 15, 16. Matt. 16: 18,

14 15 Rev 2-17 Working Miracles. Mark 6: 5 and 16: 18. Luke 4: 40. Acts 8: 17, 18

and 28: 8. Referring to Office. Num. 27: 22, 23. Acts 13: 2. 1 Tim. 4: 14 and 5: 22. 2 Tim. 1: 6.

THE AGES PAST, PRESENT, AND

NO. II. GOD is the builder of all things.

sees the end from the beginning and declares the end. Isa. 46: 10. Hi counsel shall stand, and he will do all his pleasure. All things were created for his plessure. Rev. 4: 11. earth was made to be a theatre for tha manifestation of his glory. He made it not in vain; he made it to be inhabited. Iss. 45: 18. When the earth was first formed the morning stars sang together and the sons of God shouted for joy. Job 28: 7 The eternal wisdom that Jehovah possessed in the beginning of his way, which was set up from everlasting, rejoiced in the habitable parts of the earth and her delights were with the sons of men, before the foundation of the earth was laid, before man was created, when as yet there was no created intelli eace to wonder and adore Unless we have some knowledge of

steps leading to the end. Jehovah says, "he has declared this end." Let us then reverently study and learn it in order to be a light to our feet along the whole journey from Paradise lost to Paradise restored. There is system in what God has revealed to us and which belongs Mait, to us. Deut. 29: 29. The Bible is not a confused mess of texts to preach ser mons from, but a systematized unfolding of the eternal purpose of God, Eph 3: 11, or more literally after the Greek os 11, or more inertaily after the Greek text, "plan of the ages, "Kata prothe-sin toon aioonan," German "Nach dem Vorsatz von der Well, French, "sui-vant le dessein anete des scioles." These various renderings support the plan on which the ages or aloons are arranged This preordained plan is at last to make all things new, and to fill all things with God through Jesus whose name then will be manifest as Immanuel, God with us, the tabernsele of God with men.

Before this end can be attained, man

must enter in the first phase of his exstence-the natural or fleshly. He must first be tested, and for this purpose he must have freedom of choice. Sin finds its origin in this freedom of the will. We might write a volume on the origin of sin, but after all we would be no nearer its solution than we are when we define sin to be a transgressi law by a creature who has freedom of With the entrance of sia a new choice. will and operation come into existence, viz.; the will of the creature instead of the Creator. During the antediluvian age we notice the antagonis tic workings of these two wills: sin devoloped enmity between two seeds, one of which was to be bruised in the heel, the other to be bruised in the head,

was bruised in the heel by Satan; and his mystical body-the church-fill up that which is behind of the afflictions Christ, Col. 1: 24, or as the German has it, "was noch mangelt?" - what still is wanting? The two seeds in the mystical manifestation are represented by Cain and Abel. Both of these offered sacrifice, but only one kind was acceptable to God. Abel's offering was sac ficed by faith. By faith he offered what was pleasing to God. But faith is the hearty and loving belief of God's testimony. God spake in some way to Ahel He obeyed the will of God. His deed were measured by the will of God. Cain brought such an offering as his own will dictated. The serpents' seed follow their own wills, which are earthly sens ual and devilish. .The woman's seed obey the will of God. This serpent nature is still in active operation. It is the source of all corruption in the church. It causes all our troubles. Obedience to the divine will is ever peaceable, gentle and easy to be entreat ed. Self-will is obstinate, unbending, and corruptible. We see it exemplified in the beginning. No one from the beginning has a divine right to follow what he pleases. No one has ever bee authorized to follow the dictates of his own conscience. He may have a political right to do so, but a divine right he has not. God has a way from the first. That way was made known to Adam after he sinned. A signer must have on alter and a sacrifice. These were not needed before the birth of sin, and when sin ends the alter and the priest will end, too.

"All flesh corrupted God's way on earth" (Gen. 6: 12); not man's way, but the Crestor's. But there were exceptions. Enoch walked with God. As Abel's faith was so effectual that he being dead, yet speaks, so Euoch's faith was accompanied by walking with God. He walked in his commandments. He walked humbly with God. These holy men of God looked higher than the earth. They believed that the earth was cursed for map's sake. Gen. 3: 17: 5: 29. Their home was not here. Like Ahraham, they looked for a city whose builder and maker is God. Hob. 11: 10. They were not discouraged when all flesh went astray. They knew that no universal conversion of men to God was accented in their age. But a ray of light shone on their pathway. The ser peut's head would one day be bruised. Truth would triumph at last. Much suffering might precede this final victory of the woman's seed, but the will of God would rule at last,

The lessons taught us in this age 1st, that without faith no act of the creature is pleasing to God; 2ud, that act must be appointed of God; 3rd, that faith alone was of ne value then as well as now. God had a way on earth: that way was not accepted to the cargai mind, hence it corrupted that way, God suffered man to corrapt his way for a set time; but at last be arose in judgment, and all flesh but eight persons perished. When all flesh was hopeless ly sunk in a universal apostacy, the Cre ator whose mercy endures forever say fit to end this controversy between his way and man's way by destruction But mercy rejoices against judgment, (James 2: 13) and above the waters of the deluge the bow of promise hovers the race is preserved in the ark; thospirits in prison shall have the gospe preached to them, and God's purpose respecting man shall be accomplished in

same, obedience is better than sacrifice, out it is an evil thing to depart from the living God. The way of transgres

THE TRUE OPENTNESS OF MAN

WE are told that, after the creation God looked upon all that he had made and, hehold, it was very good. Man being the great master-piece of workmanship. God saw fit to intrust him with many duties, giving to him the dominion of all the earth to be used by him, and that he might rule over all other creatures. Yes more than this. He gave to man integrity of purpose and a proper regard for principle; in short, all that is refining, elevating and divine-telling him to occupy until he

Man thus favored is truly expected to do much. As his enlightenment is in advance of all other creatures, so also are his responsibilities; as the heginning of his existence is more superb, so also must be his career; and as his career is either illustrious or retrograding so also must be his ultimate destination. Thus the work of true greatness begun here must be continued until its executor is made replete in the effulgent splendor of the Divine Majesty, while the ca-reer of the reverse will surely be consummated in the dark, obscure, beinous, excruciating recesses of Hades itself.

In what, then, does true greatnes consist? When we, as it were, are made to stand in awe and smazement while contemplating the vastness of the deep, blue, main, and the immense expansions of this mundane sphere-a calm, considerate, reveals to us that.

that, molecule is added to molecule, and that this is multiplied an innumerable number of times

So it is with our lives. It is the little which we do that make the vast aggre gate of a truly great life. Our way be daily fraught with some deed of kindness to our fellow-man, a kind word spoken to the erring, a cheering sion, and their inquiry is legitimate expression given to the disconsolate, an isoffensive response to undue reflections and insignations that may be thoughtful. ly cast, in a word, a spirit of meekness and a deep seuse of humiliation—are the characteristics of a truly great man. Our highest aim should be to glorify God in our bodies and spirits which are bis. This we may measurably do by offering little services ever and anon to his creatures. However small these may be even to the giving of a cup of cold water will meet his approbation and incur untold blessings upon us. And in thus doing we shall imitate the good Samaritan who went about doing good and has left us examples worthy of imitation, visiting the hovels of poverty looking upon the afflicted, ministering to the necessities of those with whom he came in contact-all were made the objects of his amezing sympathy and compassion. This we must also do if we would obtain a good name, which the Wise Man says, is "rather to be chosen than great riches," and is better

We should not despise the small hings of to day waiting for the great ones of to morrow, lest our days should be numbered and all will have fled from before us, and the small things we could

than "precious aintment.

void, while the reverse will win the sense of humilintion, bringing us to a realization of our own bitterness and insufficiency-confident though that we are upprofitable servants and have only done that which was our duty to do, also cognizant of the fact that duty performed will bring the smiles of an approving God upon us, which is worth more than all the honor the world can

give. Worldly honor is as the days of nan-it is fast fleeing away, while the honor God hestows brings with it life and immortality beyond the evanescent things of time and sense

And it little deeds of kinds Only he scattered here and there, No one then will need remind us. As to their yield of fruits so rure.

For, as the true doth from the soil eceive the best of nourishment,
The little deads in which we tail

Then let us all, with one intent Strive in honor our names Cenroll That we may not in hell lament With blighted, cursed, mined soul,

But that we may, when life is o'er, When all our little deeds are done, All reach, at last, that bissful shore When all true laurels shall be won.

WHAT DOST THOU WORK

THIS question was propounded to our Savior (John 6: 30) by interested. et doubting persons. Jesus had previously said unto them, "This is the work of God, that ye believe on him, whom he hath sent." But they said But they said unto him, "What sign showest thou that we may see and believe thee? What dost thou work?" John 6: 30. This question was addressed to our Savior. but it is as applicable to us as his followers to day, as it was eighteen centu ries ago. What dost thou work? W may make a loud profession, but those around us will not judge us by our pro fession, but by our actions, which speak louder than words. They want what sign showest thou that we may see and believe thee? what dout than work? Let us not try to evade the question by saying we are not justified by works; we are saved by grace. Remember the Savior also says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "Therefore whoseever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his housupon a rock; and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. We all know the result; one stood firm while the other was ruined. Who would not choose the former? Who wishes to meet the fate of the latter?

free to think, decide, and act for ourselves. We all have a work to per A great painter had just finished a form, and it is incumbent upon us to picture of the "Last Supper." He askwork faithfully in the sphere which has ed his brother artists to come and give been allotted to us. What dost thou their opinions, At last one spoke on

The lessons of every age are the lives thus spent will leave an aching wayward wanderer, divert him from the downward way which he is bastenin respect of man, ment the blessiogs of on, and bring him back to the feet of munificent beaven, causing a deeper Jesus, and then what rejoicing! Sweet strains of music are wafted through the pearly gates, for there is joy in heaven over one sinner that repenteth. Let-not be weary in well doing, and the when eteruity dawns, earth secedes from our view, we can die in the blessed assurance of having finished the work which he gave us to do,

RUNNING BACKWARD

A SINGULAR accident occurred at Leicester, England, lately. A train was stopped in a deep cut one dark night to see if there was anything the matter with the engine, and finding everything right, the engineer jumped on and pulled his throttle, and the train was under full speed again; but was running backward, and neither the engin eer nor any one on the train knew it was going the wrong way till it ran full speed into another train which had been following it. Many lost their lives by the singular mistake. Probably the engineer reversed his engine when he stopped the train and forgot to replace his lever when he started up.

It is infinitely important to be sure we are right, and then go ahead. It will he asad, sad thing indeed to wake up when too late, only to find that we have been going the wrong way. Many a man and woman who is very self co placent now, is so only because of the supposition that all is going right. But that careless engineer was bound to know that he was going shead, so must each of us know that we are right.

Religious Items.

The power to do great things generally arises from the willingness to do small things.

A world without a Sabbath would be like a man without a smile, like a Summer without flowers, and like a homestead without a garden.

A man should never be ashamed to wa he had been in the wrong, which is but saying in other words, that he is wiser to day than he was vesterday.

"How beautiful upon the mountains are the feet of him that hrongeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Living is a more fearful thing than dying. To die is to pass to a new life: to live is to struggle that we may be prepared to die. After the toils are over and the victory has been won, there should be no fears in taking possession of the fruits of our labors. Heaven is of the fruits of our Jabors. Heaven is nigh note every soul who fights the good fight of faith. We may not live But we are placed here as free agents, right, but we are sure to die right if we have lived right

The character and work of Christ are said, "The much benefit of the property of the control of the character and the cha have done aggregate no more than the lost. Let us remember this. It is by nothing more beautiful or attractive great ones we could not do and our words of love that we can reclaim the

The Brethren at Work. DI DESKEY WEEKLY

M. M. ESHELMAN S. J. HARRISON,			Enirol
J. W. STEIN, -)

I. H. MOORE. OFFICE EDIT

ms will be responsible only for the proved tone of the a leastflow of an article does not bendy that they make us

GANARK, H.L. . . . NOVEMBER 30.

WE expect Bro. Enoch Eby with us to-morew. Be was at Mt. Morris ever Sanday. WHILE Bro. S. T. Bosserman was holding a

series of meetings at Vanlue, Obio, one p was bantized. them they are totally depraved, for then they could not receive the gospe.—could not ever

The Brethren at Cherry Grove bad a Thaulegiving meeting last Thursday. The at-tendance was not as large us it should have

As contributors to its poses, we have the

Bao. John Brumbaugh of Clover Creek, Pa writes: Our church is prospering; had about twenty additions during the year and prospects for more. Success to your naner.

Bao. J. W. Gephart of Cornell, 1ll., has re red to fill the call for preaching in Arkaneas, and will move there at once Hone we ma om you often, Bro. G., and that the Lord is creatly blessing your labors

THER Harrison, under date of Nov. 25th, rites from Funkstown, Maryland. He seems be onjoying his visit among the Brethren, but does not know just how long he may yet

THE remainder of Brother Stein's article Bantism are omitted till we commence with the sixteen page form, thus giving our readers a chance of having the arguments with the pachance of having the argum per in a shape for binding.

Unnea date of Nov. 23nd, Bro. J. S. Mohler of LaDue, Mo., writes: "To morrow I start for E at Lynn, Cass Co., to hold some meetings among the Mennonites who are somewhat divi-

BRETHREN W. C. Teeter and Albert Van of Mt Morris, gave us a short call last Satur-day morning. They report matters in a good of all mining. They report matters in a good working condition at the college, and all well excepting Bro. Stain, who has been quite such

Bao, John Wise wishes to automore that herry Grove congregation, Bond Co., Ill., the 11th of December 1880. The meeting may continue over the next week. The usual invi-

BRO. J. J. Emmert,of the Arnolds Grove cor gregation, has retired from his farm and locat-ed in the City of Mt. Carroll. This will be to the interest of the cause in that city, and give Brother Emmert greater opportunities preaching in adjoining congregations.

Bao. S. J. Harrison has promised the p lishers of Youth's Advance a series of letters for the young while on his travels. He will visit Washington, Philadelphia and New York. e the children may expect something good from his pen. The next number of the paper will appear about the first of January

Bno. Lyman Eby, Superintendant of the Brethren's Bible School in Lanark, reviewed the intermediate classes on Sunday Nov. 21st. Sister W. A. Clarke also reviewed the Primary class. The examination was good, as it showed that the boys and girls have n ade considera progress in studying the New Testament.

ABRAM B. Shotter, who has been in this country for some time, started to his old home in Cumberland county, Pa., the 27th. He is not a member of the Brethren Church, but be-came so attached to the B. AT W. while here that he called at the office and received a bun-dle of papers with a view of working up a list THERE is plenty of talent in the church to

ellent time to prepare good articles for the B AP W We would like to have our manuscript

box well filled that we may have plenty of copy on hand the coming year. Write on one side of the paper only; write plain and do not make your articles too long. Select subjects that will relify and do us all good.

Bno. Bashor says that it is very difficult to have an established organized church in many parts of California; the people are continually shifting around from place to place, so that where you may have twenty or thirty members in one locality this year, there may be but a few remaining another season, yet those who some to the church, as a rule, remain firm in

many professing Christians forget th portance and real value of centles ome wedded to their rude and blunt ever stopping to consider that bluntness is an with whom you associate, learn to be gentle rds them, remembering that binniness i alculated to bruise and ruin

REPORTS from all quarters seem to indicate that the two past weeks have been the coldest ever known in the month of November. In Winter coming on early will cause suffering among the poor and needy. These cold winter nights find many destitute of either much fuel or raiment. May God belp his people to care

WHEN the Savior was in this world he had too much to do to pay much attention to the way the self righteous slandered him, and some of his humble servants may at times same condition. We have too mu We have too much to do to perley with every little thing that may come along. Our great aim is to serve the Master by doing good in the world. We are doing the est we know how, and that is all any one can

o. Addison Harper, of Bay Co , Mo., reas ed Lanark last Saturday morning, and com-menced preaching here in the evening, expect ing to continue during the week. From her he goes to Cherry Grove, then to Shannon He will likely remain in the vicinity of Lanari everal weeks preaching among the adjoining congregations. Brother Harper is quite old, but is as full of life and mental sctivity as

WE call attention to Bro. Mohler's article of another page of this issue, in regard to put-lishing in book form the Stein and Ray Debate. The Brethren should not let this project drop The work, when published, will prove of im mense value to those who wish to study w thoroughly the subject it treats. Send your pledges to Bro. J. W. Stein, Mt. Morris, Ill., stating how many copies you can dispose of at

ur of the German paper, Bruderbote, published by Brother Asche Aschenbrenner, Vinton We think our German Iowa, is before no. We think our German reading brothren and sisters should give the earnest, living support, and not o abscribe for it themselves, but send it to their friends, and help its editor to fill it each mouth with good reading matter. Then do all you can to have a good German paper among us. It may be the means of bringing the truth to many who are yet in darkn

meeting to be held in the Wolf Creek Church, Ohio, December 8th, is not of a threatening or schismatic character. We are pleased to know that many of our steadfast and reliable breth ren will be at the meeting, and will lend their influence in a way that may prove a bleming to the cause. Excommunicated members will be allowed to take no part in the meeting, as the object of the council is to consult together regarding the course to take in order to maintain the established order of the general Brother-hood. We pray that the brethren in their as-

sembly may be guided by the Spirit of Christ. Brother Eshelman expects to attend the meet-

ing, and may say something to our readers or

THE voting in favor of the BRETHREN AT do an immense amount of work if we would Wonk has commenced in real earnest. The only make not of it. We see no ure in buryning good tairnt just because a tew may not be
in favor of pushing the work. These who do
that we on the way. It is only a question as
not want to work should not hinder these who be
Note much the unjenty will be over that to bow much the mejority will be over year's list, but we think that the way riends are working it will be onite large that we shall give you a neat, convenient, and will consider himself a worker and act accor-dungly. Will you help us to double our list? We have been willing to do a little extra work for you; will you not do a little extra work for

e following we clip from the D shed at Mt. Morris, Ill.: published at Mr. Morris, III.:
"Numerous parties have been in Mt. Morris during the past mouth looking for dwellings in which to move. The list embraces several persons from other states who are cating here for the purpose of educating their children. We are convinced that element in the fature will contribute a very large and substantial growth in the town Even now we are greeted with many strang acea upon our streets, those of persons who are either purchased or realed property, harng bren drawn thither by the excellent educa-

WHAT WE WOULD LIKE TO SEE.

ROTHER Enoch Eby's article, on the sec oud page of this issue, forcibly brings to ir mind what we have been wanting to publish for the last two years, and we think after carefully perusing his article the reader will be prepared to give the subject some for ther thought. We fully endorse the article ferred to, believing that it is both Scriptural and reasonable. We have given this subject a good deal of thought, having preached on it quite frequently, and now conclude to lay one iows before the readers of the Bazzenen Av Work.

We wish it understood that we do eva that ministers are elected by the Holy Ghost telling each member what brother to vote for-that theory is neither Scriptural asomable. If we wish to learn who the Holy Ghost wants us to vote for we must examine the words of the Spirit, as recorded in the Now Tratament, for in that Book me can find the mind of the Holy Ghost plainly written, and there is the only place where the mind of the Spirit on that subject can be found. The New T stament was dictated by the Spirit, and con-Ghost regarding the election of ministers that Book the Holy Ghost tells the kind man it desires, and if we wish to cast our we for the brother the rioly Ghost wants in the ministry, we must find the man who has the qualifications as laid down in the New Tests ent, and cast our vote for him-that is the can the Holy Spirit wants to preach the word. The New Testament places the selection ninisters in the hands of the church, telling her just what kind of men to install, and if the church installs those who do not possess the malifications, she does something for which she has no divine authority-something that the Holy Ghest will not saurtion. Paul writing to Timothy, says, "The things that then han * the same commit thou to faithful men, who shall be able to teach others also." I Tun. 2: 2. Here we have the whole subject condensed to a few words. Since Paul wrote as he was moved by the Spirit we can safely regard these words as being the words of the Spirit telling Timothy just what kind of men the Holy Spirit wanted installed in the ministry. But two qualifications are mentioned: one is faithfulness and the other is ability. these are embraced all that is required to constitute a minister such as the Holy Ghost

If our churches would always install that kind of men in the ministry then the doctrine and honor of the church would be fully main-tained. Men who are faithful to their God, and faithful to the church, will invariably stand up for the astablished order of the church they are selected to serve. They will not travel over the country sowing the seed of discord, nor they refuse to hear the church when coun-Then ability should by no means be

underrated, for all ministers should be able to teach others, and no man can teach that which he does not understand.

But the question arises, how can this it brought about? We know of no better way than he method adopted by the ancient Waldenson hurch in the days of its greatest purity. They ducated many of their ministers; all of their nissionaries were thoroughly trained before th important work was committed to them. They had schools where the Bible was the only book used. Persons who were to enter the ministry had to take a regular course in the Bible, and then were carefully examined to see whether

they understood it well enough to teach it cor rectly. The Waldensians knew that a main was not competent to teach a thing that he did not understand, and for that reason they required him to understand the Bible before he ecause a teacher.

These schools were presided over by son ged and well established minister who fully nderstood the Bible and the doctrines of the church. He was careful to have all young ministers to understand the doctrine and order of the church, for those who were not in full sympathy with the church in her faith and practice were not installed into the ministrybey believed in committing the word to We do not now mean to advocate the idea

of establishing Bible schools to educate the ministers, but we do maintain that it is the duty of the church to require at least two things f all ministers before they can be installed

First, that they be faithful members of the horch; members who are in full sympathy with the church in all her doctrines and order. They should be men who not only believe the doctrine and order of the church, but men who live out what they thus believe. If they are not that kind of men then they are not the kind of men the Holy Ghost wants in the ministry, and if installed in other it is done contrary to the directions of the Spirit. Now if the church is the true church of Jesus Chreet, (and if not the true church the sooner we get out of it the better) and has installed any minister who is not in full sympathy with the church, her faith and practice, and these ministers have made trouble by preaching and talking against the establishd order of the church, we ask, whose fault is it? Is it not the fault of the church for installing such men into office? Does not the Holy Ghost tell you that the word should be committed to none but faithful men? And if you allow the word committed to men who are not faithful then the church must saffer for her neglect of duty.

Second, the church should require that min istors be able to teach; they should understand the Bible well enough to be able to teach it aright. Paul told Timothy to study, that he might know how to rightly divide the word of truth. No man can teach a thing that he does not understand. How in the name of reason could a man teach school if he did not understand the books containing the principles he is to teach? Just so with the minister: he must understand the word before he can tell it to others aright, Paul instructed Timothy to commit this word to men who shall be able to teach others. He wrote this by the authority of the Holy Ghost, and if we, as a church, in stall in the ministry a man who does not understand the Bible well enough to teach is others, we sak, with all candor, is that kind of work sanctioned by the Holy Spirit? that the kind of men the Holy Ghost wants in the ministry? We know this matter in cutting much closer than some of our readers may like, but it is no closer than the Bible cute; truth is trath, brethren, and the sooner we agree to apply it correctly the better,

Therefore, we favor the idea that all minisers should pass a thorough examination before they are fully sudorsed by the church. Let no one he elected to the minister value he is known to be "faithful" and in full sympathy with the doctrine and order of the church him remain in the first degree long enough to become thoroughly acquainted with the Scriptures; let him study till he knows how to right ly divide the word of truth. Then let him pass regular examination, to see whether derstands the Bible well enough to teach it He should be thoroughly examined on all the doctrine and setablished order of the church If it is found that he understands these, and is willing, as a minister, to preach the gospel as understood by the church, and is willing to live

ck, then he should be sudored by the church, and properly installed in the second degree of the ministry.

omething of this kind should be introducad we would have less complaint in regard to ministers against teaching and in their practice ignoring the order of the Church. In this way no one would be in the ministry unless properly examined and endorsed by the church where h

And last, but not least, the church a take charge of the papers published in the interests of the church. She will never be able to exercise proper control over the editors and the contents of their papers until she does something in this direction. She should be as careful in regard to what editors are allowed to publish as she is in regard to what ministers are allowed to preach. Let the Brotherhood appoint her own editors; let her endorse the ed then require that they conduct their paper in a way that will advance the doctrines and established order of the church.

SORROWFUL, YET GLAD

T is painful to the lover of peace to see than who promised to live peace, so frequently rget the solomn, holy promise. Righteon indignation presses hard to rebuke this viols tion in thunder tones, but perhaps a gentle re minder may be quite sufficient now. Sorror lays hold of our soul because that divine principle expressed in these words, "tell him his ee and him alone," is so often pushed saids, said the devil's advice, "Publish it abroad! Free press!! Down with tyrants!!" is run aloft, wicked, malicious, strife making fel-"Tell it-in-Gath" holds the reins. This is all wrong; no God, no Christ, no peace, no

A brother feels burt-thinks the church of some brother erred; so he picks up his pen gathers his paper, prepares his ink horn, strike out from left to right with a temperature of about 300 degrees, and marks out the-to-him better way, digging right and left into somebody's feelings. He gets his ten or twelve pages ready, lurries to the post office, puts on a times cent stamp and leaves the editor to put on the other two. It might be for the public good of these strife-makers were required to pay ten dollars an ounce for the transmiss of their "war articles" through the mails. this way the evil might be faced out

Instead of telling his brother privately as onited by Christ, he determines to "let him his feelings by way of Huntington, Berlin, Ashland, Waynesboro, Dayton, Lunark or Topeka. He says: "I'll go for him by way of spel Preacher" and if I cannot get in there I'll reach him by way of Berlin, or Huntington or Lanark, and if these close the dears

Dear brethren, this state of things bri sorrow and pain to hearts that love nears and Christian development. God certainly cannot smile upon this strife and personal hitterness which is becoming so prominent among us Well may the self-sacrificing and humble followers of Jesus pray to be delivered from such

a tornado of wrath and ungodiness. The law of the Lord does not demand that the unintentional, unpremeditated errors and infirmities shall be dragged from one end of the Brotherhood to the other. If a corpse he dead bury it according to honor; and when buried leave it in the grave. There is no good reason for resurrecting the dead thing to disgust sensible people just because you live in a free coun where you can even abuse liberty. How ever if the faithful in Christ must be made the "fifth and officouring" by those who are among s, it will only work for the glory of those and the ruin of these

But in the midst of all this sorrow we see something to make us glad. This bitter personslity so freely seen among the male portion of the Brathren church, is almost, if not entirely, absent on the famale side of the bouse. It is rare that we see u bitter personalism in any of our papers, from the sisters. Like good peaceable angels they set such good examples of peace and noncet industry in Jesus that many on this side of the chamber might do well to imitate. Though they be "weaker vessels" they manifest such poscs, strength and good Mills, Va., has been holding a series of meet will, which, when compared with the brethran, ings at Elk Lick, Somerst Co., Pa.

un to and maintain the general order of the make us hang our heads in very shame. Surely just now by their good behavior in our periknocking at the door of the B. AT W. with hitter personals to tan the flame of war. Go on

our sisters are manifesting the greater strength icals. They have our heartfelt thanks for not good sisters and demonstrate that at least a part of this great Brotherhood can live in

VAMPIRES.

THE St. Lauis Presbyterian, referring to the on of vile and filthy books and A dissemination of vile and filthy books and parers, save: "The traffic in which such misreauts are engaged is so utterly fithy that one shudders to mention it. And yet, it is so extensive, so persistently carried on, so derilish, so ruinous to hody, mind and soul, and has invaded not only the haunts of the vicious but the homes of the pure, even of the 'best families,' and the schools and colleges und fe male seminaries throme hout the land, that the nasty subject must be referred to and spoken of in as plain terms as decency will at all allow. Would to God that what we say, and how we say it, might stir our readers to give serious thought to this horrible business, and aronse the newspapers, religious as well as secular to to shield our boys and girls, our young men and young women, among all classes, against more execuable than cold-blooded murder

And now how do these soul-destroying, bellarning books find their way into families? Are not religious papers doung their part towards giving them publicity? Under the plea of advertising, finely-worded notices get into religious papers at big pay, and then your childreu must suffer the consequences. The very thing that you regarded as a protector of the morals of your children has become the means of their ruin. You see the danger of opening up the of BRETHREN AT WORK to general advertizements. "You may say it can be guarded.", Yes, when in the army, we found a fort, or a camp was best guarded when the cuemy was kept altogether. If even a few enemies had been admitted, there would have been great danger, for they might have demoralized the true or put fire to the magazine, spiked the guns, set fire to the barracks or possoned the provis ions. The better way was not to let one en my come within; and so we feel on secular ad-We are for keeping all out, and set vertizing. a good and faithful guard at the door; for if one or two or three should get in, the food might be poisoned, the wheat burnt up, or the ammu-

WHAT B AT W. AGENTS GET. POR eight subscribers and \$12.00 the B. AT

Or for eight six-months and four one-wear ibers and \$12.00, a paper free one year. Or for four one year subscribers and \$6.00. the paper free six months.

Or for four six-months and four one-year obscribers, and \$9.00, the paper free nine

Or for eight three months and two one-y becribers, and \$6.00, the paper free six months. Or for twelve three-months and one one-yes scribers and \$6 00, the paper free six month Or sixteen three-months subscribers, and

86.00, the paper free six months. Or thirty-two three-months subscribers and \$12.00, the paper free one year.

On twenty four-months asharribers and \$10 -

00, the paper free ten months. Or ten six-months subscribers and \$7.50 the namer free eight months.

For additional terms to those who work for us, please send for Prospectos. We believe few papers offer such excellent inducements to ageuts; und we think our friends will app ate our efforts in remembering their part of the work. With these liberal terms before you, nearly every poor man and woman can secure the B. AT W. free for three, six, sine, ten or twelve months. If you get it free for three, six, nine or ten months, we shall then tell you how to secure it the remainder of the year free. Now to work!

We learn that Solomon Buckalew, of Clifton

A CHANGE

BE U. S. Portal authorities have become a particular concerning business done with am, and of course they should be, that we have decided to make a change for their and our convenience. Please notice,

1. All business con BEN AT WORK should be addressed M M Fare

LMAN, Lanark, Ill. By observing this, we can do our busing

with considerable less labor, for as it is we must rite the name BRETHERN AT WORK on all orders and also that of the person who lifts them. Therefore address all orders, drufts, registered

2. All matter intended for the Regrunys AT WORK, such as essays, appeals, church news, sunconcements, denth notices should be ad-

dressed to J. H. Moone, Lanark, Ill. Doing this, you will very greatly assist us seeping things in good order at the office, and

ore better attention.

Do not mix business matters with articles for the paper, and he sure to send all impiness to one name, as otherwise it would only cause us trouble. If you must put business matters and paper communications in the same envelope then put them in the one addressed to M. M. Rebelman, but we hope you will not have oc asion to do this often.

OUR MAIL.

BRETHREN'S Envelopes only 12 cents nee nnekage

 I like the entarged paper with plain head
Would like "Table of Contents" restored. D. B. Gibson

-"Dean Editor: I am well pleased with the new form of your paper. If its contents will prove to be that much better it will be an ex-

ellent visitor"—Martin Buegbly -I wish to continue taking the B. AT W. as long as you advocate the destrine you have been preaching. Don't give up the old "land marks." Jos. S. Kulp.

-New style of B. AT W. looks sple S. T. Bosserman.

-This evening "Old Reliable" (as some warr eart has called it) arrived with the same glad tidings that she has ever horne from the Atlan-tic to the Pacific. And my soul swells out in desiration to your efforts to still give us a het As for my part I am perfectly satisfied with its present size, contents and crice; still a larger one will be appreciated. think those who oppose the publication of any of the brethren's periodicals should try the B.

-Tire B. AT W. is a noble paper, and ha-—The B. AT W. is a noble paper, and has done much good; and my prayer is, that you may keep it in such simplicity that it may not lose its good virtues. Let it he a sort of tur-edged sword to wield against all evil, and if the forsakes you on that account, then tet it The Lord will be your security.—Levi he so.

-I like the improved appearance of the B. At W. very much; much more convenient. I witi give credit to the publishers. You have our heart, prayers and sympathy.—D. L. Bowman.

-THE B. AT W. comes to us in its enlarged and sixteen page form. It looks neat and is a readable paper, -- Primitive Christian. -THE B. AT W. comes to us this week is

tavo form, sixteen pages, three columns each and is an improvement on the old editor in nany respects. Success to the valued Pioneer of the west. - Brethren's Advocate.

-May God preserve your lives, and stre your path-way with sweet flowers, with here and there a thorn, for they are necessary .- M. J

-Tms morning an aged brother told us that several years ago he quit taking any of the Brothman's papers just because they contained so much controversy, but of late he had comenced again, and would stop just so soon as the writers commenced picking at each oth

-A new lot of "Problem of Human Life" just scrived. Do not fail to get this book. Price, \$2.00. For sale at this office. -Sixon the election we find less politics and

ore religion in most of our exchanges. BRETHERN'S Envelopes twelve cente per package or forty cente a hundred. Do good noing tham. For sale at this office.

BOTH the Children at Work and Young Disiple are to be moved to Huntington, Pa., at the end of this year and cornelidated into one paper.

THE car of provision, from Lanark, is at Logau, and we will go for them to morrow. reward you sti for your kinpness. M. Lichty. Nov. 24

Bao. Worst in No. 46 of the Preacher gave our non-secular advertizing principles quite an extended advertizement. No doubt the notice will bring us many subscibers as not a few of our brothren and sisters desire a paper free from secular advertisements. All such notices as that given by Brother W., as a rule work for our good, increasing our lists, thus enlarging the sphere of usefulness of the B AT W. We do not object to being served often that w Philipp. 1: 12.

LOOKING back over our work for the past four LOUNDAY back over our work for the past four years, we find such to be grateful for; and though occasionally we were pretty extensive-ty discussed, we feel that we have but hittle cause for regrets. Every attempt to make no unpear will in the sight of the people only worked for our good by giving to greater pa-tience and increasing our list of absentisers. The people—the great help of the church here such a been precipited in that they realily see such a been perception that they realily see clear through the attacks which are made upon our paper. The more we are attacked and defamed and misrepresented, the more our list incresses. Our articles are not above criticism, hence we expect our position on disputed points to be ex amined; but it depends so much on the spirit of the examiner, whether the peo-ple accept or not. But when bitter personal-ities are indulged in, and attempts made to make our character appear black, our only con-cern is about our ability to endure patiently, He who can control self, and bear all things, (which charity surely does), is truly armed against the worst enemies. We are, theref not discouraged when our standing as prof We are, therefore ing Christians is assailed, for we profit hoth spiritually and pecuniarily by such attacks. We have an abiding confidence in God our Father, who shapes even the wrath of men to bis own praise. Little did Satan know that by killing Jesus be put the knife to his o

SPECIAL NOTICE.

Feditors of papers published in our fraternity publish articles from outsiders, mis-representing end slandering the church where you live please do not attempt to reply through the BRETHREN AT WORK, for our per circulates extensively on mission fields and we do not want to be the means of placing such reading matter before the world, and esp hefore new members. Send your replies to the paper where the matter first appeared, and it the editor of that paper will not allow you to correct the misrepresentation then report him to the church where he holds his membership, and if that church will not do her duty toward him and the cause, then there are other stern o taken that will guarantee justion If possible we want to keep our paper clear of all such articles, believing that they are

detrimental to the cause of Christianity. LORD'S SUPPER

T does not appear that this name was anciently used to signify the Eucharist. As our Lord instituted the secrament ofter supper, hoth have been confounds d; and through in verteuce, the Eucharist has been blended w this last supper and called by way of emphasis the Lord's Supper. In very early times the Christians, in imitation of our Lord, held a supper defore the Encharist which was tern Agape or Love-teast, and it is very likely that it is to this and not to the Eucharist that St Paul refere; 1 Cor..11: 20, but it appears also that both the Lord's Supper and the Eucharist were celebrated by the Primitive Christians at the same meeting and they become confounded; and it is evident that as Paul refers to both of these, and from his manner of treating the subject we are led to infer that they were celebrated at the same meeting, and were as tr. Waterland observet, different parks or side of the same solemnity. Though this name is now a pestry search appellation of the Excharist, I am the performance of the same solemnity and the same solemnity and the same solemnity and the same solemnity and the same solemnites. I same the same solemnites are same solemnites and the same solemnites are same solemnites. The same solemnites are same solemnites and the same solemnites are same solemnites. The same solemnites are same solemnites are same solemnites are same solemnites. bruted at the same meeting, and were as Dr.

Home and Familu.

WE CAN MAKE HOME HAPPY

agh we may not change the cottage Though we may not change the cottage For a munifice this and grand, Or exchange the little grass-plot For a boundless stretch of insid— Yet there's something I righter, desirer, Than the wealth we'd thus command.

Train to e weath we'd taue commons. Though we have no means to purchase Costly pletures, rich and rare. Though we have no sitken hasplags. For the walls so cold and have. We can hang then o'er with garlands, For flowers bloom every where.

For flowers bloom every weere.
We can always make home cheerful
If the right source we begin.
We can make its inmates happy,
And their truest blessings win;
It will make the small room brighte

If we let the sunshine in We can gather round the fireside, When the evening bours are long We can blend our bearts and voices

In a bappy, social song; Ve can guide some erring brother— Lead him from the path of wrong. We may fill our home with music
And with sanchine brimming o'er;

And with small dark intruders We will firmly close the door-et should evil shadows enter, We must love each other more

There are treesures for the lowly
Which the grandest fail to find,
There's a chain of sweet affection
Binding kings of kindred mindwe may reap the choicest blestings
From the poorest lot assigned,

Family religion is what the world most needs. If you have any hope of heaven, let your light shine at home.

Teach shildren that true riches do not mist in possessions, but in character, and that the poorest of all pumpers are the idle, dissolute, proud, arrogant, good for-nothing crest-ures to be found everywhere, some of them

Brooklyn is very much excited over a diptherm epidemic, and the dectors are puzzled because it is confined almost exclusively to the wealthier classes and those who live in the most luxurous homes.

DO WE EAT TO LIVE, OR LIVE TO EAT?

W HEN we observe the almost constant vic-Intion of this law of health so common recrywhere, we are inclined to believe that many live to eat. Of course eating is a neces-sity, and we must eat if we would live. A great change is constantly taking place in the human system; old particles of the body are incessantly passing off and these must be re-placed by new ones. The supply of new par-ticles is furnished by the blood, and the blood is derived chiefly from the food we cat. Hence it is our duty to be guided in the selection of it is our duty to be guided in the selection of food, by man's Ged-given incliquence, that we may supply this great laboratory, which na-ture has provided for the process of diges-tion, with food such as the great Luw-give designed for our growth, besith and strength. He taught to do all things deemely and orderly, and to be traperate in all things. But the willingness with which men and women yield to the most unreasonable demands of the stomach is inexplicable. Children, too, as well as older people, are in bondage to the stom They are not tangent resistance to this king but as often as the usurper cries, fave, so often do they receive. Sometimes before breakfast, he they receive. Sometames before breakfait, no-tween meals, late in the evening, indeed at any time, anything and everything they ask for if it can be had. Should we wonder why man allowed the stouach to rule as king of the body? Do not many of our mothers of the body? Do not many of our mothers of the present time devote nearly every hour of the day from morning till hight; from Monday bill Saturday, (and sometimes Sunday not except-ed), to prepare various dishes of sweetmeats,

health, the foundation pillar of happiness, in or home, instead of the pain and sickness we to often see; for nine times out of ten. a case of suffering is caused by the atomach basing too much or unsuitable food. And, too, the mother who is nearly evercome with care and trial becomes nervous, irritable, impatient, and often procures nervous, irritable, impattent, and otten reaches a premature grave. I have that con-siderable observation in this direction and re-tain but little sympathy with the notion that a mother should sacrifice herself in her family and guests by daily overtaxing her strength, ad of taking care of herself-of her body,

Again, what think you of the present con-dition of many of our fathers and sons? Man whose hodies were made for great and glorious purposes, are lying down at the fest of a ty rant, consenting to be slaves to their stomachs while some spread even ruin and discomfort through their families and circles in society,-Even some men who confess that God's law Even some men who confess that God's laws are just, holy and good; and who think it a great sin to steal, lie, swear, cheat, or do any-thing which would prove them guilty of break-ing God's laws will treat lightly those laws a which the redemption of the body depends and finally becomes as intemperate as punds and finally becomes as intemperate as the glutton or draumach himself by becoming slaves to rich food, ceffer, bes, tobucco, fix Pore holyd, of its nothing but dues and will soon return to dust. It can live out to brief period without yielding to any righteons law. The stomach will rule it and we will take care of the soul for that is immortal. But stop, friends, dou't remost them, of degree with which the both with the best will be a reliable to the best with the sould. that the body should be a victim to the early grave so common in our day. We can call an early grave nothing more than the penalty for violation of these laws which God has g ue for the government of the hody. God has given every man a mind and appointed that mind to rule the stomach and whole hody, and any man who allows his stomach to rule is so far from what God intended he should be that

he is not half a man.

A deviation from the laws of health not only A deviation from the laws of counter during makes a diseased body, but produces mental derangement which result in wicked acts. Hence we should willingly, cheerfully, and reverently, give time, inherest and talent to a course of study which will lead us to an understanding that will teach us how to live health-fully, intelligently and righteously.

THOUGHTS AT HOME

THIS morning was very cold but Della said we must go to meeting for she was only a httle girl and could stand it, so we made one way through the bleak wintry blast, and cujoyed a sweet season of worship together, and joyed a sweet season of worship together, and now this afternoon while ware seated around our comfortable fire, we think of one of our family, my father, (Thomas D. Lyon), who is now away in North-eastern lows. He has left the comforts of home is order to feel hungey souls with spiritual food. May he be enabled to administer the Bread of Life in bountiful tions to all, is our wish.

While we are pleasantly situated within, w ear the raging wind without, which can es us to think of those in the pext world whwill not have a home but will have the cold frowns of an off-pded God. We do not love to look on this side of the picture, but we dearly love to view the other side--these who will have n home; and such a happy and pleasant home—brantiful beyond description! The pleasant and endearing smiles of a gracious God will continually grace that home. G love of God! Is it not worth striving for?

tove or too! Is it not worth strying for? W often happily unuse over the following verse: "A home in beaven when our friends are ded. To the cheerless gloom of the mouldering dead; We wait in hope on the promise given," We will meet up there is our home in heaven."

HUMOR IN THE FAMILY.

GOOD humor is rightly reckoned a mo I valueble aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up

are dull, because they are allowed to be deeply impressed with a sense of the cares and responsibilities of life as not to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is oppressive to hear persons constantly striving to say witty or fonny things, it is comfortable, seeing what a orightenera little mirth is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of he-coming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good but rather im-patient bushand, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said,

"I never could guess conumdrums; I give it p." Then they both laughed, and she went and got his shirt, and he felt ashamed of him self; so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vem of hu-

mor that cropped out to the surface.

Some children have a peculiar faculty for giving a humorous turn to things when they giving a humorous turn to things when they are reproved. It is just as well, oftentimes, to laugh things off as to scoid them off. Longs-ter is better than tears. Let us have a little more of it at home.

> THE MODEL YOUNG LADY. REHOLD BER AT RLEVEN.

ER limbs unfettered by the long skirts of conventionality, she runs, she romps, she stides on the ice ponds, she rolls hoops, she climbs fences, she leaps, she kicks, she runs ruces and is as fleet of foot us the boys. Her

appetite is good, her cheeks rosy, and her ments unconsciously graceful.
BEHOLD HER AGAIN AT TWEN

No more does she run or jump or roll hor run races or slide on the ice. It is not "prope now or ladvlike, and she couldn't if she would now or mayine, and she count it is see wome, for she is fettered by long skirts, tight shoes and tighter stays. Her movement has no lon-ger freedom and unconscious grace of childlood, for now when she walls alread the walls-to be looked at, which now in he restination is the man object of walling. She is already in delicate beating, and have a door who pre-scribes expensive advice and prescriptons for the real access her complaint to anything and everything but the vest cause. That is simply the fettering the body with fashionable clothes. Paysically she is a prisoner. At the elevas also was free. The dector advices travel, but he deven't object to take off her fash-countries are the second of the second of the con-traction of the second of the second of the con-traction of the second of the se hood, for now when she walks alread she walks and he would'nt advise her if he knew it would bring relief, for she would no longer helieve in a doctor who would make her dress like a guy and being dressed. like a "guy" is dressing difand being dressed like a "guy" is dressing dif-ferent from the style prescribed by a Paris me

SCOLDING-WHAT IS THE USE?

FRIEND who had spent a couple of months in the family of an acquaintance ed me that the husband brought nothing nto the house during that time that the wit did not find fault with. The muslin would be too light or too coarse; the calico too plain or too large figured; brooms too heavy; shirting and ticking too wide striped or too narrow; shoes too big or little, or cheap or expensive; the flour was poor, or the sugar damp; the fire the flour was poor, at the sugar damp; the fir-wood was too short or long, or fine or large; the blacking would not polish the store, and the sonp would not clean the paint, in it strange that as years have passed be tired of constant fretting, and now allows his side not only to order but to carry home the family provisions, while he solds over the prices? Of ourse she frets now more than ever, for th The entire family are made miserable, and her and who, with kind diplo made an excellent man, is growing more and

I wonder if any a moral from this? I believe if there is any on-thing more than another that will discourage it is constant scolding. Of course lives and judgment are often amiss, but we need not pour out a torrent of hitter words to show our Shortery, and sometimes. Southery mile except, in time, we all know how it neighbors up programs are offers amine, but we need not plot propers, remained in their or new retirement, things generally to know allowers, which we have plot and a possible of the large state of the property and the property of the property

WARNING TO BOYS.

MR. J. H. Wolls, of Riverhead, L. I., and his M wife went to church, leaving their two sons at home. About balf an hour afterward the younger boy, having got hold of an old pistol that was thought to be unloaded, went when the younger boy mounted the car-blook, and pointing the pistol at his brother, said in a jocular manner, "Stand, villain, or I will shoot." He then snapped the trigger, as he had often done before, and continued to do so. several times. Suddenly, to his surprise, the pistor-xploded, and he saw his brother throw up his arms and fall to the ground. Realizing

what he had done, the hoy dropped the smo-king pistol, and throwing himself on the pros king pixol, and throwne, hiaself on the pro-tated from of his brother, renef ramically. The sider brother was short through the beart. Those who were the first to arrive at the scene had the toty carried into the house. The new of the tragedy was then coursed to the parents in church. The low who caused his rather of the side of the transition of the brother, the side of the different times previous to Sunday night, and no one suspected that it was looded.

We should think that an occurrence of this kind would be sufficient to convince purents that a pistol is something that should never ba allowed about the house, let alone handled by

THE POOR GIRL.

A young woman who served out a scattered of five years found means of education, and becoming thoroughly reformed and a Christian, left the prison in appearance a lady.

She was employed by a dry goods firm in Portland as saleswoman, and gave perfect satisfaction to her employers, till one day a weal-thy lady of the place entered the store and

recognized her.
Calling the preprietor aside, she told him
that the girl had been in the State Prison. He
replied that he knew it, but that she had done
her duty faithfully, and that they were well

her duty fantafully, and that they were well satisfied with her.
"Weil," said the lady, "if you keep her in your store, I will neither trude with you myself, nor suffer any of my friends to, if I can help

So the proprietor, rather than lose his one tomer, called in the poor girl and discharged her. He ought to have discharged his cruel

Fallen Asleep.

Diemed are the dead which do in the Look,-Ken, 14; hi

SRIDLER—In Clay county, Ind., Oct. 19, 1888 Mary, wife of Daniel Shidler, and daughter of Heargo Galler, aged 65 years, to months and

to St. James 5:14. Foneral servic a were facted by brethren R. Goshorn and A. Hensel

These Tealment 27: 19-14. If SHOULES, INC. BURNET — In the Book Rover Bustine, Low On, int., Now, In the State State, Now In of Nove Burnet, Now In the State Stat

SOOK WALTER -In the Palestine congregation SOOK WAITER — In the Palestine congression, Darke Go, John, Oct. 20th, of committee the Estimate Dokwaler, agold 4 years, it months and to days, she was a fastfarfal amounter of the cheroth for all years are fastfarfal amounter of the cheroth for all years, it may be supported by the State of the same congregation and the same family, Nov. on, Day Bookwaler, agold 4 years, Omathia and 15 days. Funeral services by Erchtern Stetch man and offinite from Sename St. 30. W. B.

Our Bible Class.

Will you please explain how long Noah was in building the ark—at what age he was when he commenced building. Also where it can be found.

Some one please explain frov. v: L. "Wisdo hath builded her louise, she hath hown out h seven pillars." FRANKLIN ROYER. "Let no man seek his own, but every man see nother's wealth."—1 Cor. 10: 24. Bro. Stein pleas mawer. Wn. T. Smith.

 Why did not Christ begin his ministry befor he was thirty years of age? z. Was it requireds a man to be thirty years of age under the Mosalci tion in order to officiate in the High

QUERIES AND ANSWERS

How long was it 'after, Adam and Eve we placed in the Gurden of Eden until Salan appear in the night time at Eve's ear? P. A. Ross

IN all probability there is not a human being on the face of the earth that can tell the length of time that intercent between the temptation. The Bible is silent in reference to this matter; neither would the human family be any better off if they knew the length

How song after two person Adms and Ever-were deriven out of the Garden? From the Bible account we infer that expui-sion followed immediately after the transgress-ion, yet no one can tell the precise time, neither is it at all important for us to know.

Did we know the precese time it would not better our condition a particle. It is enough for us to know that sin has entered into the world through the transgression, and that Christ died to save sinners, and that by our obedience to the means of grace we can be made free from to me means of grace we can be made need on sin and become the servants of God, having our fruit unto holmess and the end everlasting life. J. S. Monzan.

THE NECESSITY OF PUBLISHING THE STEIN AND RAY DEBATE.

ON the part of some, there may exist a The part of sound, there may exist a de-published, partly, we suppose, on account of some improper language used, and partly, in localities where the doctrine of the Brethren is well established and no special [opposition is manifested.

the true gospel doctrine is not fully established and in such places the opposition is invariably the strongest. This is especially the case on the frontier. There is no doubt that Mr. Ray did his best. Brother Stein's arguments are able and his language chaste; such as no Chris-tian need he asbamed of. The Debate, if published, will be an invaluable auxiliary to the ministry in defeuding Gospel truth. Brother Stein's arguments are based on Gospel facts and the true practice of the Primitive church.

Being possessed as we understand, of the Anti-Nicene Library, as well as all other reliable authorities bearing upon the discussion, and in addition to this, his natural abilities, fine scholarship and Christian frankness give his scholarship and Christian frankness give his origuments a weight and reliability that cannot be gainayed. Hence we must not let those important investigations full to the ground. The work is too valuable to be lost. The min-istry need it, the laity need it, the truth da-Then let us make an effort to have it published. as agent and endeavor to secure as many subscribers as possible, and in this way per enough subscribers might be secured to take the first edition. Both sides of the discussion being published, will give the impartial reader a good opportunity to arrive at the truth Shall we have it published? Yes! Yes!

J S Monyve

Instead of being content to live so as to es-cape blame, the Christian is required to live so to prove a means of ble-sing.

Two reasons why some people do not mind their own business: One is they havn't any business to mind, and unother is they havn't

A good minister once said that if we were so foolish as to let people laugh us out of our re-ligion, till at last we dropped into hell, they

"Though it may not be in your power," said Marcus Aurelis, "to be a naturalist, a poet, an orater, or a mathematiciae, it is in your power to be a virtuous man, which is the best of all."

Correspondence.

THE MACEDONIAN CRY

NUMBER IN THE MINISTRANCE OF THE CHARM IS IN THE PRINTER WE CONDICT, If We would, erade the responsibility laid upon us. It is the final command of our florified Lord. "Go ye into all the world and preach the Gospit to erery creature," Mark vi : 15. It is just as obligatory upon the ambassadors of Christ to-day as it was when these memorable words fell from the Divine lips of the incarnete Son of God, has always recognized the validity of the com-mand, and the vital importance of the work. But, in the history of the church the mission ary spirit has been of an "intermittent type.

It has had its "hot stage" and its "cold stage, and, sometimes, there has been an alm plets absence of all the symptons in the case. At the present time, "febrile exacerbation" is setting in the "cold stage" is vanishing from setting in the "coin stage is vanishing from the body ecclesiastic, the pulse is coming up, and "reaction" is taking place. Brethren are beginning to talk and to write on the subject, and the church is waking up. Annual Meet-ing has made its deliverance, and now the way seems clear for something to be done. The encourteen to Missions grows fainter in the

church, and will soon fade out entirely in view of Gospel light. The command is plain, the eccessity is great, the field wide, the laborers labor, these are the points of difficulty in the minds of many brethren. Who shall go-and where? The Danish and the City Missions have large

ly sharbed the attention of the church. Shall we preach to the heathen abroad, or to the heathen at home? The world is full of perishing souls alike precious in the eyes of Him who died that sinners might live. Some views on this subject which I had intended some weeks ago to lay before the readers of your paper, have been recently, and, doubtless, better expressed by Bro. D. P. Saylor (in No. 44) in his sketch entitled "The Highways and Hedges." I fully entitied "I so ingraways and reedges. I fully endorse the major part of that very sensible and able essay, and need not, therefore, reiterate the sentiments contained therein. My purpose at present, is to urge upon the church the great and vital importance of the West as a field of missionary labor. The Mississippi Valley, with its mighty river running 2000 miles through the heart of the most firtile country on the Globe, is the great life-giving artery of the continent. It controls the inland commerce, the domestic business, and the vital interests of the country; and at no far distant day it will dominate the wealth, furnish the population and control the political destiny of the nation. Westward the population and the business, as well as the star of empire, will take its inevitable sway.

"Go West, young man!" was prophetic: vice. Like a young grant girding for the fight, the West has entered the arena of combat.— Looming, like a Colossus, upon the horizon's bur, her shadow already covers the hills, the our, ner snorow streamy covers the fills, the mountains and the valleys of half a contineut, and the end is not yet. Who, then, with seer-like vision, or prophetic ken, may predict the influence she shall exert, either for wo or weal upon the action and the world? Who shall estimate the importance and magnitude of the work before the church, when teeming million yet to be shell constitute the marvelous popu lation of this vest and wonderful region?

As an integral factor of this unsolved bu-nighty problem, is the Macedonia where we Upper Missouri is the garden spot of dwell. Upper Missouri is the garden spot of the West. The soil is rich and fertile, and the climate gonial and mild. As a general rule, and to which the exceptions are rare, the win-ter seasons are not severe, and there is but little snow. Generally the Spring opens early with cloudless skies and soft, warm, days. Often the ays. O winters are exceedingly mild, the weather being similar to that of October. I have often seen the roads as dry and dusty on Christmas day as at any time the August before.

A residence of more than a quarter of a con-ary in upper Massouri, suables me to spend only to upper assession, encourse no to space, with the confidence beginter of experience, as classification of the total physical character of the country. I known. To class the Gongregational Brithner, have frequently seen the winter break up as & with the Brithner, wood and the representation of the total properties of the total properties of the total properties of the total properties. It have seen winters here who and the threading safetime from the tree deal Brithner, and the translating distinction to the general Brotherhood. If

sarly as the middle of March. The rough and housterons March of the Eastern States is al-most unknown to us. The bot ceason is also rendered pleasant here by the cool, delightful breezes that "fan the summer's fervid cheek. The hottest days of summer are accompanie

for notes days of summer are accompanies or root and tomasts inches, so that one except under a blanket with great comfort. There are but few morquitoes or guests to fill the night with moste, or entail an unequal and sanguinary combat on the part of man. Noth ing can exceed the beauty of the Autumal sca son of the year in upper Missouri; those soft delicious days which we call "the Indian Summer," when a spell of glory lies on wood and stream and field; when the blue and dreams tint—that is not cloud, that is not smoke—en abrouds the matchless splendor of a landscap so exquisite in its dainty outlines, and so grand and magnificent in its undulating swells of bill and vale, where forest trees are crowned with yellow and scarlet plumes touched by the Autumn's breath; the whols forming a picture whose eachanting loveliness mocks the artist's brush, and defice the poet's pen-

Whoever wishes to see the heauty of a season unsurpassed upon the continent of America and scarce rivaled by the sunny skies of Itely's soft clime, let him come to upper Missouri in the month of October. And while the even is charmed with this scene of surpaising beauty, the vast fields of corn, the plethoric stacks of grain, the lowing herds of kine, the groups of at swine in the vicinity of the well-ordered farm-houses, gladden the heart with their evi-dence of plenty and thrift. And, to these evidences of prosperity might be added the hum and stir of active life and business in the villages and towns; the smoke of the mills and factories, and the passing shrick of the iron horse panting in his fiery harness, on his wift, resistless course towards the golden slope

of the pacific sea.

This is a fine country for raising wheat. Thousands of acres are sown in Johnson Co and it is generally a sure crop with a good yield of from twenty to thirty bushels to yield of from twenty to thirty business to the serie. Whosever contemplates coming to Mis-souri will consult his own interest by com-ing soon. "Now is the accepted time!" Real estate is cheaper at the present time than it estate is cheaper at the present time than it perhaps ever will be again. It is, rising in value every day. Good land, pretty well im-proved, can now be purchased within a radius of five miles of Warrensburg, the county seat of Johnson Co., at prices ranging from 12 to 20 dollars per acre. Warrensburg is a town of 20 dollars per acre. Warrensburg is a town o about 4000 inhabitants, situated on the Mo Pscific railroad. It is a good market for all kinds of produce and grain. It contains two large flouring mills, a grain elevator and flouring mill combined, foundry and machine shops woolen mills, etc.

The main trunk of the Mo. Pacific railway runs through the county, thus affording easy access to St. Louis, Chicago, and the markets of the East. This is a fine fruit country.

sehes, plums, cherries, and all sorts of small fruits do well in this climate. Johnson Co. is well supplied with fine orchards and vineyards, and many fruit trees are planted every year There is plenty of pure, good water both & man and beast. ALEX. W. REESE

To be Continued.

A QUESTION.

N the census to be taken of the nonbatant and non-litigant churches of the U S., the question as to the identity of churches will arise. There are several kinds of Quakers Omish, &c. mish, &c. With us we have minor splits and mall organizations such as the Congregational small organizations such as the Congregational Brakers, the Reformed Brakers, or what not. Now what is the wish of the church proper about these? Are they to go in a Dun-kards or not? This is the time to decide that and the majority of letters pro or con will de-termine it. Write direct to ma. What ever you do in Bling up the schedules when received do in mining up the schedules when received don't write private matter on them. They go to Washington from the office here. Put your private letters on a separate sheet. Address me as below. Howard Miller.

ne as below. He
Lewisburg, Union Co., Pa

REMARKS. The different organization I have seen written fore 'usus at the breating sentention to the ground fortherhood. If plant to be the side of the subsequent spring's planting those who have been legibly discound by the Brettern in the way of the side of the subset with the Brettern in the subsequent subset of the subset of the subset with the Brettern in the subset of the subset

ensus will be very incomplete. If Bro. Miller will do the fair thing we think he will be able to get the general co-operation of our minis-ters, but if the action of properly organized churches are to be ignoored-by classing with hem the members they have legally disownedthem the members they have legally discovned— we predict a general opposition to the census. Our advice would be for Bro. Miller to unme-diately recall his "Question," and proceed to take the census by representing the facts as they are, classing each organization under the

The Brethren should not be classed under The Brethrea should not be classed under the head of "Dunkards," that is a nick-name not recognized by the church. We should be classed as "German Baptist or Bretheen." It would perhaps be best to put us down as Enc

IOWA NOTES

HAVE now declined to teach school this

winter with a view to devote part of the me to the Muster's cause, if the Lord will. The Brettren of Pleasant Prairie oburch The Brettren or Pleasant Frairie church contemplate a series of meetings in Muscatine Co., Iowa, about five miles north of the city of Muscatine, to commence the evening of the IRth of Dec, and continue a week or more. Aid solicited. Brettren and sisters, your presence and prayers are useded for the

your presence and prayers are useded for the success of that meeting.

The Brethren in this little organization are in love and union, and carnestly hope that the same spirit of good-will may ever characterize its membership in the future. We carnestly solicit traveling brethren to stop with n They can always be accommodated by givin ten days notice to our church clerk, B. F. Mil ler, Clarence, Codar Co., Iowa, who lives four miles due south of Clarence, which is on the Chicago and N. W. R. R. Now brethren,

Sicago and N. W. R. R. Now brethren, when you come this way, Sror. To the brethren everywhere, who contem-plate coming West, we ask you to come and see Cedar Co., Iowa. We have lived here long nough, we think to justify us in saving that a shools, we think to justify us in swying that a country possessing more good quilities is ran-ly; if ever found. Land is not as cheap as "out West," yet to those who have some means and want good houses, tich land, &c., we helder they can do better here than to go ou our raw prairie. Yet every one to his choice. We can mot all live in one place, still it is our desire that some good brothren should occupy the nice farms in our midst. Come and sec.

JOHN ZOOK

THAT BOOK

AM reading "The Problem of Human Life. It is the most wonderful book I ever read, except the Bible. I especially admire it. 1. Because the writer does not follow in the

old ruts, but has the courage to differ from the

2. Broause he never assails a theory or posation without substituting a better one on a good foundation.

Because he so completely and ous of the skeptic and infidel.

d. Listly and chiefly, because he gives me a better unsight into the "inner man" than I ever had before. J. D. HAUGHTELIN.

WHITE NEGROES

A RE they really white, asked a Paris Repor-A ter of Mejor Serpo Pinto, the Portuguese apierer of Atrics with reference to his widely spectra of Atrics with reference to his widely ublished story about a white race in a dark national. "Absolutely white," replied the sajor. "I have seen a young girl who was hiter than I am. They are not Albinos, bemajor. major. "I have seen a young girl who was whiter than I am. They are not Albinos, be-cause they have black hair. They resemble the ugliest of the negroes. They are bideous, and the most savage people that I have met with. In order to see them I was compelled to seize two of them by force. I kept them for some days and loaded them with attentions. Then they consented to take me into their camp, but on condition that I should go extirely alone, because they were afraid of my escort. I went there and passed two days with them. They are poor devils, without industry, living by the chase and having no fixed habi-tation. Their heir is wooly, their forehead retreating, their syes resemble those or the Chi-nese, their check bones are prominent and their lower lips hang down. They are very strong, and can bury an arrow in the body of an ele-

FROM THE CHURCHES.

AND they that he wise shall shine prightness of the firmament; and they the many to rightecusness, as the stars forew sysr.—Dan. 12: 3.

MARYLAND.

The Brethren are holding several meeting The Berthren are bolding several meetings in our owngragation, (Fahrany's Archae). Bre. E. D. Kendig of Virginia is with as and is blabring enamely in the cases. Hope in the blabring enamely in the cases. Hope is particularly the state of each it. We hope they may be successful in their efforts.

It is very unhealthy amongst us at present -many sick and dyings. Typhoid fever is ra-ging in some portions of the community, proclaiming loudly, prepare to meet thy God.

D. F. Stouppen

Jose Culvert.

Since my last I have been spending my time near and in Frederick in the mission One was baptized yesterday and two more have determined to unite with the cl which is as much as could be expented with the opposition we meet here. Continue here so eral days more. Saturday and Sunday eral days more. Saturday and Sunnay 1 preached in the Beaver Dam congregation; bad large audiences and good attention, and cer-tainly the brethren and sisters that' remained steadfast are doing well. I would love to more nong them and live there Nov. 26th.

PENNSYLVANIA.

Waynesbero. Bro. D. P. Saylor paid us a visit on the

Bro. D. P. Saylor paid us a vast on tas 6th, preached in the forencon at the Antictam church, and in town in the evening to large and attentive addiences. He preached with the same power be always did. He delivered an appropriate address to our Sabbath-school-which was highly appreciated. As an overseer of a congregation we do not think he has a superior, and his manner of doing business in rapidly telling as the loyal portion of the church more nuited and better estinfied than they we been for years. We hope by our deporthave been for years. ment, we will be able to convince those see differently to change their minds and return to the church to live and die in the faith they covenanted to keep until death. Yours in Christ G. W. B. Christ. Nov. 11th.

Buntingdon Thursday evening of last week the State Sunday-school Convention held its first session in the chapel of the Brethren's Normal College. This meeting had been in contemplation for some time, and it being the first of the kind ever held by the Brethren, it was looked forward to with interest and anxiety The persons whose duty it was to arrange the programme, had worried and worked, and al ided to let it die, but ufter thinking over it again, it commenced to revive. Freel courage was taken, and after several struceles, a programme was presented and the Thursday evening session, and others came or

After the organization on Thursdry evening. After the organization on Thirsdry creening, Bro. H. B. Brumbaugh gave an Address of Welcome which seemed to be heartily received by all. The subject, "The True Spirit of Sun-day-action) work," was opened by Bro. Quinter. He gave us an earnest address on the subject, and labored to show the true spirit, and reconmended that we all work with that spirit. On Friday norming Bro. J. T. Myers took up the subject, "How far should the Distinctive Featbject, "How for snound the Discincure Fear-es of our Fraternity to taught in our Sunday-hools?" He seemed to think that the principal object of the Sabbath-achool was to gather in the outcosts and teach them Christianity in a the outcosts and teach them Cristianity in a general way, without making any special effort to teach the dectrines of the church. This idea was objected to by H. R. Holtinger, who thought that if it was not necessary to make church, (or the doctrines of the Bible a preser to say,) we might go with union Schath-school-—that if we do not t-ach the d-ctrines,

schools. Bro. W. J. Swigart thought the Sanday-school the proper place to teach the doctrunes of the church, and if we fast to do so, they are not the auxiliary to the church that they should be. Brother Quinter said. Teach the doctrines in the Sunday-scools as for as they are taught by the minister—as for as they

ere taught by the Bible." will not ask space to notice any more of the Nov. 83. questions discussed, although it might be in-teresting to some, and will only say that we had a pleasant and I truly feel a profitable meeting. I think that it was quite an advan-tage to the Huntingdon Sunday-school to have the meeting here. Nearly all of the officers and t-schers could attend, and 1 am sorry for any who attend such meetings without feeling benefitted. It stire us up and makes us feel energetic in the work. We will try to study the lessons better; try to teach more carefully and prayerfully; try to enlarge our classes, and make ase of all of the good ideas we cought at the meeting. On Saturday afternoon we had a Children's Meeting. Quite a number of little folks came, and after they sang, Bro. Fitzwater talked to them; also Bro. Ramsey, and sister

Before closing the Convention, it was decided hold another State Convention in the castto hold another to note another State Convention in the esse-ern district of Penna, next year, and also a National Convention some time in the future. Business being over, a number of short, appropriate and affecting addresses were made. thick we all feel that it was a decided succe thick we all feel that it was a decided success.
In the seening we met for preaching. Bro. H.
R. Holsinger spoke. On Sabbath morning we
nifet for Sabbath-school, and, notwithstanding
the extreme cold, the school was well represented. After it was dismissed we were seated sented. After it was dismissed we were seated for the regular Sunday morning services;—Ser-mon by Bro. J. A. Sell. In the evening Bro. J. T. Myers preached. The friends have all left but sister Julia A. Wood and sister Emmert, the mother of Bro. David, our artist, who expect to speat some time with Resa J Berrynangy

INDIANA

Elkh ort. Valley 'Ohurch. Nor. 20 was the day for our regular coun-il meeting. The attendance was small, espec-elly on the bretbren's side. It does not look ielly on th well when but a few come out to these meet-

still the work went on. A sollection was held for the poor; also some paid in for the Home for the poor; elso some paid in for the home Mission. A solicitor was appointed to collect funds for the Foreign Mission; it is hoped that he will call on every member. One was hap-tized here since last July. P. H. Kuraz,

TELENOIS

Merrisonvilla

We are in the midst of a protracted us-ing conducted by Bro. D. B. Gibson. truths of the Gospel, presented by him, are be granisig to tell. Saints are rejoining while sinners are turning to God. Baptism last Sunday

70 BC 4

Osiro. Lonisa On Brethren Editor

Send us a preacher or come yourselves. I have heard but three sermons by the Brethren within the past four years; we are growing [Will the Missionary Board attend to this?]

NEBRASKA.

Heary, Buffalo Co.

We arrived safely in this place Oct. 26th,
for which we thank the Lord. Have been living in town since coming here; expect to move on our farm, five miles north east of Henry, in a few days. Good health at present; well pleased with the looks of the country. There is no church of the Brethren here, nor any members in the county that we know of save our own family. We hope it will not be long till some of the ministering brathren will give Moses Y. Snavely.

MISSOURI.

Warrensburg.

Warracking.

We saw hour a wary cold map here jest the threshoped saw, see the two malesters and the threshoped saw. See that two malesters are the twictors. The saw and some to see. This, for the person, had been saw to see. This, for the person, had been saw to see. This, for the person, had been saw to see the saw that the person had been saw to see that the saw to see that the saw to see that the saw that the saw

Brownsville

Returned home lost night from a for day's meeting in the east part of our county. One was haptized; two more applications, and One was haptized; two more applications, and closed with an awakening interest. I start in the morning for Mineral Creek in Johnson conoty, from thence to the Brush Creek church St. Clair county.

D. L. Williams. St. Clair county.

CALIFORNIA.

The Indian Church. At one compressing an Indian, a soilor, and a German, confessed and were haptized.

After the communion the sailor said, "When I am out on the high sets and men ask me about Christ the Nazarene, what shall I tell them?"
"Tell them the whole story," was the reply
The Indian said, "When I am among my In The Indian said, "When I am among my In-dian brothers and they ask me why I pray, what shall I tell them?" "Tell them of Jesus, the Savior of the world," came in response. The German said when he met his people he too would talk of Christ. And with prayers and tears they parted each to his own. The last seen of these men, the sailor was on the high seas, faithful to his trust; the Indian was passing through a mountain town in search of his le the German was sitting on a log by the seashore, away up near Point Array, read-

the seashore, away up mear Point Array, read-ing his Bible. Of the suitor and German the brethren know nothing at present, but a story is told by travellers of a church of "Dunkard's Indians far east of here in the range of moun-tains. This Indiam, true to his trust, told the story, was the means of converting his breth-ren, and in the absolute of a minister, Alexander Maci-like, entered with them into haption. Though not a minister, he could trunsmit for Though not a minister, he could transmit to them the old apostolic mode of haptism, having received it himself at the hands of the brethn. Will God be well pleased with his work? nink how very strange all this sounds, and then a "church of Dunkard Indians" in the dark passes of the Rocky Mountains, in a place where white men live not, and but seldom tread; a band of praying Indians of the Dunkerd faith! Does not!all this sound something like the story of Philip and the Eunuch, and some of the conversion and aprending of the truth in the days under the ministry of the apostles? It does not in every respect, but does it not in some?—S. H. Bashor in Gospel Preach-

A LITERARY PRODICY.

BY C. H. BALSBAUGH.

MEAN that wonderful, wonderful hook by
"Wilford," entitled "The Problem of Buman Life, Here and Hercafter." It is unquestionably the most startling and revol work published in a Millennium. In its overwhelming power of analytical reasoning there is nothing extint to compare with it, save perhaps Butler's analogy. Never were the away their own weapons. No one would have jectured that such two-edged blades for retorior and science lay rusting in the multiplication table. The author is a Sampson in mathemat ical demonstration, and employs figures with a grip that makes the sinews of his opponents crack. He takes a slower, or bit of muck, and mortality of the soul. From a sunbeam, or the sonorous emissions of a tuning fork, he elabrates principles which are the corneratones of the Universe. He entehrs the chirp of a cricket, or the stridulation of a locust, and draws therefrom a demonstration that hopelessly shutters the very foundation of material ism. Durwin, Tyndall, Huzley, Hack-l, Helmboltz, Mayer, Spencer, and their satellites, hang their in confusion like criminals at the whipping-post. The whole broad of infidel scientists, are covering with fear and shame, or quivering with rage, under the merciles yet truth-endorred lashes laid on them. A few hapless scapegoats ventured a tilt with the yet calmly and philosophically ground to pow-der as in the replies they called forth. Prof. R. L. Brochett, of the Western Maryland College, on the Scientific side; and Rev. G. H. Sheldruk, D. D of Winchester, Tennessee, on

the latest edition. The book is enough to make the holdest infidel quake. The logic is not only clear and irresistible, but the "reductio ad absurdum" is bono-crushing. The audicious, encering, Bible renouncing, God-denying, Christ-bes'abbering othersts are in a pitiable dilamme, and they feel it keenly. There is no escape from the massive accumulation of facts, and the luminous evolution and overpowering application of principles in which the work a ounds from lid to lid.

Diama is in paril, and hooting and jabbering are the convenient substitutes for argument Bomb : ella, torpedoes, sahres, arsenic, tar and feathers-any thing but fair logic,-are d out to the author by the would-be-leaders of numan progress under the staggering blows ha gives. Evolution, and undulation, and spon-tuneous generation, ere writing like on anaconda in a death-struggle. They are doomed and the dosth-mark is upon them, and it is the print of the Cross. This is the glory of the book; it is not only scientific, but emmently Christian. It marks un spoch in the centories It is the work of Providence, and will not eccomplish its mission in a generation. It unfolds truth which will stay so long as Christ is preached. Although strictly scientific, its one sim is in the demonstration of a Personal God, and a hereafter for humanity. I never ture reading it. It is an exhaustless mine of Chris-tian truth. It is the literary chef d'ocuvre of the age. Those who appreciate scientific truth lucidly stated, and Bible truth in fascinating lucidly stated, and Bible truth in faccinating scientific form, will revel in its pages. All minusters and deacons, and intelligent lay-member, should read it. It is on armory fail of the weapons of the Almighty for the "pulling down of strongholds." It is worth its weight in diamonds. Buy it, read it, ponder it, and you will thank God for a teacher who has so sublimely vindictated an intelligent First Cause, the Divine authenticity of the Bible, and the immortality of our spiritual organism.

Price \$2.00. For sale at BRETHREN AT WORK Office, Lanark, Ill

The book retails at \$2.00 and is for eale at this office. But please read how you may get it for less than \$2.00, and if this does not suit you please read on and learn how you may get

it for nothing! A GREAT OFFER! "Problem of Homan Life" and BRETHERN AT Work one year, o

A GREATER OFFER! I 'Problem of Human Life" and BRETHERN AT Wone two years,

THE GREATEST OFFER !!! "Problem of Human Life," and Barranan AT WORK three years, This greatest offer is being accepted by meny

of our readers, as it gives them the book for BRETHREN AT WORK.

The leading points of the treaty negotiated between the United States and China have been transmitted to the State Department by general toue to be entishectory to this govern-ment. It modifies the Barlingame trenty in gueral tous to be autamatory to sain govern-ment. It modifies the Barlingame treaty in formulating provisions for limiting or regula-ting Chuese immigration. The partnerlars are confidential, and are not made public, except so

Sexteen young ludies have been sent out by the Presbyterian Home Mission society to labor in different parts of Utab territory as teachers. the territory. The object is to turn the Mormans from p ligamy by proper teaching.

W. U. R. R. TIME TABLE.

Trains bears Lazark, Sundays excepted, as follows

Caste ages for Chicago should leave Lanark at 13 P. M.; run to the Western Union Janetine to the used was hot





Vol. V.

Lanark, Ill., Tuesday December 7, 1880.

No. 49

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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SEVENTI PAGE.—Poor Preaching. The Macedon-ian Cr. From the Spring Creek Church, Ind. The Conclusive Argament.

Comentary Arristment.

Sourier Bare-Romee, Team Double Pipe Creek, Md. Glipie, Ra. Mabseng Church, O. North Muschesfer, Ind. Salamonas, Ind. Bed. Creek Church, Ind. Bedl. Kam. Leibie, Mc Mord. Meetings.

A Statemable Word. Meetings.

CURRENT TOPICS.

More than 3,000 Hundon girls are being educated in Christian schools in India

It is reported that thousands of Jews in Ger many are contemplating emigration to the United States.

The king of Congo, Africa, has given a warm electric to English Esptist massionaries, and it is now reported that he has been con-

. There is a mission among lepers in India, another at Jerusalem, and a third in the Sandwich Islands. The ludia mission cared for 140 leners the past year, receiving some \$4,500 the

It is a common saying, "Thanksgiving is past," but it is an error in regard to the thoughtful man. He gives thanhs with his but also renders thanks every other day of the

Very touching and tender was the mean random left by the late Dean Alford: "When am gone, and a tomb is to be put up, let there he, hesides my indication of who is lying below, these words, and these only: The inn of the traveler on his way to Jerusalem.

A naeful way for many churches to her Thanksgiving days was proved in Chicago, Ill. by the Third Presbyterian and the Moody church. The former furnished over thirty poor families with abundant dinners, and the latter spread a feast for three or four hundred needy and worthy persons in the evening.

Doctor John Mason Good once asked a young scoffer who was attacking Christianity on account of the sine of some of its profeers: "Did you ever know an uproar made be cause an infidel had gone astroy from the path to be holy; thus by your very scoffing, you into the primitive age of the church and te-psy it the highest compliment in your power." hold with admiration, some of the glorious ef-

ety." It is the purpose of this Society to farnish the public with fell information re-pensetuse do xplots.

specing the working of the system in Utah. A tree prophet a long while ago, in looking

will be to awaken public sentement on the The most perful and industrious inhabitant

The sact neefal and industrious inhabitants of Abyasinia are Jows. They claim to have lived in that country since the destruction of the temple at Jerusalem. Their book of laws is in the Bthiopian language. They have all they have been applied to the Jews except Esbler, which they place among the apocrypial works. The Ethiopian cunuch was probably one of

From The Christian Herald and Signs of McCabe related at the Detroit Methodist Conference a singular incident in connection with mighty couldn't blow down. So he erected a solid structure entirely of stone, but the first cyclone that came along doubled that barn about as a giant would a baby, not leaving one

A Lite Oxlaining Council in New York City more care in ordaining men for the ministry The plan suggests an Associational committee posing to call a young man to ordination. This committee shall subject the candidate to a preliminary examination and ascertain whether he be of good resort of them that are without; and the church shall act on the call to ordination after bearing the report of this com-All the churches in the Association should be invited to the council, the call for it is to be held. The plan deserves con tion at least. But ought not there to be a reform further back? Should not the church use more cantion in regard to the class of men that are untilled in the ministry? Were this done it would not be so difficult to find suitablemen to ordain.

MOTIVE POWER.

BY D. E. BRUDAERB.

"Refilled with the spirit." Each 5:18 ASIDE from the spirit." Eph 5:18.
A SIDE from the sanctifying power, one of
the gradest needs of every Christian is
"motive power," by which, when we are weak,
we may be made strong. The experience of

every child of God has been vividly expressed in the language of Paul when he said "For to will is present with me; but how to perform that which is good, I find not."

What a mere insignificant nothing is a left to himself, trying to do that which is good without motive power to snimute him into and sustain him under Christian duties. Pow refully was this troth expressed when Jesu said, "It is the spirit that quickeneth; thefi-sh profiteth nothing." John 6: 63. In Pau's language, "he filled with the spirit," the definite article THE refers to some one special spirit Had he said, "be filled with a spirit" we won! be at a lose to know which of the many spirit that have gone out into the world, to be filled with. He uses the definite article the, in connection with spirit again, when he tells his Thessalonian Brethren, "Quench not the spin it," By close scriptural research it is quit-

plain that the Holy Spirit is the spirit referred of morality?" The young man elmitted that he had not. Then you aflow Christianity to down mone what spint's fullness and an bea hely religion, by expecting its professors imation we need, we will take a glance back

The women of Salt Lake City have organized a "Woman's National Anti-Polygamy Societhe Divine airnogement of God, that his peo-

Christian dispensation predicts of them: "But strong, and do exploits" Dan 11: 32. To be not to be found under any other influence than being "filled with the spirit." when I sir triumphast Lord awended and eft tiem personally, yet their cause was far ised time : see the full new of God's spiret pouonly mointaining the advanced ground the already occupied. But even smid the threat potent power, gave them a conquest of 3,000 souls to their Master's kingdom in a day. It changle of prayer and proise, as in the co-o of Paul and Silas and many others.

In all ages and under all circumstances to "be filled with the spirit" has proved to the possessor the "one thing medful." This and ed by the loving father for his adopted children down to the end of time, providing they carr out the conditions of the blessed gift. Th nial home, neither will it inhabit a "cage o very foul and unclean hird." A heart to on joy this ewest and loving presence must be oma a holy temple

filled or two thirds filled with the spirit. Paul says, "Neither give place to the devil," The only off-ctual and sure way to avoid his sutan to presence and reign in the heart, is to have the whole heart filled with the spirit, which

A brother writing asks, "How may I enjoy to a greater degree the service of God, and he of more survice as a light to the world?" How question, sevolve it over and over in their own The conditions are short and easy; here they are: "BE FILLED WITH THE SPIRIT. That brother or sister that enjoys this full eser a pleasant privilege; and a whole congrega gation filled "with the spirit" in a season of worship, where they "pray with the spirit and with the understanding," and where they sing in like manner will get glimpses into, and foretaste of, that glorious follows of God's love that a cold lukewarm congregation can never

that is a reader or a contributor to our periodicals, whether it would not be an infinite happy state of the church if the state of bitter ness, of envy, ill-will, and bickerings could be exchanged for a whose heart full of the spirit in each individual member. Were such the case, the disturbing elements at work within could not exist a day. No not as hour; and the church then would present that giorius appearance pictured by Solomon. "Fair as the more, bright as the sun, and terrible as an rmy with banuers."

AWERICAN TRACT SOCIETY.

THE last report of this society has recently been issued from its press, by which it is on that its numerous missionary colporteurs, since it began its work of special house-to-house visitation among our many home des-

titutions have performed, as expressed in fig congregations; finding 1.021.633 illes destitute of religious books, 623 549 without the Buble; visiting 965,005 Roman Cutholic families: dis this work of carrying the gospel to the waste

The last year 223 m on were thus employed as 32 of our States, who made 173,324 family visits, of which 112,767 were accompprover and personal religious convergation finding 34.141 Protestant families who aftend no gespel service, and 8,326 of the Church of Rome; 17,044 without religious books, and 9 914 without the Bible. They circulated 155,-251 volumes, and addressed 7,261 social or pub 851 months and 13 days of continuous labor. It gave away last year 60,000,000, pages of print-

"THE FEAR OF THE LORD IS

To "fear God and keep his commandments is the whole duty of man," who, by so do-ing stands free before God with clean hands head and heart. In the absence of this Godstained with sin. He needs parification, needs a cleansing—nerds salvation. This is obtained through Christ. Sin is personal, in dulged in conventionally, socidentally, or ignorantly, and he upon whom the sin reels most seek a personal Savior. Sin is only perpetrated against God. "Against thee, and thee only have I sinned, and done this evil in the sight;" bence from the same Being must issue The inbreathing of the soul should ever be for purification and prayer for this cleansing. "Wash me thoroughly from mine iniquity must be the desire of every heart in order to attain spiritual purity and cleanliness. socrafice must be a broken spirit and contribe beart; must leathe sin or he can never attain to personal purity. The text holds forts, the idea of purity. The worship of G ad must be nure. Must worship him in spirit and in trut h tion of character, an essential element to gain eternal happiness. God is pure, is clean is in the absence of all evil. To spend an eterni-ty with him a life of boliness must be begun sin to saints of God. Must fear God with pure bearts. Our thoughts must be pure and clean. ly and must undergo a thorough assimilation to the character of Jesus, that as this life fades sy it may blend into or grow into that nev life beyond where all is pure, holy, noble and true, where we can fully realize wi have a fear at worthip of the Lord that is clean.
On for that clime where holices reigns in absence of all will. Oh for brighter coassistions of its spotless purity. On for greater aspiru-tions to walk in that higher life transforming us from this state of holiness to thet of trans-

a condent ploy.

A MAN writes to the Editor of the Christian Standard, withing to know whether it is right to kny a "corner toon" for about to warrhip ing that Christian the christian standard standard

Religious Essavs.

THE DRINKING-HOUSE OVER THE WAY.

The room was so cold, so cheerless and hare, pane
To keep out the snow, the wind and the rain.

A cradle stood-empty-pushed up to the

wall,

And there all slone a pale woman was lying, No need to look twice she was dying— Dying of want of lunger and cold.

I tell you her story, the story she told? "No. ma'am, I'm no better, my cough is so bad; It's wearing me out though, and that makes

ts wearisome living when one's all alone "Yes ma'am, I've a husband, he's somewher

anout, I hoped he'd come in 'fore the fire was out:

I mean to the drinking-house over the way. "It was not so always. I hope you won't

think Too hard of him lady. It's only the drink "You see he took sudden, and grow very had, And we he d no dooter—my poor little had? For his father had gone—never meaning to stay I'm sure to the drinking-house over the way

"And when he came back "two far in the

And I was so tired and sick with the fright Of staying so long with my baby alone, And its cutting my heart with its pitiful mean "He was cross with the drink, poor fellow!

It was that, not his haby that bothered him But he swore at the child as panting it lay, And went back to the drinking house over the

"I heard the gate slam, and my heart se

to freeze Like ice in my bosom; and there on my knee By the side of the cradle, all shavering I

I wanted my mother, I cried and I prayed, "Yes, it was easy his dying: he just grew

And his eyes opened wider to look for the light
As his father came in—'twas just break of

Came in from the drinking-house over the way,

"Yes, ma'am, he was soler at least, mostly I He often stayed that way to wear off the

I knew he was sorry for what he had done For he set a great store by our first little son "And straight did he go to the cradle-hed,

Our baby lay dead, so pretty and fair; I wondered how I could have wished him to stay
Where there was a drinking-house over the

"He stood quiet awhile, did not understand You see, ma'am, till be touched the little cold

hand;
Ob, then came the tears, and he shook like: And said "twas the drinking had made all the

Our neighbors were kind, and the minister

And he talked of my seeing my baby a of the bright angels-I wondered it

"And I thought when my baby was put in the And the man with his spade was shaping his

mound,
If somehody only would help me to save
My husband, who stood by my ride at the

Of the hearts they would break, of the se

they would slay, When they licensed that a inking hou

How weak a man grows when he's fond of

"And it's tempting him here, and it's tempt Where a mun can get whiskey by night and

Not to reckou the drinking-house over the

There's a verse in the Bible the mini tor read And where I am going I want he should go. Our baby and I will both want him there:

prayer?

For him-at the drinking-house over the

LOVE WITHOUT DISSIMULATION

BY D. ROWLAND.

THE spostie Paul, when writing to the Romans gave them much good and wholesome instruction, which is very applicable to us at the present day. Probably none of his instructioos are unheeded more at present than this: "Let love be without dissimula

Where is the brother or sister in the church of the living God, who does not, at some time or other, pretend to love those against whom they have a degree of hatred? How often, for the sake of politeness, we fergu to love one, whom under any circumstance, we would de nounce as our enemy! Was it the case with the great spostle Paul? How much useful instruction he penned to ing from that rule of faith he had implanted in them. How much he con cerned himself about their spiritual welfare! He was willing to pass through almost any peril for the sake of estab lishing the doctrine of Christ more fully. He even hazarded his life that the good seed might be more abundant ly developed. He loved his brethrer with a true Christian love. We read of him instructing the Roman brethrer to "be kindly affectionate one to anoth er with brotherly love." Would we have need so to speak to us at the present time? Are we all kindly affectionate one to another? Do we not pretend to love those against whom we ex-

the sake of politeness. Are there not those who meet their brethren with that hearty shake of the hand and welcome salutation, while in their bosom dwelleth batred, malice and envy? "Oh thou hypocrite, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kiugdom of heaven.

Paul loved his brethren so much that he was willing to endauger his life for their sake. But we do n ot want to give even our reputation. We cannot come out holdly and say "My brother, I have aught against you for which I cannot sincerely love you;" but we dissimulate, and with that smiling counte-

Think how he loved us; how he sufferd and died that we might share with him in that kingdom of eternal bless-d ness; that we might be with him and God. Cannot we throw soids all mal-

ice and love with love that need not be God loveth his brother also." "offences must needs come." but must

they always remain? That meek and humble spirit will answer, no. Tell the offender his fault, and if he hear thee forgive him, and love him too. Christ not only forgave the Jews when he said, "Father forgive them for they as the Son of God could love those who were taking his life, cannot we love our brother who chances to offend us? Brethren, let us have more love for Christ's sake. Our love is not called out alone to our brethren, but do we in reality love our own souls? Do we do the utmost that lies in our power to make our peace, calling and election

Are we adding to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to tem perance, patience, and to patience, godness, and to brotherly kindness charity? (2 Pet. 5: 6, 7). We learn if we lack these things we are "blind and cannot see afar off, and have forgotten that we were nurged from our old sins " The same apostle tells us "if we do these things ye shall never fall." Let us ev. amine ourselves and see if these are our characteristics. If they are we certain ly love our own souls.

Then we are to love our neighbor as ourself. Let us see if our neighbors possess these characteristics. If not, let us strive by our walk and conversation to cast such a reflection upon him as shall cause him to draw near to the cross of Christ. We need not to place our light under a bushel, but let us place it upon our every day life, and if we "walk in the light as be is in the light," many others who are yet in nature's darkness will come to the light. May God belp us to love without dis-

EFFECTUAL DEATH BY A. P. DEETER.

WHEN God kills he strikes at the heart as life; when man kills, he strikes at the heart, and when we preach we ought to strike at the hear i. ercise a degree of enmity?-do it for the sinner will die effectually to the outude, then he is dead, (dead to sin) and must be buried. Now his friend pre pares him for the occasion; he is dead and can be handled with ease. He is stripped of his old deadly garments, and dressed in new, white, clean onesa proper subject to he buried into the death of Christ; and when he is resurrected, he will never originate a fuss and quarrel with his friend who stripped him of his filthy, deadly rags, and dressed him with plain and clean ones. Let us be careful never to bury a subject with the old garments. If we do, it is to be feared we have buried one that was not dead. When we preach to mane great him as one we lore. Let him by trying to tear off his hack what that we are rooted and grounded in us love our brethren for Christ's sake, he has on; he won't stand that—gets love." We are to be a pattern to our

mad and runs, and will stay out of club lung distauce. He looks upon it as being pounded to death, driving death from the outer to the inside. And indeed it would be a sovere operation for a physician to administer his medicine in such a manner; but to the reverse. If the body is discased, the medicine i applied internally; it begins its work John the evangelist, "He that loveth there, and reaches every extremity of True the body, and if it has been the good medicine, it produces the good effect So should our preaching be directed to the heart, with grace seasoned with salt, and when the spirit's power lays hold of the sinner, he becomes inter ested in his own death. Not my will but thy will be done.

BE CAUTIOUS, BROTHER, WHAT YOU DO, WHERE AND WHEN

BY JOHN L. SNAVELY.

"Rejoice evermore. Pray without consing. In everything give thanks. Despise not prophesyings. Prove all things; hold fast that prophesymgs, which is good. ood. Abstain from all appearance 1 These, 5: 16 * * 22. PAUL has given us here various rules

or sundry precepts, which if we are not very cautious even in our zeal for God, we may overlook. To phey these will cause an influence to go abroad that will tend to kindle a sacred flame of love in every breast; to disobey them will bring misery, weakness, and sorrow. The last duty named, "To abstain

from all appearance of evil" sums up all the rest, and if obeyed puts us proper frame for all important duties and privileges. "Abstain from all ap-pearance of evil;" a duty said in few words, that requires a world of labor, and is a lifetime work. We are to curb and bring in subjection our bad and stubborn nature and will, and check our evil tempers, and the interests and cares of this world and keep from forbidden indulgences, and in trifling away our time and means, which if not attended to, will queuch these sacred influences, which otherwise would have been a great beuefit to those around us. We are not only to abstain from that which the scripture directly or positively forbids, but it is expected that the Christian man and woman will exercise their reason and best judgment, and avoid or abstain from that which might appear suspicious; or the lawfulness of which appeared doubtful. Notice the importance of this precept, how reasonable, and then one must conclude

that Paul knew that was good and profitable for man in this life, and in the world to come, when he gave the instruction to (those who were followers of him even as he was of Christ) ab stain from all appearance of evil, and to "be eareful to maintain good works." The importance and necessity of this work is seen in this: we are to "show ourselves a pattern in good works." Our speech is to be sound-speech that can not be condemned, that those of the contrary part may be ashamed, having no evil thing to say of us," meant that we should only be a pattern to the world, but to our brethren and sisters. The world looks to us for a pattern, and it is expected that we have something in us and around us and about us that will distinguish us from the world. And if we have not this we need not conclude that "Christ as the sinner, we should never try to kill dwelling in our hearts by faith," and

so willing to walk with us as is desirable, some who almost perish for spiritual food and drink, almost drowning from the cares and allurements of the world, and should such dissenting members witness in others a mistep, 'or anything inconsistent with our profession, as any "appearance of evil," they are ready to grasp it, pick it up, and if possible hide themselves or their faults behind it.

Herein is the saying true, "A drowning man will catch at straws." Of course Christ and the church are not the places for us to come to hide from our ing To illustrate, or make plain, how we can, to a great degree or in one direction, abstain from an "appearance of evil" or a matter that might appear suspicious to the world around us, and so create prejudice in them against us and the Gospel, we give an macident, the kind of which is liable to happen if we are mexperienced and not as watchful as we might be. The case we give is our own-a case that we though very unthoughtedly and very unintentionally brought about ourselves, we give it that others may with us profit by it.
My wife and self proposed to go, if all was well, on a certain day to market with some turkeys and produce we had, and it so happened that on the day we had set to go, there was to be a political gathering in our town. We went on that day, and attended to our business as well as we could, and as usual. We were seen there by those who came there to witness the disgusting affair, and by those who participated in the decision. It says, "Sabhath-schools, payade. A few days later it was remark." where held in the spirit of the gospel, parade. A few days later it was remarked by some that myself and wife were was supposed that we took our produce nition of the Lord;' but should have no in on that day to hide heliud, or as an picnics and celebrations or any vain excuse, to witness their performance; things of the popular Sabbath-schools and thus they began to manufacture of the day connected with them." some untruths in regard to the matter. lave not learned all yet, but we well learned a lesson here, and are willing to learn more. And now my advice would be to my brethren (and we greater efforts, and be a little more principles we hold, and cherish as truths from the great I am.

The world can discover in us when there is "amalgamation" and when our tastes, like methods barmonize with the "lovers of pleasure and self-gratification." The danger in "these last days' Redeemer, but those who really have it. Constantly are men falling from eminence and power for good to shame strong in the grace of Christ, and avoid that which is entangling, or that which would interfere with us in pleasing Christ, who has chosen us to be his soland lukewarm, and give way to a loose to hold Sunday schools would do as we the living, and not firmly beed the instruc-tion to attain from all appearance of school, seak-pow call the good sole, apprehensed, or be in the line of the clum to attain from all appearance of school, seak-pow callidars all the good sole apprehension, and lave as though the contract of the contract of

its difficulties; admission to life greatly depends on us. So my beloved breth ren, we will do well to make greater efforts to abstain from all appearance of evil, and to consecrate ourselves more thoroughly to individual holiness, that we will trust and obey him who knows what will be well for man in this life and in the life to come.

WE WIIST DO RETTER

BY D. P. SAYLOR.

To the Brethren of the B, at W., great ing:

DEAR brethren, all readers of our church literature know that a pe tition signed by a number of brethren in the Miami valley, Ohio, was sent to last Annual Meeting through the Southern District of Ohio, not by manimous consent. And it is further known that the action of A. M. on it did not render full satisfaction; hence the agitation is continued. I, as one, wanted the petition to have more attention given it than it received. But will you allow me to ask this question: What advant age is there in taking a question like this to A. M. and then not observe it afterwards? Will you answer?

Witness the decision of A. M. on this Ohio petition is disregarded by the very framers of the language of the

We have no excuse to offer for giving an pretty as our smartest brethrea can occasion for those on the "contrary write. And I am sure if it were obpart" to speak coil of us, only that we served by those who have and advocate Sunday-schools, those brethren who and the advantages claimed for them, would be perfectly satisfied. I feel that selves) to try if possible to learn such Ohio Brethren, for their good behavior lessons without paying so dearly for on the subject, if this decision were So I hope my young brethren fully heeded. But how isit? Why the especially, will with us try to make editors framing the language had greater efforts, and be a little more scarcely gotten home from A. M., when autions to avoid things that will bring the papers contained notices of District the world's suspicion on them. The Sunday-school Conventions. The Sunworld knows our profession and the day school State Conventions, with programmes of proceedings published. And now the conventions being over the papers will be full of proceedings, etc.; and all this in the face of the decision of the A. M. It is true the word con things of the popular S. S. of the is not the lack of persons who profess day connected with them." I have not to have moral courage and faith in the heard of anything greater connected with the popular Sunday-school than a State Convention. I presume it will be claimed that a State Sunday-school and rain, because they lack it; so breth. Convention is no vain thing. Whether reu, let both the fall of some and the it is or not, I don't know, but I know good example of others excite us to be it is the custom of the popular Sunday schools to do so. I further know that brethren who do not see the usefulness of Sunday schools are not educated to ciple which determines all the details such fast movements in the matter. If Should we become negligent brethren who feel a conscientious duty

bestered from the fact: near a result of the fact in t grace on Carras. Decrease activities by some Street on meetings. I would not some of all the which will alumidately compensate for which will alumidately compensate for brethren, if we hold meeting as in our place of worship, and preach the pure Word of God every pray for the despisors of the cross. Ill day and night in the week and baptize intent is the foulest, most bazz and deri all who are born of the Word of God which liveth and abideth forever and ever, and say nothing about it more and ten horns, and his glory is to butt toan a regular meeting. It is the pub- and hook and read and slay. Revenge lic agitation which brings in all our is to sweet to forego even if truth

troubles. be respected and regarded any more special object in the work of editor and than the decision in the Ohio petition in reference to Sunday-school was respected, I say, the sconer we stop A. M. and let each one exercise his own theory the better it will be for all.

VOTENG

MR J. D. Brown, of the Bible Ban ner, being asked his mind in re card to Christian voting, wrote the folowing:

"We have never east a vote for polit ical officers in our life, but the resson has not been, as some put it, because Christians are called to a higher work and should not sugage in that, for this argument would stop all business. And we believe that a Christian can do any right business, anything of which the ways and means, and connections, and

in nor participate in war, and the government is war-like, and every officer of the government, and especially the higher ones, are pledged under oath to maintain national life and peace, and cannot vote to have other men do what I will not do. It does not answer the case to refer to David and Solomon and Jephtha, and Joshus. I believe changes of dispensations change duties sometimes. And though I admit the punish others by war, as I admit his right to punish at all, I am sure he does

STICK TO IT, AND CHRIST WILL STICK TO YOU

To Brother M. M. Eshelman: A NOBLE "Plea" is yours in No. 46. It is grounded in truth and

will be supported by God if not by us. We want more and more of the evolution of Emmanuel for the settlement of all differences that spring from our partial and warped apprehensions. is of one mind, who can turn Him.' Job 23: 13. Here alone we can find unity of sentiment, and here it never fails. We cannot have "the mind of Christ" and be divided." We cannot We cannot see black and white where he sees only white, or vice versa. In relation to many things this unity is not attainable in this world, for obvious reasons. Countless influences tend to produce mental variations. But God has closed all questions essential to salvation. The fact of the Incarnation is the great, standing argument for that central prinof life. Misappreheading Jesus is the key to all sectarianism, to all ecclesiastical faction. No one can apprehend as Lord Jesus, and my greatest joy that

brothren from this fact: there are some evil, we will get in trouble. It will you can and say nothing about it, no the God-life and the flesh life were in now running riot in the church. He is easily recognized. He has seven heads common humanity must be sacrificed If the decisions of A. M. are not to Let the exorcism of this fiend be a contributor. Christ imitating, God endorsed silence will do much. Replica-tions to malicious personalities seldom accomplish good. Better weep and pray in silence, and lap the soul in the glory and luxury of 1 Pet. 2: 23. We all have but one work assigned us, viz.: that our whole life spell Jesus. Emmanuel, God in us. It cannot spell world, flesh, self seeking, self idolatry, and we God generates in his be Christians. likeness, patterns all the after boru in the mould of the First-born. This is a distinct type of heing.

Religious Afems.

They that do nothing are in the readiest way to do that which is worse than

We must distinguish between the man who wishes to say something and he who has something to say,

God will always support his own just cause by means unknown to the wis-st of his creatures; then why fret?

By the tongue of a patient, physicinus find out the disease of the body, and philosophers the disease of the

The wisdom of Whitefield was shown by the remark: "I think it best not to dispute where there is no probability

The work that is to tell in heaven nust be that which is done on purpose

The world never harms a Christian Temptation is never dangerous until

The churches of our Lord Jesus a public conscience against war, and armics will disband, armaments will go

Watch and pray that ye may rest securely from your enemies. This is a condition of all success. We must first do a'l we possibly can, and then we may look to God to still supply what we still lack.

An old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the the Lord Jesus has done so much for

The Brethren at Work.

FUBL	DHEN HEL	14.27.2	
L M. ESHELMAN J. HARRISON, J. W. STEIN,	Star		Eperor
		Own	e Posto

LANARK, ILL, . . DECEMBER 7, 1880

Ws are pleased to learn that Bro. Stem's

health is improving. Buo John Nicholson is still holding meetings in New Jersey.

Bno, Eshelman left for Ohio to-day a Mail will reach lefm at Covington, Ohio.

See to it that the whole go spel is predi Bades Enoch Bby started to the Wolf Cre-setting in Ohio, on Monday evening.

THE Children at Work is to return to Lanark. It begun to look like old tun

Next year the Goom! Prowher will be edit ed by S. H. Bacher, J. H. Worst and R. H. Mil-

Buo, M. M. Echelman is to take charge of the Children at Wark. He will give the little

BORTERS have oven added to the Maple Grove Church, four nules north of Ashland, Onio. Brother D. N. Workman did the

as this: what we are suffering most for is some

Buo, S. Z. Sharp, of Ashland College, preached for as inst Sunday evening. He cause to Lanark on Saturday morning and remained

BROTHER Gephert's moving to Arkaneas need not interfere with anything the Mission-ary Board had in contemplation for the furth-

n remember, address all business munications intended for this office to M. M. Esbelmun. Make all drafts, postoffice orders, &c., payable to him.

belougs to that church-hence the project.

BAUSSAUGH'S "Lit-rary Prodigy," which ap peared in the BRETHREN AT WORK SOME LIME ago, is being extensively copied into many large papers in different parts of the country."

Bure Harper's sermon, last Sonday morning, on the "leaward motion" of the Christian church was one of the ablest descriptive pro-ductions ever delivered in this congregation.

Bangas D. E. Price, Enoch Eby, Edmund Former J J Rosmert and Martin Meyer attended our council meeting by invitation, last Saturday. The meeting did not close till Mon

THE address of J. W. G phart and A. E. Kingsley's now changed from Cornell, Illinous to Arkadelphia, Arkansas. Persons desiring to emicrate to Arkansas should correspond

Tris all right to be silent when the Bib ellent, but when other papers commence advo-cating worldly things about which the writers of the Bible thought it unnecessary to speak

As the next year approaches let us prepare to do more good than in may previous year of our lives. Only a few more weeks and 1880 will have passed forever, and our actions during the same placed on record.

Int intent is the foulest, most hage devil now sunning rict in the church. He is easily recognized. He has seven heads and ten horns, and his glory is to host and hook and rend and slay.—Baltiangh.

WE can furnish no more of No. 46 of B. At

Bao, Balshaugh says: "Do you know that 'Wiltord' (author of Problem of Humau Life) is a poor mau? He never had a home. Ex-

THERE have been twenty four additions to se church in Longmont, Colorado, since the

Baso, Allen Beyer, of Lenn, III, who travel-ed extensively in the West last Sammer and Fall, gave as a short call last Friday. He was so well pleased with his trap that he thanks of

you have not seen a late copy of that o

WHILE preaching here in Lapark, Brother Harper one evening said, that he once belong-ed to the kingdom of this world and voted for called, but low enough indeed when only built men in that kingdom, but when he left the kingdom of the world and united with the

AT the late Sunday-school meeting at Hunt ing to do by all who work in the church, be it

Bno. Harper closed his meetings in Lanari last Sunday morning. At first he was no able to do justice to either himself or his subjects, but as his health improved he reference hierself fully. He is now preaching at Cherry Groves from there he will go to the city of Mi-Carroll, to preach in the Brethren's meeting-boses on Theraday evening. He will likely vis-it all the congregations in this part of the State.

moving addig in good order at U vraces, lows. They expect several ministering brothers to visit them during the winter; among them D E Brobsker and T. Saider They look for Brother Euseh Eby in January Brother Mill-

has attained a circulation of 7,000 in two years. It demonstrates that a religious paper can live without any secular advertisements

EASTWARD BOUND.

N reading the call in the Visidicator of the U meeting in the Miami Valley Dec. 8th, without further invitation we concluded to attend. We have no other information regardto seek each member's welfare and the good of the cause which is dear to so many hearts—the religion of Jesus. Brethron D. P. Saylor, R. H. Miller, Eacels Eby and many others from different States will likely be present.

bundreds of manufacturing establishments, we warned by means of these industries, while thou afreet about two miles, and observe the sign-Beers, wines and whiskey hauging over about every alt-runte door; then take a look at the people. See their pale, haggard looks, sunless eyes, red noses, tottoring limbs, disheveled hair and inequity—see and hear all this a then ask, why? Take a look behind the serve A counter over which a blouted sot is de out wines, heer, whishey and "all sorts"ey-to a lot of insbriates who look more like ings. And there is the card table, the billiard until they meet death on the collows or in the daugeon, or in the gutter. And who is caring them? Where is Christian sympathy? Where is our boasted humanity? Where is nlightened civilization? Heathen at our doors the free-will we look after them, lift them up ducate, train, and influence them? I have given you but a faint picture of the vice and notions of life in "higher" circles, as they are

upon wealth and honor. Only a short time ago a pale, thinly clad woman might have been seen standing ship on the door-step of an elegant mansion on Ashand avenue in this city. The owner of the mansion, a well-dressed, genial gentleman ran nts, which she accepted with demonstrations of gratitude, then turned away to find shelter here there were no goodly neighbors, no kind riends, no sympathizing hearts to help her to make life pleasant and enjoyable.

A little more than half a score of years ago this young woman lived in that costly, we furnished house, surrounded by all that wealth could bring her. She was beautiful, pleasant, ambitious and admired by many. Two young men sought her hand in marriage-one found-by fast, stylish in mauners, elegant in speechthe other a poor laborer, rather uncouth for Gospel itself than things which are simply "on "city manners," but soler.steady, and industri-the Gospel." Your motto is not to defend the

our. The latter, while thaving out the water pipes in the father's residence, seet the girl, low her and in his blunt way ask her band and heart. The proud haughty girl rejected his out and married the dushing young man who had horses and wines in abundance. Her notions of life were no higher than these, so that when they were no more, her ply-nures were at in end. With him she set up house keeping in the elegant home once occupied by her fath

Gay friends were numerous Nothing was lacking to be "first class" among city no tables; but in a moment when the poor women least expected, demon drink and dovil gamble until the horses and wines were gone, the house and home were gone, and he was gone to a pauper's grave, while she was turned into the treet a poor penniless widow-a heggar from door to door. Fortune and weal turned backrard indeed.

er. Show and spiender were supremy for a sen-

Let us look up the other young man, was a pluming by trade. By industry and frugality, he soon found himself in possession of a ruall sum of money; married a sensible young lady who knew how to cave the pennies and make home pleasant. Time grew space; and nowafter thirteen years he owns the elegant the instronable young lady of that home, and the young men who gave her the quarter was the plumber boy who once asked her hand in wedlock. O what a lesson for young people Fortunes turned backward sure coonels

Wicked public sentiment often thrusts industrious morkmen out of society because they have not an abundance of bonds, mostgages and pocket-books with plenty of bank notes. St rling manhness, true excellence, and housest industry must come cresping up for recognition and not unfrequently they are pushed back simply because they have not wealth to make a show and great noise in the world. "Is he rich?" is oftener coked than, "Is he industriis not love; neither is show enhance. Happiwealthiest homes are made misorable by fight-ings between husband and wife. Where there are, what can wealth do? If bonds, more goges, hank-bills, horses, lands, oxen, shee swine are not accompanied with loveliness and real goodness they add nothing to man's advancement in virtue and holmess. Mothers think not in your hearts that you will seek out a rich young man for your daughter tto is not rich unless he has honor, virtue, goodness, benevolence, gentleness; and if he have these he is wealthy, if he has no more than his clothes which cover his makedman who takes with her into married life, the ed girl-bood. May these things prove to be blessings to the many who need warning.

SOJOURNING NO. VI

now form of B at W., we can go no farth-n our journey nutil we take a look at st. How very nice and handy it is. Without the bother of turning it inside out, and the proba-

hility of tearing it besides, we can leaf it over just like a hook until every page has been read. Toen there are again nice plain head letters. We (1) never did like the last, and of course I am glud to see them laid ands, and nice plain ones used in their stead.

We are also glad to see you start out with sue resolution to admit no secular advertise-ments for 1881. Troly, we get mixed with the world enough without dragging it into our public preaching. We hope that the B. AT W. may receive such an example of the conher zeal to "preach the word" numixed as will enable her to give us a clean shret not only for 1881, but for all time to come

We are also very much pleased with the new motto. Truly you have hedged yourself upon a narrow way; but it is a "narrow way" that leads to sternal deliverance from sin and sorrow It is also a far more worthy object to defend the

tenor of the Gospel" but-the-Gospel itself. ite "ten r" or what may be "on" it. Are yo aware how proscriptive your motto is? It de prives you of def-nding any of the "elements "Lat," conservatives," "old order," or any ather kind. We admire your motto because we believe it is absolutely safe. All admit that a defence of the "elements" farther than they are composed of the Gospel is useless; and to defend them in that which is Gospel itself Therefore we say, to be faithful and true to you mission will require studious, prayerful and careful work; it will at once and forever wipe and bar from your pages all bick-ring strite about the "eloments," "A. M.," &c. We chall therefore hope and pray that you may keep the columns of the B. at W. filled with matter "Set for the defense of the Gospel." Phil 1: 17

(As we now have no personal financial intorest in the B. AT W., leaving transferred it to Brother M. M. Eshelman who has made all of the present changes and improvements on his own responsibilities, we want it distinctly understood, we are not trying to feather our packets or praise our own work. Editorially we expect to do as much, if not more, in the future than we have in the past.)

Nov. 16. Left Mansfield, Ohio, for Cana W. Va. at 3:10 A. M. Arrove at C. 10:00 A dred fort high is Cameron, a hard looking but iness center of about 700 inhabitants. The the buildings, with two or three exceptions are in a very dilamidated combition. They look as if they had been crested a century ago and had would seem, as east smoke sould make them

wagou with Brother Henry Wise, V. D. M. These are packed together so closely as to leave no room for any other kind of country. The sures in the country look nice and clean

We arrove at Brother W's house at dask where we were kindly received and entertain

Although the loud is really all bills here, the ple seemed as contouted as if they lived in the Garden of Eden. If any one leaves these visit the friands in whose bearts kindred feel ings are still cherished, it is regarded by some as a clear case of Special Providence. How ge it is! Some always think the good pro ple, places, and things are away off, while others wonder how any one can live any where elve general rule, that prople who live in the roughst and most broken country are more attach ed to it than those who live in a nice am noth country are to it Those who have the best homes, adorned and filled with all that heart could wish, are by far the most discontented

A brother had in contemplation the s his property to move West. His wife did not feel quits willing to leave the old homestead. She said they lived comfortably where they now me, and that is all they could expect any Preferring to "let well enough alone, the wife was reluctant to leave the hills. The brother, a kind hearted husband, respected, his wife's logic and preferences, and we believe lives as happy as though he were in the garden spot

We had but one meeting in W. Va., but promised, if circumstances would permit, to stop there again for a longer time on our re-

Nov. 18 arrove in Baltimore at 5; a. m. This is a large, clean and pleasant city. With the exception of the most impudent cab-drivers aver naw, who made leach like attacks on us to take cab," the people seemed more than ordiparily courteous

After taking a look at different parts of the After themse a book as different parts of the the opposention of the present nethrolo of applys believes the second or may be in grain particularly one that extends we wended or may be in got after particular on the part of the Book on the part of the Book of the COy Edit. This is shout as characteristic and other as defer may? Why are then seen philomeno of understanding and other as defer may? Why are then seen particularly the second of the COY of the COY

for miles on the bay (Chesaprake), and see ships coming from and leaving for almost every nart of the world. oft Baltimore at no itel (Washington city) after about two hours As our letter has niready grown lengthy, we

must reserve what we may see in our few days se inners here to report in our next. S. J. H.

OTTR MATE.

-Almanacs ten cents each, or \$1.00 per doz Orders filled promptly. -It is not necessary to register letters com toining small amounts in stamps.

-1 heartily rodorse your position on the dre question, and pray God that he may enable you to stand an influencing advocats for practical humility, and visible distinction from the world, not only in dress, but also in conduct and con versation.-J. R. M.

-Mainland, Nov. 26th, 1880. We s — Minimod, Nov. 20th, 1889. We are hav-ing severe winter weather with about an inch-er of snow on the ground. We had no soak-ing rain since July and the prople are very much out of water.—Jas. Y. Heckler. In one day last week we received seve ders for the "Problem of Human Life,"

-The new form of the Wonk is to hand. Now give us a clean sheet clear personalities, and that is editying; allow noth-ing that is saudy or shaky.—J. A. Trackler.

-Three years subscription to the B. AT W. does not mean three subscriptions for one year. Only in settling with agents do we allow one subscription for three years to count for their

-I prefer your periodical in the form of No. 46. May God give you a good Winter for body and soul.—C. H. Balabaugh.

 Five evolutionists in Honetin, Texas inner coonneed the Darwinian theory after reading Problem of Human Lafe." We are glad that "Problem of Human Lafe." We it is fulfilling its mission so well.

-I think the specimen of your improved paper for 1881 is a decided improvement. It must commend itself to the support of the brethren. -D. C. Moomaw.

SHEPHERDS THAT CANNOT UN-DERSTAND. ISAIAH 56: 11.

ELSEWHERS we publish an article from our beloved Balebaugh, addressed to us personally. We are grateful to our brother for his heart of sympathy, and accept it with a deire that it may carble us to hide more and more behind the cross, that from that point we may not only see the glory of the saints. but participate in it.

It God and Christ and the Holy Spirit and the angels-the whole family in heaven be of one mind, why should it thought to be beneath the dignity and honor of Christians to be of one mind? Onenessiu principle is attainable where every soul is "born of the spirit," and oneness in the application of those principles is certainly measurably attainable, so much so at least that each may enjoy the peace of Jesus For years Brother B. with a number of oth-

ere has been calling the attention of our Brethren to the great fundamental truth that without holiness there can be no true manifestation of world-separation. Order, as opposed to cor fusion, is the outgrowth of boliness of heartand where this is not, no order is attainable. Thorns cannot bear figs. It is amazing how dull some shepherds are! Though their attention has been repeatedly called to the foundstion PRINCIPLES and their APPLICATION. and though the difference between princple and to application has been shown time and again. there has been one constant shifting around these God-founded positions. The reader need not be told that in every effort to review and overthrow the position of the Brethren on these holy principles, failure has only been the result. Il informed are the mass of Bible studthat they can readily observe the difference between a review based on proof and one based on personal bitterness and jealousy. Why do not the opponents of the present method of apply-

order of God's house? Why such hesitancy? Why this bitter personalism from those who laim so much purer reasoning and more divisor wisdom? If a principle when worked out leaves no visible esults, then let us shandon all manner of t

ing forthwith, and join the African bonds which know not God, nor ony of his rightnous ways. brother who has long stood up in publi and private, in pulpit and press, defending the true principles of religion and their application remarked during our travels together last Sur mer, that these who are fighting the church' manner of applying the principles of non-con formity and church government, fail in all of their efforts to bring forward argument against the church. I believe this is pretty generally conceded; for it only requires a few h parison between those who stendfastly adherto the church, and those who like the world oppose, to see the difference between the two Some of our good brethren may feel that we should not urge our plea for the church and its order so strongly; but knowing that the attack on fundamental principles is only a stepping stone to pulling down other distinctive features of the church, we cannot remain

Please observe, dear reader: 1st. Princi are divine and sternal. God is not only a God of arries, but the very embodiment of principles God being an unoriginated Being, his princ ples were necessarily unoriginated, nec could not act before he existed. 2nd. They principles are resealed to us, and so far as rerealed, show us what God is. We accept or he lieve them, then apply them-work them out. d, If no rules be given to work them out those to whom the principles are given, must prepare the rules. When principles have been applied, certain results follow. These result

are manifestations of principles.

BIBLE EDUCATION.

EVERY effort, within the bounds of rear should be put forth to educate our children in the faith and practice of the church for it is to them that we must look for a large reentage of the material that is to cothe church when this generation shall have passed from the stage of activa. Christian pacuts should be as much concerned about the religious training of their children as any other part of their education; in fact they should be more concerned, for the religious part is intended for the soul-designed to prepare it for all the future bliss promised to believers.

In our judgment every family should school, where the best of instruction is given Parents should study the Striptures with a view of teaching their children the way of life. do not mean that they should be counciled to embrace religious views, but their religious education should be carefully sought; they should be made familiar with both the Old and New Testaments as early in life as possible, that its moral principles may find a firm lodgment in their hearts. In too many instances parents have never prepared themselves for this part of a Christian's work. They know how to work, how to make a living; some of them are splendid business workers, and some of them ar good teachers when it comes to teaching school branches, but take them in the Bible and they seem to have neither taste nor shility to in struct a child in regard to its religious duties Their children are permitted to grow up un educated for the higher duties of life, and are thus thrown out upon the world exceed to all the only of corrupt socials.

For the want of proper religious training the church has lost some of the brilliant minds that are now giving power and life to other shurch so. We do not want to love any of our chile dren, we need them, and hence the importance of giving them a Bible education. I long for the day when our children esn take a school course in the Bible with the same care that they are required to study other branches of learning. If the Bible is the hook of God let us have it taught in our schools, let us have Bible schools, Bible classes where pupils can take a Bible course and thus become familiar with the

A FINAL SETTLEMENT.

THIS is to certify that the misunderstanding between us in reference to the sale and archase of the Children at Work has been am-ably adjusted between ourselves. We further ably adjusted between ourselves. as that in the notices given in the C. at and B. At W., we were too hasty in the remarks and B. AT W. are much agree to receil towns and in the future will endeavor to be more onutions.

S. Z. Sharp.
J. H. Moore.

THE CHILDREN AT WORK

WITH pleasure we announce that we have purchased the Children at Work of Bro. S. Z. Sharp, and it will hereafter be edited and published by us. We always loved the little Wone, and are happy in being able to assume control of it again. The Youth's Advance will be consolidated with the Children at Work, and thuse who have subscribed for the date will receive the Children of Work instead. The price of the Children at Work will be 50 cente per annum, six copies (6th to agent) for 82 50. Subscriptions taken before December 7, 1880 to be settled with Bro. S. Z. Sharp, and all subscriptions taken on and after Dec. 7, 1880 to be

We need make the readers of the C. AT W., no promise with regard to the future. The post is sufficient guarantee as to the character We have arranged to begin the publication

of a series of lessons commencing with the Acts of the Apostles, to be prepared by a broth-er of ability. We shall have more to say about these lessons in the future, as we think they will meet the needs and feelings of our Breth ren generally. Address all communications to us at Lauark, Ht. M. M. ESHELMAN

YOUTH'S ADVANCE.

Wilen the cample number of this paper was issued it had not yet been determined who should edit it, hence no name appeared as its editor. We had about arranged for a leader of the paper whom we purchased the Children at Work, as you will observe in an other place in this issue, hence all those who have subscribed to Youth's Advance will receive the Children at Work instead, which will be in character the same as the Adams would have Agents will please observe that the price of C. AT W. is 50 cents, hence will take subscriptions at this price and discontinue receiving subscriptions for Advance.

Onness for 'Problem of Human Life" are oming in so fast that we are not able to keep enough on hand to fill them promptly. A few days ago we received several dozon but they few days ago we received screeni dozen but they are all gone already and we have ordered an-other large supply, but have just received a card from the publishers stating that they can not fill our order for about ten days. Parties, however, can send in their orders and we will enter their names on our order book and send them the book as soon as received. This book is one that should be read by all. Wherever it is introduced it meets public favor. It is highly appreciated by all who have read it, and w

	are daily receiving letters recommending it.
	Baothes] Hurper will hold meetings in Northern Illinois as follows: Arnolds Grove Dec. 9-1:
	Northern Illinois as follows:
	Arnolds Grove
	Hickory " " " 13-1
۰	Hickory " " 13-1 Rock Creek " 17-9
	Milledgeville "21-23
	Shannon 24-9
	Yellow Creek " 27-2
ı	Waddam's Grove " 30 Jan.
ı	West Branch Jan. 5-
1	Silver Creek
1	Pine Creek
1	Rock River 16

To-pay st 3 P. M. we led two young sisters into the cold water that they might be buried with Christ in haptesm. Considering the extreme cold weather thay stood it quite well.

WE are two days late this week attendis meetings have prevented us from giving the paper much attention, hence some errors may paper much att have been overlooked.

To DAY is the day set for Bro. Bashor to ence his debate in Indiana

BRETHREN AT WORK and Children at Work

Home and Pamilu.

Hashands, love your wives. Wives, sphmll your alves unto your own husbands. Children, obey your parents. Fathers, provide not one children to wrath but thrust them up the nature and admitted the children to the Lord. Servants, be obedient to them that are your matters.—Paul.

Poughkeepsie, N. Y., must be a healthy place. It has 33,000 inhabitants, 505 of whom are over 80 years of age, 49 over 90, and two

Vocal music should be taught to the young. partly to improve the voice, and partly as a necessary part of education, quite as much so a arithmetic and grammar.

Music touches every key of memory, and stire Il the hidden springs of sorrow and of joy. We ove it for what it makes us forget, and for what it makes me remember.

Mr Wandall Philips has been all his life : very devoted husband to his wife, who is a ner-yous invalid and whose health is so precarious that he is often forced, on account of it, to cancel his engagements to lecture.

The Richmond "Religious Herald" says, "It is only second or third class people who have much to do with gossip." But then consider how many of these "s coud" and "third" class-

For a damp closet or cupboard, which is list ble to cause mildew, place in a saucer full of quickling, and it will not only absorb all apparent dampuess, but sweeten and disinfect the place. Renew the lime once in a fortnight, or as often as it becomes slaked.

Two years ago Mr. Moody suggested to the farmers of Northfield, Mass., that they send apples to Boston to be distributed among the or, and they sent 225 hushels. Stimulated by this, other towns did the same, and 1,400 bunbels were sent. This year 940 husbels have already hown received and distributed by the City Mission Sociely.

tion: "Now that many are making cider, we suggest that a good way to preserve a few gal-lous sweet for future are is to take it when fresh and heat it to the boiling point, skim it, and then bottle and seal it while het. It will keep the same as canned fruit, and he as good as when made."

Ones on a time, when her son was about to address the people, a Greek mother sought to dissuale him, saying: "If you speak the truth the people will be angry. If you do not speak dissants him, saying: "Hyos speak the truth the people will be angry. If you do not speak the truth, then become of the weath of the god." Some such organism has shut the months of too many of our ministers from discussing the

Daniel Burr, a rolling-mill laborer of Cheveland hade his wife good-night, and hissed his three-year-old daughter, and left home for The next morning he returned to find the little one dead, and his wife and infant child and two women visitors on the floor in a comatose condition. But one of them, it is said can recover. The tragedy was caused by the escape of gases from a base burner stove.

The Canay contionalist says that Christians are not half so much tested by their conversation in social life or in business, as at home, and adds: "Here we speak unguardedly concerning oth-ers, are fretful, or harsh, or inconsiderate, and our children carry out into the world their hves as open epistles read of all men, whereon year by year our words have been written."— All true: it is the hasty ill-advised words that make more trouble in the world than deeds of violence. Where one man raises his hand against his fellowman, a thousand men raise

What he wants had most nave, to be good for he meets with many memors, such as anoching marything. Has ables in the market of man-leaper, belowing thebeco, white security has been also had and self-reliance. He that cannot able taking the cup, ke, while secasion his way to the sterm without findening or qualiting, strips in valued for spot. When he is tampted by himself in the somation, and lies down by the three with these with the six the part of the wayslet be to reveloxed and forgetten. He and make the way appear after though he may

HOW TO DISARM AN ENEMY

I is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are so much exposed to the venom of these little creatures, when they have venom of these fittle creatures, when they have occasion to hive been or to takes next of maps, muser their face and hands with honey, which is found to be the best preservative. When we are amonyed with insult, presecution and oppo-sition from perverse and malignant men, the defence against their venom is to have our spirit bathed in honey. Let verey part be saturated with meckness, gentleness, forbestance and putience, and the most spiteful enemy will be desappointed in his endesvors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant hosom; or, what is far better, the honey with which he comes into contact will neutralize his

ome evil with good. CLOUDS.

WE have all, on a bright, sunshiny day seen clouds rising in the West, growing larger and larger until the heavens were over-spread and the earth shrouded with darkness and gloom. All nature appeared calm yet frightened at their angry approach until sud-denly there came a flash of lightning and a loud peal of thunder, after which the contents of the clouds abundantly supplied the earth

MARY J. STEEL

with refreshment. That panorama past we again beheld one far more beautiful. In this one the sun shone brighter than ever; all nature smiled with re-newed vigor; the flowers permented the atmosphere with their sweet fragrance; the beasts phore with their sweet fragrance; the besist began cropping with increased keepings of hunger, and man, the highest of Go'l's creat-ures, felt a glow of happingss renewed within him as he heeled all the beauty and epjoyed the blessings showered upon all, of which he

vas kmg.

Thus it is in life. All may seem bright and
preconsing, yet dark clouds will arise which
pide from view the glow of sunshine so beautiul in the face and cast a look which resembles a thunder cloud over it. Another kind rises slowly, casts a gloom over the face, but never hursts forth in a peal of thunder. Another is very common; the clouds occur frequently but are not so lasting. Larly are those little ones, which, like the little clouds we so often see hovering near the horizon. while above the arch of braven is clear, sereu and brantiful as these little clouds, play arounking of day paints them in the most brillians and gorgeous colors which excite our admira-tion and call forth a love for the heantiful, in tion and call forth a love for the heastiful, in which we can includ the wisdom and power of our Greator, so many these little clouds which hover around our pathway paint tor us putures that will urge us on to greater efforts which may cross a our lives with success Every life must be one of suushine and shad-

ow. Dear reader, have you ever met with clouds in your life time? Have you not with the first kind spoken of above? If you have it Have you met with the second kind? They are for your good. If you were never disapfish in the matter and want your star to shim brighter than that of your fellowman. Have brothers and sisters and parents. These, if yo practice love and kindness, will not rise so fro violence. Where one man raises his had preacted leve and kindness, will not five so friends that traggars.

A certain amount of opposition is a great help to the sound the opposition is a great help to man. Kite ries against and not both when the wind. Even a boat wind is better that mone. No sum ever worked his passage any cloud-which come helper us to Lurn careful mone. No sum ever worked his passage any cloud-which come helper us to Lurn careful mone. No sum ever worked his passage any cloud-which come helper us to Lurn careful therefore, because of opposition. Uppendix in it, a youth thereof he home to be gips his life-own partition. Handbook is to making the open the mere with many roomsin, with an assaulting mention.

success they rendered him by darkening the way which led to rule. Dear young friend, be way which led to rois. Dear young friend, be not discouraged when you meet with clouds and your way seems dark and dreary. If you have not reached the mark you aimed for, try again. Probably you have aimed for some onlawful work with a proud dependence on self and ere you reached the unfathomless shyes and ere you reached the untathomless allyss the cloud hurled you hack in safety. Now aim again; do not rely on self but appeal to the One who is stronger than self and He will guide you through any lawfel pursuit a Christian may follow.

CONDOLENCE

BY JAS. V. HECKLES.

To Brother John Gotwalt. of the Church at Norrascom, Pa.

Another strong link has been broken,
Another distinction is main,
Another farawell has been spoken,
Or silently attered and prayed. gall, the coals of forgiving love will dissolve his hatred, and the good returned for evil will over-Or allestly attered and prayed.

Dear brother John, how little det I think
When last we net, and in the sickroom box.

That you, shall be soon envelled have the ordering.
The cup of greaf, of bitterness and woo.

Les dear the property was well, at least

The will be boarn available the function of

They will be bloom available the function of

They will be compared to the cup of

The will be the property of Good I fix gives us life and breath,

And in the visitation of fungith of gual,

Dear brother, let not this bereavement and Dust brother, is not this bereavement and Discourage up, to this tilt up hely hands To God, foromity sourself to him; he glast To God, foromity sourself to him; he glast To God, foromity sourself to him; he glast To God, foromity hands to help the grant to the grant to have no been to the grant to the g

Who gives deroual life in cendless bluss. Take courage brether, God is on your side, And he will stind by you so long as you Sound up to his in the Big resided. Unto the world, the world to you; at tras-less that the best of the world to you; at tras-p By living what you prough, and psychology for To live to 'soupe oternal making almost all they know Cause so his wasting almost all they know They must represh, bellow, so born again They were health as poole, and on the your live world when the poole and you they were health as poole and you had been the world when the poole and you had been the property of the property of the property of the tray were health as poole and you had been the property of the property of the tray were health as poole and you had the property of the property of the tray when the property of the tray were health as poole and you had the property of the tray when the property of the tray when the property of the tray when the property of the tray of tray

RULES FOR SPOILING A CHILD.

FIRST, begin by giving him whatever he

eries for.

2. Talk freely before the child about his smentuess as incomparable. 3. Tell him here too much for you, that you on do nothing with him.

Have divided counsels as between father Let him learn to regard his father as

ure of unlimited power, capricious and Do not know or care who his communious

Let boo read whatever he likes

Let thin read windlever he has.
 Let the child, whether how or girl, rowe the streets in the evenings—a good school for

Devote yourself to making money, re-ering always that wealth is better legacy for your child than principles in the heart at habits in the life; and let him have pleuty of

Be not with him in hours of recreation Strain at a gnat and swallow a camel chastise severely for a foible, and laugh at a

Let him run about from church to urch. Esclassiasticism is the order of the day.

14. Whatever hurdens of virtuous requirements you lay on his shoulders, touch not one with one of your fingers.

"THINK A MINUTE FIRST."

A PROPOS of the sayings of the little ones I am remmded of an incident which touched me very much at the time and may find a responsive chord in the hearts of those who are parents. I was sitting on my porch on a pleasparents. I was sitting on my porch on a pleas-ant sommer morning when np rons my little five year old Bell, intent on a visit to a play-mate across the way. "Papa," she asks, "may I go over and play with Carrie awhile?" and when wegoids to in overionical and longuistan. He had make the war appear dust though he may make across the war, "Feys," the sants, "may I show he belowes home to the strength with thin the his planess in them. If he happe is core or end play with Curine width?" and when does, not delt solve pin the stillness that fide traveling the root to fame he will see then, in low or the relitation of the relitation of the stillness that fide traveling the root to fame he will see then, in low or the relitation of the relitat

first," Was there ever a more charming pro-test against a basty and inconsiderate answer? Of course the little garl had her wish. We are, Of course the little gurl had her wish. We are, perhaps, all too ready, thoughtlessly, to deay many of the requests of the little ones—things that seem triling to us, but are everything to them. And when their little appeals come, before letting the "no" rise too quickly to our lips, let us think a minute—Harper, a Maga-

WAIT

W VIT, husband, hefore you wonder and bly why your wife don't get on with the household affairs "as your mother did;" she is doing her best, and no woman one cudure at best to be slighted. Remember the long weary best to us signted. Remember one long wency nights she sat up with the little habe that died; remember the love and care she bestowed upon you when you had that long spell of sickness. Do you think she is made of cast iron? Wast —in silence and forbentance, and the light will come back to her eyes—the old light of the old some back to her eyes—the oas ignt of the coa days. Wulf, while, hefore you speak reproach-fully to her husband when he comes home late, weary, and "out of sorts." He worked hand you all day—perhaps far into the night; he has wrettled, hand in hand with eare, and relight, ness, and greed, and all the demons that follow in the training for mousements of the training of the proin the train of money-making. Let home be an atmosphere entirely. Let him feel that there is one place in the wide world where he can find prace, quiet, and perfect love

KINDNESS

THIS good story has been told of the Rev. THIS good story has been told of the Rev. Mr. Spurgers: "I walked down my gar-den amone time ago, when the flowers were nicken and the spurgers which are the spurgers which are the spurgers will be spurgers and the spurgers will be spurgers and the spurgers will be spurgers and wagging this thin, and gave him some recommendations to "go hours." To my internal way the spurgers will be spurgers and wagging this, the deep pictude you will the spurgers will be spurgers and wagging the spurgers will be spurgers and wagging the latter than the spurgers will be spurgers and wagging the latter than the spurgers will be spurgers and wagging the latter than the spurgers will be spurgers and wagging the latter than the spurgers will be spurgers and wagging the latter than the spurgers will be spurgers and wagging the spurgers will be spurgers and wagging the spurgers will be spurgers and wagging the spurgers will be spurgers and the spurgers and the spurgers are spurgers and the spurgers and the spurgers are spurgers and the spurgers are spurgers. The spurgers are spurgers are spurgers are spurgers and the spurgers are spurgers and the spurgers are spurgers are spurgers. The spurgers are spurgers. The spurgers are spurgers. The spurgers are spurgers. The spurgers are spurgers. The spurgers are spurgers. The spurgers are spurgers are s and wagging a land I told him he could come again, and whenever he liked, if he was a dog of that kind. I felt that I was the worst dog of the

gallen Asleep.

harge concourse of prepole. S. T. BO SILINARY. KLIING—In the Muooceae church, Prediction Co. Md., Bro. David Kliing, uged 80 years, 60 menths and 85 days. As far as a must cm be judged by his words and deeds, Bro, Kliing was one of the few—a faultness man. He was a member of the church many years. Funeral ser-vices by the Derstrem. D. F. Sarton, **

SHIVELY.—In the Buffalo Valley church, Union Co., Pa., Nov. 21st. 1880 Bro. Christian M. Shive-ly, sged its years. He served in the olice of a deanon uponude of 20 years. Funcial services by C. Royer and S. Mattes, from III.

HAMILTON.—In the Haward eburch, Howard Co., Ind. Nancy, wife of Eid. Hiel Hamilton aged 68 years, 2 months and 7 days. She mitted with the church in 1811, and was traly a mother in 1820. It is also the departed this life with the bright loops of a glorious manufally Francia services. Bit Miller Charles of the Hamilton. E. Hamilton.

JENNINGS,—In Panora, Jova, November zand, 1809, Effe Sophia, danghter of Brother George II, and natter Laura Jennings. ngot 7 years, 7 monthst. A week ago alte was among her school mate in the school-room, b-day alte in among the happy spairts in Paradise, Funeral services by the Brethere.

so ton nectures.

Fig. AIX E.—A SUN November 2015, after a lingering ill.cn of a year, Beecker Bennamia E. Tulina, ill.cn of a year, Beecker Bennamia E. Tulina descourse by EM, Robert Endiger, to the largest encourageaism ever assembled on a fanoral occasion in the coasion. After Brother Pfaline came tool in the coasion. After Brother Pfaline came to the second of the coasion of the coasion in the coasion. After Brother Pfaline came to the pfaline carried by and Childrelly and Chil ments be was ever rendy to go with them and convey them from place to place. He always ght it just as necessary to occupy one tale ough he had five. J. D. HAUGHTELIN

Our Bible Class.

answer.

1. Why did not Christ begin his ministry before he was thirty years of ages? 2. Was it required of a man to be thirty years of age under the Mossical dispussation in order to utilistate in the High Pries's willoc?

1saac Ankeny.

POOR PREACHING

BY JOHN HERSHREROES

THERE are many opinions at this age as to what may be properly termed poor preach-There seems to be a kind of standard set presching in its formality; but the true stanpresching in its formatity; but the true tran-dard is contained in the Gospel of Christ, and i that which underlies the outward form, notprofessors as well as preachers, and a goodly number that we call hrethren, have almost lost number that we can necure, now among the sign of it. It may be properly termed poor procedung when destitute of such qualities are continued in a full gospel, but in its stead as made up of something of our own, that will not connect with, or a opposed to, any part of the revelation of God as contained in the New Testament For includes when a termon is only a display of learning and worldly wisdom, without be humbles qurit and love of Christ in it, it is then undonshridly poor, not being properly tinchered or seasoned with gospel it is therefore no food to the Christian. It is too poor for him to mbelief on, or when it has spirit nor life in it, it is only repeating a form, spirit nor life in it, it is only repeating a form, it is but preaching formulaty, or when it is intended to gratify the liching ear and the public sentiment or popularity, the humble follower of Christ would think it too poor to undertake to weallow, for there is no nourishment in it. But when the obedient, humble heart that beats in that loving breast moves the body to action, actuated by that love and spirit as was exhibited in the person and character of Jesses Christ, to preach the word of truth, the of the public sentiment and the savings of men, though it may be broken and somewhat unlearned and homely, but if the spirit and love of Christ is in at, it is not poor preaching, but will be food to the hungry and cheering to the weak. Some of the very best and richest food may be served in a wooden dish, and yet none of its richaest and sweetness be lost. To the hungering, the fine and stylish dish may add to its appearance, but not to its richness and sweetness. Then, my brother preacher, if you have education, fill it with meskaess and love, the riches of God's grace and the humble spirit
of the grand; then we feel assured that it will not be poor preaching, and to thousands it will be more effective and it will do more good than if given altogether theoretical and with elo-quence. Good preaching is not in great elo-quence, but in the great Spirit of God. The promise of the Father getting into every little item of the gospel to make good preaching out of it, and is that which underlies the external form. It may also be poor preaching from willful ignorance, a neglect of proper information npon our part. This, too, would prove incufficient to asstain the Christian, though preaching at the present day has become an occupation. Meu learn to preach mechani-eally just as the mechanic learns to make a piece of furniture or a piece of unchinery. In our modern theology there is a great them about preaching Christ, and yet leave out the dectrine of salvation as taught by Christ, but when a full gospel is preached it will oppose all the men that are calculated to increase the speed towards populraity and will then not rather as a countermander, or as an alarm bell to wake up those who have been builed to sleep upon trine of a full gospil as taught through inspi-ration by Jesus Christ, and is contained in the New Testament; and we feel assured that the dactrine above meatomed is the only thing that will work death to the old man, and a repeat-ance not to be repeated of, and is the only safe doorine to be taught. We think it very im-portant too that the good, humble Brethren

whose hearts perhaps may be too much filled with pride, lest such take church government the church, spiritual power will die out. They are sternal opposites and cannot dwell together to profit in the church. O, that the e might be a greater desire in the minds of the brethren and sisters everywhere to arrest pride in all of its various forms and attributes, and to have the plain doctrine of Jeans Christ preached in its simplicity and in its power is my

Correspondence.

THE MACEDONIAN CRY

PPER Missouri is a healthy country. The PPER Missouri is a besithy country. The writer has been a practicing physician in this country for over twenty-five years, and will "bear this testimony"—that while now and then somebody will die here, as frequently then somebody will die here, as frequently happens elsewhere, yet the average state of mortality is much less here than it is in the older States of the East. Diseases yield more readily under judicious treatment, here than the same class of meladies do there. Malarial the same class of matsdess do there. Malazini direases that prevailed quite extensively during the writer's early experience in Missouri have measurancy disappeared. In consequence of this decrease in professional business and the low state of pill-age generally, many of our doctors have to depend on something else for a dectors have to depend on something else for a living. Some have gone to trading in mules, others to swapping houses, shaving notes, &c. Some have talled so low us to run for the Leg-islature, and a few have actually been compelled to go to work!

Schools and churches are numerous. The penple are intelligent, moral, civil, and generally well-behaved. The writer is aware of the fact that the impression has, in some degree, ob-tuned abroad that the very reverse of this pictained acrobit that the very reverse of this pic-ture is true; that Missouris fall of desperators, cut-throats and thieves, rendering life, limb and property altogether insecure in this delect-able portion of the immoral vineyard. In illus-tration of this: Some time since I met an elderly gentleman at the depot who had just arrived on the "sacred soil," who was actually afraid to leave the train and go up town to see afrand to leave the train and go up town to see unfread leat be unight be knocked down, car-coted and robbed in the public streets at the mill-hor of day. But on being assured that Gaptain Jack was hung, the Modoca dispersed, and Cole Younger in the Penitentary, our timin old friend ventured wearily up street These idle takes are without foundation in fact. There was a time (shortly subsequent to the war) when much violence and many disorders prevailed in Missouri. But that day is post. down Some of these wreteges have perished down Some of these wretcees have perished ignominiously by the helter under the regular processes of law. Others have met a similar but less erromonious fate at the stern and piti-less har of Judge Lynch; while not a few of these choice spirits have been isolated from general occiety within the sombre and forbid-

general occept within the sombre and forma-ding walls of the State Prion. The small rem-nant that occaped these lively little episodes in the interesting career of outlawry have left their country for their country's good.

As a natural result, "quiet reigns in Warsaw" as erewhile in days of yore upon the memorable banks of the classic Potomac. Then memorane mans of the classor Potomac. Then let me say to such of our brethren as contem-plate removing to the West, come and look at our country "before purchasing elsewhere."— There are many inducements for you to come. First, the natural advantages of the country First, the natural advantages of the country; good land at reasonable rates, mild and agree-able climate, good water, health, etc. Second, a moral and civil community, good school priv-lages, mills, markets, etc. etc. Then church privileges are not wanting. Twelve miles south of as is the Mineral Creek church of the B ren with a good and commedicus meeting-house and a large membership of plain, orderly brothren and sisters. Six miles west of as on the railroad, is the Center View meeting-house secommodating a membership of about fifty in secommodating a memorabile of about hity in a flourishing condition. Test miles north-east of us is the Walnut Creek congregation with a large, substantial, brick huiding and good membership. Then two and a half miles south of town, is the Warrenshing church, recently organized, and with a new meeting-house in process of construction.

Here, then, is a vast country filled with pen-

ple perishing for the Bread of Life! The fields are truly whitening to the barvest and the laborers—alas, how few. To this new Muce donia, brothren, we invite you to come. Here is work for you to do. Thousands of people in Missouri have mover heard "that form of decprodugal of old, there is nothing for them but

the empty husks of popular religion.
Will you "come over and help us" hear the glad tidings of the gospel to these perishing gian tutings or are gosper to turns present souls? We need the sympathy, co-operation and companiouship of those of "like preciou-faith with us," to build anow the walls of Zion faith with an," to build ancer the walls of Zion.

We expectally used more help in the ministry of the Word. Earset, Gold-farting, suff deeping, scengedic mean are arguralty needed in this field. We need must of whom the apostle Paul was the noblest type. Missionastre "who are Hringe civiltee in them and read of all near." Prompation who without not to detain the whole Prompation who will be all near and the property of the the true missionary spirit. He was ever ready to go where missionary work was needed. He paused not to consider his own comfort, or his personal convenience. So, when there appeared to him in a dream the figure of a man from ed to him in a dream the figure of a man from Macedonia, and the anxious appeal fell upon his ear, "Come over and help us." Paul was not "disobedient unto the heavenly vision;" but we see by the Divine Record, that "immediately" he made preparations to go over into Mace-donin. Paul did not stop to inquire how much comm. Pani dal not stop to require how much money, or how many her suits of clothes be would be likely to get among the brethren in Macedonia; but "immediately" he began to get ready for the trip. He did not stop to study up how many chickens would likely be slaughop now many cureeen would make the got ready
"immandiately" and went. Paul did not manage always to hunt out the rich churches,
where he could be met at the depot by some a fine carriage, and when he got there found, the as not, from six to eight speakers on the prescher's hench, and perhaps two or three crowded in among the visit brethren to make room. No, that was not the style of Paul, and had be lived in this day and age he would

ive her over to Macedonia long ago.

Brathren, study the character of Paul and imitate his example! "Be ye followers of me even as I also am of Christ," was the language of this great apostle to the Coristhian church.
"Come over to Macedonia and help us!" Pisis men who are ready to preach the plain Gospa of Christ among his plain disciples, will find a cordial welcome and plenty of work. But let ue say that the man who expects to succeed in ommodate himself to western ways. We d teachers, but not dictators, Western people are a peculiarly practical set of folks and are not easily deceived by surnish. The have but little use for affectation or "nirs" of suy sort, and "gush" has no more effect than 'the cracking of thorns under a pot." It is the solid thing that does the work out

here. Missouri is western in the full seese of the term. Her people generally ere not lacking in shrewdness and good, practical com sense; have their share of "mother wit," sense, have their share of "mother wit," and withal possess a certain nondescript, off hand politoness that answers the purpose and is not without its social idvantages and charms. They are quick to detect imposture and de-

spise shows of every sort, yet they are a good-natured people—not malicious, full of huspi-tality, large-hearted, open-handed, free-spoken, frank and covids in their manners, and taken altogether, about as clerur a set of falks as you atogener, about a tevera is as or fanas as you commonly find. Such are the people, and such the field of labor before us! Come over and help us! But leave your Provincialisms—your Babylouish garmente—your paper-collars, and your linen "dusters" behind you. If your flight abould he in the winter, don't hide the uniform of the contract of the contrac of Christ under a fashionable overcoat or a hid-cous "ulster." Dou't go to the harber for a 'shingle," or a side shave before you start, or if you have been so thoughtless, I beseech you, tarry awhile at Jericho before you come. Throw your sleeve-buttons (he they brass or otherwise) to the moles and the bats. Look like a brother and act like one. Other things being equal and act like one. Other things being equal and these things regarded, you will be welcome when you come, the saints will be edited and comforted, sinners impressed, and the Israel of God hallt up in her most holy faith. Come, then, dear brethren, and share this goodly land with as. Come as the meet and number spirit of our once crucified, but now rises and glorifid Lord, and let us labor together to build in the moral desolation of this wilderness upon the ruins of error and sin the shiring lempte of cur God! "Come over to Maccionia and help us?"

FROM THE SPRING CREEK CHURCH, INI

THIS church is attented in Kosciusko and Whitley counties, find. It was formerly contained in Ed River congregation. On the 17th of February, 1870, consent was given by the latter to organize the former, and on the 26th of March of the same year, the Brethren met in council at the house of Levi Fox and an organization was effected. Levi Workman was the resident elder, Jonas Umbaugh minister in the second, and Norman Werkman in the first degree. The council then chose and the first degree. The council then chose and installed Samuel D. Bowman, John Shriver, Levi Fox and Jacob Snell, descons. In Feb 1871; Jacob Snell was chosen to the ministry and Levi Fox subsequently glide. Elder Workman and his son Norman moved to Iowa. The Elder soon returned again to this congregati Elder noon returned again to this congregation and have since organized another church out of part of this and other districts, called Columbia City district. Normac has since connected himself with the colony at Maple Grove, Kan On the 29th of April, 1872, another election was held; Jones Umbangh was advanced to the eldership, Jacob Snell to the second degree and Emanuel Brambaugh and Jeremiah Flickinger were chosen and installed as descous. Um-baugh still remains the providing Elder, Bro. Brumhaugh since moved into an adjoining district, and Bro. Bollinger (a descon) moved in.
It was thought advisable to hold another election on the 22ad of October, 1879, and David Connel was chosen and installed minister, and Exchief and Daniel Miller deacons. At this time there are three ministers, six deacons and about one hundred members. In 1871 the members resolved to build a meeting-house, Our meeting-houses are of necessity i ensive than those of other denominations on account of meking provision to hold commun-ions, but where there is a will there is a way, and now since it is all over, none of the me bers feel a lack of the means that they have used to build this house. It is 30x60 and is ners seel a sace of the means that they have used to build this house. It is 30x80 and is made very convenient. There is a hasement under the whole house and is filled with tables. When we have forenoon preaching before a communion, these tables are made ready, and as soon as the meeting is dramissed the stair doors are opened and the congregation goes down to the table without the outside or down to the table without the outside crowd knowing anything about it. When done eating, the outside doors to besement are opened and all pass out, when the doors are shut and the tables filled as before, by coming through the audience room and down the stairn This allows no confusion in any way, and the members can always get to the first tables. No staide pressure can reach the cooking depart-

ment, which is all in the basement story. Cost THE CONCLUSIVE ARGUMENT.

of house, \$2,160.

DANIEL MILLER,

HAVE read that Beofamin Franklin tried to convince the farmers of his day that plaster suriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months in letters of living green the sentence; This has been plastered. Arguments, and culture, and fine sermons cannot convince sinuers; they want to read in pulpit and paw, in our otter separation from the world, in our con-entedness of mind and victorious joy, the clean cut truth: This has been restemed and sanc-tified by the Holy Ghost. Ah! brother, sister, the pierced hand of Jesus can pull out the thorn of depravity from your heart, and open there a running stream of juy which will flow on through your pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of cand. It is grand to live in tarough a desert or cann. It is grand to have in a state where hallelujaks form the normal breathings of the soul. It is the joy of unwa-vering faith and repose in the blood of Jesus.

Grant me ever to esteem the wise man as the alone wealthy man; and as for gold, may I pos-sess as much of it as a man of moderate designs may know how to use wisely .- Scenites

Write it on your heart that every day is the best in the year. No man has learned anything rightly until he knows that every day is dooms-day.—Emerson.

It is as hard to satirize well a man of distinguished vices, as to praise well a man of dis-tinguished virtoes.—Swift,

FROM THE CHURCHES.

AND they that be wise shall shine brightness of the drinament; and they th many to righteousness, as the stars force are. Dan. 18:3.

TENNESSEE

Romeo Nomec.

Dear brethren Moore and Eskelmen: May God bless you in your good work. I saw the B. Ar W. yesterday in its new dress. How much good it would do me if I had it to read every week, but I am a poor, broken down preacher, not able to travel among the Brethren, and it appears I am forgotten. I know nothing about what is going on among my dear brethren, and we are all poor here in this church, and as there are so many poor together we cannot help one another. If it is not asking too much, I would be very glad if you could

ing too much, I would be very gind it you could send me a copy of your paper. I am very often alone, and if I had a paper to read it would do me so much good. We have had fourtren ad-ded to the Mountain Valley church since the A. J. Correll first of May, by baptism. rst of May, by baptism. A. J. Correll.

Remarks. Ver. we cannot withhold the paper from any of the poor who are really so.

If a man spends his earnings foolishly, we do
not round him as an object of charity. We not regard him as an object of charity.

hope our brethren and sisters will help us
our sending papers to poor members. Eos.

MARYLAND. Double Pipe Creek.

This is Sunday, but I am in the house all There are two tensons for it. First, under the present arrangement. I have every 8th Sunday idle, and this is that Sunday and it is a were unpleasant day. Two days snow last week and to-day rain and sleet is the order. The day last week when I buried Bro. Kling I had hard day; I had to make twenty miles to accomplish it, and it snowed the last seventure miles of the way

Our brethren are very familiar with one a other, so I told your agent, "Bro. Kolb., don't send my name to the B. AT W., they have a book they promise to give to one who sends the oney for three year's subscription. I want that book and I will send my name myself for It." "Yes, but your name is gone," be said, "but I can fix that with them; are we not clever when we soud for the paper anyhow." I want the book and will pay Bro. Kolb the 84 50. Nov. 28. D. P. SAYLOR.

PENNSYLVANIA.

I received one of your papers a few works ago, and the more I read it the better I like it, and norr I wish to welcome you as my near companion, knowing you will bring good news or glad tidings of salvation which I love to get ell the subscribers I can. Bro. Joseph Holsopple was at my place last Subbath. He was recommending the B. AT W. to be one of the best church papers be known of and I think a good work for you.

B. F. S. Wissender. Non 97

OHIO.

Mahoning Church.

We are as well as usual. Mother's health is good. Mombers and friends are well with few exceptions. In the church we are doing as well as common, though not prospering as we would be pleased to see it. We have had several additions since last Summer. During the year we had eight accessions by baptism. We expect to have series of meetings at both houses of worship, but have no definite time set, and no arrangements with any avangelis isitus. Bro. Esbelman, we remember your visit with pleasure. Come again.

Jacon H. Kuntz.

INDIANA.

North Manchester

nes my last report we held our commu ion and think we are justified in saying we had a good and enjoyable time. Nearly all of the members were present and participated in the evening exercises. No necessions at the time of our Love-feast but we had our regular meet-ing on the 21st inst, one of the coldest days of this winter, the waters being frozen over with a strong balt of ice on the wind blowing at a LaDue fearful rate, but happily three young daughters of this community came forward confessing Jesus, and acknowledged their willingness to forsake sin and join in with the people of God, and confirmed their faith by works, by the boldness with which they went into the frozen stream, demanding baptism, and the tender

lambs arose to walk in newness of life, with orance that if they hold out faithful the full assorance that if they hold out faithful they have the promise of the enjayment of all the people who love God and do his come and-ments. We pray God to kindly care for and protect these bakes in Christ, and have them og en ban go forth in the discharge of our known May they abbor that which is evil and

delease to that which is good with love one to another, ferrent in spirit, ever serving the Lord. D. S. T. BUTTERDAUGH.

onie Congregation.

We live in the Salamonie congregat which is located in Huntington Co. The church is named after the river of the same name. At present we number between 250 and 300 members. Bro. Samuel Murray is our Elder. His assistants in the ministry are John H. Ulrich, Jacob Kreider, Daniel Shideler, John Eikenberry and Henry Wike, all in the second Elkenberry and Henry Wike, all in the second degree. The church also have ten deacons, one of whom is not able for active service. We are in peace and union so far as I know. We held our Love-feast on the 16th of October. held our Love-feast on the 16th of Uctober. The meeting passed oil pleasantly and one was added to the church by haptim. We have a large meeting-house at Lancaster. We also have a Sanday-school during the Summer, but generally close during the winter. We have a pretty fair attendence of children, but I am sorry to say the parents do not take the interest in the school they should. At present we have very cold weather and

At present we have very cold weather and four or five inches of snow, and the sleigh bells are jingling. The mercury is as low as 14 to 15 degrees below zero. Health generally good. Annazw H. Snownzhoza.

Nov. 21

Buck Creek Church.

This church is situated about two and one-half miles west of Bluntveille, Henry Co., and has a memberahip of about seventy five. Our meeting house has a scatting capacity of about rooting and is valued at about \$1.500. John Bov Daniel Bowman is Elder in charge, the church seems to be rather distinguished for the peace, love and union which seems to pre-vail among the members. At present a heavy gloom is cast over the church in consequence of the death of our Elder Levi Himes, whom useded amongst us, therefore brethren

lament the loss of one whose labors is so much press, as well as others, pray for us that we grate to bumble ourselves under the might; hand of God, for he careth for us, and may we realize that secret things belong to God, but the things which are revealed belong to us that we should keep all the words of this law, and may we all pray for the disconsolate widow who feels the lose of our deer brother in a way that no one on earth can. Pray for those little chil-dren who are left in this cold and cruel world without a father. We feel that our brother may please Him who has ereated and preserved us to call us from our labors here to try the realities of a world unseen by us now, that we may be so enspeakably happy as to hear that

welcome approbation, "Come, ye blessed of my Pather, inherit the Kingdom prepared for you from the foundation of the world." D. H. REPLOGLE

KANSAS.

The Maple Grove Aid Society of Norto Co., Kansas, having now received a car load of Co., Kanesz, having now received a car load of good provisions and eletting from the brethren and sisters at Lauerk and vicinity, we hereby extend greetings and earnest thanks to all the donors of these goods, and also for all money contributed to us by you heretofore, and we pray God to smile upon and prosper the church at Lanark both spiritually and temporally for so kindly remembering her suffering friends on the frontier, and dear hrethren, we still ask you to remember us at a throne of grace. M. WOREMAN. Nov. 29. N. C. WOREMAN.

MISSOURI

I have just returned from a trip to Case Co., found a lot of tracts and pupers at East Lymne for me. Thanh for the harvest requested to the large from the large from the left of the large from the l

The church here has had quite a refreshing from the Lord, of late. Eight were added to the church at the close of Bro. S. H. Bashor's series of meetings and five since, and there are now four applicants for baptism which will, with the number received at the close of Bro. Forney's meetings, make twenty additions since the dedication of our church house in October. In addition to the above, there have been four additions by letter, of late. There is a good prospect for more coming into the fold soon. The seed that has been sown here since the organization of the church, and especially that sown so faithfully by our dear brethree that came among us and are gone again, has brought forth a harvest of souls for the Mas-ter's use. May the Lord bless those bretbrea for their earnest labors of love. As the Lord's evangelists they came and preached the word and admonished the members, old and new, to be obedient to the Gospel in all its re ments, which would include obedience to the church. Such counsel tends to love and union and we are made shad, but should one come among us and preach the doctrines of the influence members to be disobedies church, we would feel sad. If our hedient to the that have so recently left us, go forth and la-bor in other fields as they labored here surely no one could find fault with them, and the lave enhanced in proportion to the earnest co-op eration of the whole church in which they here has alw here has always been alive to the interests of the spread of the Gospel, and ready to respond to any just call, but during the past year we have had to build a meeting-house costing \$2,000 and other calls to respond to, to the and our Home Mission work has cost us on at and our Home Alission work has cost us on an average one dollar to the member, so that tak ing all in all we hope the church in Coloredo will be excused this year for not doing ang-thing toward our district or general mission

work, trusting the good work will go on and Zion's borders be enlarged. Zion's borders be enlarged.

For the two weeks past we have had the longest continued spell of sold weather, with considerable snow, known here for many years, The prospects for a good erop year in 1881 is all that can be desired. J. S. Flowy.

EVOLUTION

WE have before us a very important r VV ious and scientific work, entitled Tra PROBLEM OF HUMAN LIFE: Embracing the "Er-PROSERM OF HUMAN LIFE: EMBORAGING the Lar-outtion of Sound's and "Evolution Eredved' with a review of the six great modern scien-tists, Darwin, Huxly, Tyndall, Hacket, Helm-boltz and Mayer. Revised edition. Hall & Co. New York. Price, single copy, \$2.

A part of this work-"Evolution Evol -we noticed several months ago as it appeared in pamphlet form. The entire writings of the author, embraced under the above title, are now out in a volume of 524 pages, double of now out in a volume of 524 pages, dosues column. In outer previous notice we simply announced the appearance of this timely work, on a subject that has engrossed the time and attention of the scientific world since its first publication. Such is the importance and erbaracter of this zure work, viewed from a selection of the second since the second se entific angle of vision, and as it bears upon the catha angle of vision, and as it beers upon the original hasis of the Christian's hope, that we deem it due to the author (a man of acknowl-edged genius, and confessedly the brightest scientific star of modern times), as well as due to the power and glory of Christianity, to now call special attention to it, and to urge all preseners in particular, as well as all our edu cators and educated men to procure the work

When it is known that many of the clerey of the present age of criticism, embracing such acknowledged men of profound learning as Rev. Dr. McCosh and Rev. Joseph Cook, could not Dr. McCook and Rev. Joseph Cook, cours not defend themselves against the assumits of the scentific infidels named above, and that the clusted part of the religious world were alarmed at their own kelplessness, the delenders of the true faith may well rejoke that God the cluster of the results of the resul has providentially raised up an humble and un pretentions man, who has not only effectually exploded all the infidel theories of Darwinian "Evolution," "Spontaneousness Generation and the "Wave Theory of Sound," but who b the most cogent process of reasoning, base upon unmistakable data, and by analogies a apon ummistakahle data, and by anadepiek si caga, Milrunkes and St. Paul passenger train, and beautiful as they are forcible and coursinging data-read (Datago al 75 th esame evening. To exist peak they are forcible and coursing as the passenger of the passenger of the course of the

author's revelation of many new reviestile totalls, which had record the entitied raw of the cincides word in an awaderful as it is the cincides word in an awaderful as it is new combinations, and which are illustrated by the analyzing of antieve-many of these herefore higher than the common unind-spatish words of modern times the review, the words of modern times the review, then were word of undern times the review, then were the the second and religious pers, such willing and an amen while primary. The Problem of Ham-than and the second of the company of the com-lation of a thickness of the company of the com-lation of a thickness of the company of the com-lation of a thickness of the company of the com-lation of a thickness of the company of the com-tant of the company of the company of the com-tant of the com-tant of the company of the com-tant of the com-tant of the bable" gs, and oppositions of science fal-ely so called." (I Tim. vi. 20)

A SEASONABLE WORD.

WE prophesied the oncoming of the present bigh tide of prosperity on which we are now riding, and also that it would bring with t a degree of lavish expenditure for luxuries that would start us on the downward more ment to another period of great depression.

The city of New York was a year behind Chicago in her recovery from financial stringency, and is now a year abend of us in wild predigal-ity. The wives of the wealthy New Yorkers are engaged in a fierce rivalry of extravegant are engaged in a fierce rivalry of extravegant display, in dress, parties, equipages, and in every other method of eclipsing one another. The present "easton" is to be the most brilliant ever seen in Gothom. Thence the cruze will spread to all the cities and villages of the United States. The figreer the flune, the roomer will come the blackness and ashes of bank-ruptcy, dishonor, and general distress.

We do not advise parsimony and boarding; much less the meanness that stints the family much test too measuress that stints the tamily to add to the piethoric bank account, or to wealth in any other form. But we do advise a hearty and self-respectful contempt for facti-tious and extravagant display, which is always the wealth of a resolvent. the mark of a weak, vain and shallow mind. Let us live comfortably, dress neatly, make our homes pleasant and attractive, sutertim our friends without satentation, keep within our income, and keep out of debt; so when the tambler comes we can look on with no more Let us live comfortably, dress neatly, make our pity and sympathy for the foolish people around as who are meeting the inevitable reckming for their folly.

MEETINGS.

THE members of the Wadams Grove church have decaded to hold a series of meetings, commencing on Caristaness and continuing till the 4th of January, and heartily invite all to be with us, but especially the mini-tering brethern. Do not forget the time. The brethern want help. I am sorry I cannot be here myself and enjoy the preaching; will likey turn between Christmas and New Year. Hurper expects to be with us from the 30th to the 4th of January. By order of the church.

There are on exhibition at the Royal Aquaium, in London, a dwarf and a grant, both na-ives of China, and both of which are said to he remurkable as regards their stature. The giant, who is named Chang, a native of Pekia, measures full eight feet in hight. The dwarf, Che-mab, is but three feet in hight. Chang se said to be remarkably intelligent, and converses readily in several different la French, German, Spanish, Chinese and Japan-ese. He is thought to be the tallest man now on the Globe. The two are attracting much interest in England.

Mr. Sporgeon's school in London has 105 teachers and 1 200 scholars. All teachers are required to be chorch members: 103 scholars

W. U. R. R. TIME TABLE. Trains leave Laturk, Sundays excepted, as followed:

	EAST BOUND.
	Eny Express
	Night Expose 246 A M Accountriciation 516 P. M
	Tickets are sold for above trains only Passeoper trains make clus connection as Western Union Janetien. M. M. OLIN. Agray.
r	Passengers for Chicago should leave Lanark at
	12:18 P. M.; run to the Western Union Junction here they need wait but five minutes for the Chi
3	here they need weit but five mirrotes for the Chi
4	cago, Milwaukee and St. Paul passenger train, and
	thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Carroll St. de
	pot, take the Chicago, Milwaukee and St. Pau
	train at five in the evening; run North to the W







Vol. V.

Lanark, Ill., Tuesday December 14, 1880

No. 50

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

3 T. Buserman, Davkirk, Cohn. Gen Enzywelt, Johnstown, Fa. Stuck Biy, Lena, Ili. Datiolit Sudinsas, Virtico, Ed. Datiolit Sudinsas, Virtico, Ed. Of St. Ferry, Lesquest, Cohn. of St. Michael, Coursell, Mo. John Michael, Care Gerbs, Hi. John Wass, Molberty Green, Ill. D. Enswer. Salvas, Overgoe. J. W. Schallwood, Dreen, Info.

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CURRENT TOPICS

An English clergyman, who has traveled 800 miles on the tricycle, strongly recommends it to his brother ministers. He can ride 50 miles a day, going up hill without defliculty

and independent of the Mormon girls have formed a monogamic society, each member pledging herself to marry no man who will not he content with one wife-

President Hayes recommends that Congress take active and prompt steps against poligamy among the Mormons. He proposes to take the power of executing the laws entirely out of the hands of those who either practice or endorse the crime of poligamy

LITTLE ROCK, ARK , Nov. 5 .- The telegraph operator at Ozark dispatches that on the top of White Oak Mountain, two miles north of Oxark, stones two pounds or less in weight, have been rising from the earth, and falling like hail, driving families out of the fields, and that great excitement prevails.

The great volcano of the Sundwich Islands Mauna Los, is active. The eruption broke out on the 5th of November, and is one of the grandest ever witnessed. It is sending out two streams of lava, one of which is thirty miles long, 100 to 200 yards wide, and about twenty feet deep. Terrible explosions accompany th eruption.

ev. C. H. Spurgeon, recently said: "Hanny will be the day when every war horse shall be made to draw the plow, when every spear shall

porting 40,000,000 quarters the Russians will the Winter Thousands of destructive inse defied the efforts to exterminate them and are hidden beneath the snow, so that there is little prospect that the crops will escape them next year. During the past year the deficiency in the revenue has been \$30,800,000, and these facts, taken in connection with the political situation, are sufficient cause for general uneasiness and depression.

'er de Bredres at Wark. TRUTH

BY JAMES M. NEFF.

"Now the just shall live by faith: but if any man iraw tack, my soul shall have no pleasure in dm."—Heb. 10: 38.

W E learn here from the apostle that the I rear here from the apostse that the life of a Christian depends upon the lath he possesses to a certain extent. As the slood is to the temporal vitality, so is futh to the Christain's life. Then since faith is such an necessary characteristic of the Christain, let us ear what Paul says concerning faith: faith is the substance of things hoped for, the oridence of things not seen." Beb. 11: 1. Now in all things which man undertokes, in

the secular affairs of life, he has some purpose in view. He sudeavers to bring about his labor in such a way that he may receive a recompense, or a reward for his work. There is something

hoped for in the end.

Now faith is the substance of things hone or." In everything that man undertakes, spiritual or temporal, he looks forward and an cipates a blessing. Faith is the first motive that prompts us to act in anything. By lastic we are stimulated, and infinenced to press forwe do semulated, may receive a bles-sing in the end. "By faith," says Paul, "Abra-bam when he was tried, offered up Isane." Heb. 11: 17. By faith they passed through the Red Sea as by dry land: which the Egyptians assay-ing to do were drowned." Heb. 11: 26. Honce we see that the first step that is to be taken in snything, is to get into possession of faith; and to endow our faith with vitality, by manifestin works to prove that we have a sufficiency of fasth. Hence, faith is the first principle of the doctrine of Christ. First, faith, then repentance, then conversion, then haptism. No man will ever repent; much less become converted without faith. In order to get into Christ, we must have that living faith. Paul again mys: "Wherefore the law was our school-master to bring us to

Christ, that we might be justified by faith. But after that faith is come, we are no long-er under aschool-master," Gal. 3:24, 25. After have become in possession of that living faith, we are no longer "a school-master," but we are then in Christ. We do not wish to say that as soon as we have faith we are in Christ; because we lears from divine inspiration that 10:18. Acts 12:2.
"faith without works is dead." Hence, then, we Our government is see the necessity of passessing a living faith, which would include "crorits." Therefore we see that there is a work to be done after we become convinced of our wrong, we should repent for our past sins, become convert-ed, and be haptized. Now we are "in Christ."

If the view taken by the St. Petroburgh Golder of that, Newswith value all, taking the shield the pre-val cross for the future of the chunch as correct. The crops throughout the country laid the first derive the medical." Egh St. 16:

or one proposed particle and the control of the control are very generally a failure, and iostent of ex- Faith as the substance of our vitality; it is the life blood of the Christaun. We should be found rows to our posterity in many ways. Let the portuge at the convergence of the Astronal. The fathfull for as soon as we begin to lose a government is already giving serious attention little of that his austronium finith, we become to the problem of feeding the pea-entry during weaker and weaker, and if we are not ever on our guard we will die. Paul says in the tex":
"But if any draw back, my soul shall have no
plessore in him. "Hence we see the necessity of a pure, constant, and earnest faith. Be is farther from Christ than in the Egynning. Yes, dear reader, "The last state of that man is worse then the first.

Dear brethren and sisters, in order that se may not lose faith in Christ, there is anotier peculiarity which should characterize the Christian: and that is patience. We should not expect to receive at once a recompense for every good work that we perform here, neither should we wish for it; for we could not realize and sujay it here in this earthly prison ground of Cast not away therefore your coundence, which hatirgreat recompinise of reward. For ye have need of patterner, that, after ye have done the will of God, ye might receive the numine Heb 10: 25-26. Not with a bandon gave patience is demanded in the work of the Lord, the premise is sure. Therefore fear not to do too much for Christ. Deer brethren let us bear in mind that the horvest is great. Let us not be alread of occupying too much time in the service of the Lord. He not afraid of expending to much money for the promotion of the cause of Carnt. Sarely every good deed done h re will make our crown brighter in

> For each deed of kindne And each word of love We shall be rewarded In our home above.

Then let us ever be found faithful, abounding in the work of the Lord; so when we have served him here to the fail extent of his will, he may land us home in heaven, where we may torever sing the song of Ziou, and shout the glid as thems of sternal bliss.

A VOICE FROM SINAI AND CAL-VARY

HEARKEN, all Israel from Don to Beer-sheba. The "King of saints" is also "King of kings." Not only is Jesus 'the Head of the church." hut the Governor of the na-Thrones are filled and emptied by Him. He is "head over all things TO TER of Eph. 1: 22. He puts the sword into the hands of emperors and kings and presidents. Rom. than to get a church put up in that way,-

18. For these subordinate rules we are to pray.1 Tim. 2: 1, 2. To mundane governments e are to pay tribute as to the officials of the Most Righ. Rom. 13:6. When they say, lay your head on the block, or bare your bosom to sword and bullet and bayonet, for Jesus's we must render obedience, 2 Tim. 4: 6. Matt.

Our government is benignant. It has sh favor to the Brotherhood in the hour of peril and agony. It has spared us the horrors of the Battle field, the camp, and the hospital. It is still heat on doing us good. The present census is an epoch in the history of the church. Brother Howard Milter is app and a long the plan, when every speciment of the chainse of God by the Christ. However, the chainse of God by the Christ. However, the chainse of God by the Christ. However, the Christ. Howev

er's chicial requirements may save untold sorreturns be prompt and universal. God hids, and He will require. Let no one "despise do usiuion and speak evil of dign,ties." Jude 8: 8.

I'LL MASTER YOU IF I DIE FOR IT

N the course of a recent address, Mr. J. B. Gough said: "I know a man in America o undertook to give up the habit of chewing tobucco. He put his hand in his pocket, took out his plug of tobacco and threw it away, saying as he did -o, 'That's the end of it.' But that was the beginning of it. Oh, how he did want it! He would lick his lips; he would chew mile,he would chew toothpicke, quillsanything to keep the jaws going. No use—he suffered intensely. After enduring the craving for thirty six or forty-eight hours, he made up his mind. 'Now it's no use suffering for a bit of tabacco-I'll go and get some.' So he went and bought another plug and put it in his proket. Now, he said, 'when I want it awfully I'll take some' Well, he did want it awfully, and he said he believed it was flod's good-pirit who was striving with him as he held that tobacco to his hand. Looking at it, he said, I love you but are you may master, or am I yours? You are a weed and I am a man. I'll master you if I die for it! Every time he wanted it he would take it out and talk to it. It was six or eight weeks before he could throw it away and ied essy, but he said the glory of the victory repaid him for his trouble

CHURCH FAIRS.

If a church is sadly in debt, would you favor a fair? No. I am a sworn enemy to them. I never knew of one yet but what the devit got m nefore we got through. Just conceive for a mom-at Paul going down to Corinth to open fairs. God's people have money enough; they do not want to go into the world to set it. There was a time when the church was trying to get out of the world, but now the world he winto the church. A young ludy is put behind a table to draw young people to her beauty. I do not know when I was more mor tified than by an advertisement of a churchfair in the West, where it was said that any young man could come in and take a kies from the handsomest woman in the room for twentyfive cents. I hope the time has come when we shall be rid of these shominations. It would he a great deal better to preach in the streets

CARE FOR THE SICE

N Lanark, Ill., recently during the sickness of some of their members, the Tunkers resed the Christian characteristic, visiting the sick, to a system. A brother was appointed to ee that there was sufficient help and nursing all the time. In one case a brother was hired by the members to take care of one that was ot a member of the ciurch. Such carnest ness in exercising charity and complying with the conditions upon which men shall be judged

Religious Cesars.

THE OLD METHODIST'S TES-TIMONY

Praise the Lord, my Christian friends, That I am with you still, Though standing like an old log house Upon a west side hill; to music has gone out, you know; The timbers have decayed; But sun-hine ou em's just as warm As when they first were laid, Almost a hundred years have passed

Toras only fifteen years further on. And I was horn again. I've seen the forest melt away; Nice houses have been reared The world has quite outstripped the church

I'm very much afeared. They used to tell a Mathedist As far as eye could scan; No geograms on a woman then, No dickey on n man; But now our congregations are So much by fa-bion led, They look just like a raighov

Wrecked upon a posy hed. The circuit riders of them days Were not so fine and grand They took degrees in hauling logs And clearing up the land; But when one of 'em rose to preach, And the stiffing smoke of hell

We had an "amen corner," too. Beside the pulpit stairs, We lifted with our prayers; We throw in many a loud 'Thank fiel!' And were not obliged to go,

To a class-room down below The grand old quarterly meetings Were to all the brethren, dear Just like four green onses In the desert of the year; The people flocked from miles around; My wife would take a score

I know the world's moving on, As Galileo said, But when through stained-glass windows I cannot help a thinking hor

They call me an "old fossil," And "a relic of the past, "fogy," and a "croaker," I trend a trembling isthmus Where two seas of glory roll And soon the past and future Will swallow up the soul.

And when I reach fair Cansan The old-fashioned saints, I think

PRIDE

BY RISOCP WEAVES.

[Selected by E'd. D. P. Saylor, from the Re-

AND now abideth pride, fashion, Extravagance, these three; but the greatest of these is pride"-simply because it is the root of the whole matter. Destroy the root and the tree will It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most people say that it does not matter Very true, but straws show which way the wind blows. Plain exterier may

rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sore the fox is within." Jewelry, and costly and fashionable clothing may be all ignocent things in their places, but when hung on a human form they give most conclusive evidence of a proud

But is it possible that a man can be found at this advanced age of refine meat that dares to write or speak a word against pride and its consequence

The large majority of that class of mea died and were handsomely buried some time ago. Now the pulpits have nearly all shut down on that style of reaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far be higd the times. They were good ea ough in their way, but dear me, they would not do now. They were plain clothes, worshipped in plain churches and sung old fashioned hymns. talked and acted like some old pilgrims that were looking for a better country and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night And it is my deliberate opinion that the vast majority of them went just where they said they were going.

"But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like, Yes, indeed,-we can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly, - perfectly delightful! music rolls over the heads of the congre gation like the sound of many waters Not a word can be heard; but the sound ia elorious. the most transporting sound. Now if this is not singing with the spirit, and with the understanding also, then what is? that's the question. I know it is a little risky to speak out rgainst pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly are like dumb dogs; they don't ever bark at it. They just let it go, and go it does, with a vengeauce. And in pro portion as pride gains in church, spiritual power dies out. They will not, can not, dwell together, for they are eternal

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsar ed, and eight out of twelve have not so much as heard the gospel of Christ.

There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. how people dress, pride is in the heart. Churches that were once noted for plainness, and whose law still stands

ever, covers up a plana heart. Some furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdsen, "Ye peo ple of Aberdeen, get your fashious from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate from the same head quarters.

The religion of Christ is pure, peaces ble, gentle, easy to be cutreated, and full of mercy. All Christians are bap tized with one spirit, into one body They mind not high things, but conde scend to men of low estate. Their high est ambition is to honor God with all they have and are. They are not puffed up, not conformed to the world, but transformed to the renewing of their minds. There is no such thing in heav en or earth as a proud Christian; there never was, nor never can be. Pride i of the devil-it originated with him, and he is managing it most successfully in destroying souls. But who is t blame for this state of things in the church? First, and mostly, the pulpit Those who profess to be called of God to lead the people to heaven have ceased to rebuke this souldestroying, heaven-provoking spirit. But why? First for a living, then for popularity

Esau sold his birth right for a dinner of greens. That was a costly morsel for him. But-now-men sell out chean for cash or produce. Churches that were once powerful for good are now well ough lost in forms and fashious. We may shut our eyes, and wink and white, and cry old fogy, and grand-father, and Moses and Aaron, and all that, but the fact is before us-pride, fashion, and extravagance are capturing the very life out of many of the her fore hest congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every aerve to keep in sight; and the devillaughs to see them work Sometimes one sings all on. Pride thrust Nebuchadnezzer out alone for a little while, then two, and of mea's society, Saul out of his kingpretty soon the whole choir will chime dom, Adam out of paradise, and Luciin, until the whole house is filled with fer out of heaven, who are now promigent in the church. Neither death nor the grave will change the moral charac ter of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eterni ty. The angels of God would shrink from the society of many a fushionable Christian of this day. A few such souls in heaven would ruin everything. About the first thing they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would esre no more for them in heaven than they do gon earth. If there were two vens, one where Jesus is all in all and the other with a Paris in it, I pre sume the road to the Paris heaven would

> "Ma," said a little girl, "if I should die and go to heaven, should I wear my moice untique dress?" "No, my love. we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?"

In the views of that little girl we wind blows. Plais exterier may against pride and fashion, are practical.

have "llustrated many a would-bed dips in baptime." believe you are box or p a proud heart; but depend up by powerless on the subject. It seems (Christian. "If ye then be rases with est indupting in the name of each per lift, a fashionable exterior seldom, if that osary's all certains is kept busy in Christ, seek these which seems rest so in the first part.

above, where Christ sitteth on the right hand of God." "Set your affectious on things above, not on things of the earth, for ye are dead, and your life is hid with Christ in God."

NOAH AN EXAMPLE OF HOLL-NESS

BY S. C. MILLER.

OUR mind is often made to reflect upon the batterage of the autedilu vian world, when the wickedness of mag became so great that "It repeated the Lord that he had made man on the earth " The earth also was corrupt be fore God; and the earth was filled with violence. Only one man amidst this confusion was found worthy of the ap probation of God. This was Nonh; he stands as a monument amidst a world of iniquity. We see him as a small, though brilliant, light for back yonder in that great darkness. God could not suffer the wickedness to contieus and was about to briog his just judgment upon the world. manded Nosh to build an ark by which he and his family might be saved from the terrible deluge, which he was about to bring upon the world. God gave him a description of the kind of vessel he should build, and of the kind of material it was to be constructed,

Nosh obeyed in every particular, and constructed the ark after the pattern given him by the Lord. Not all the scoffs of the wicked around him could discourage him in the work he was commanded to perform. The great, the noble, the vain, all might point the finger of score at him, yet he went on with his work, undaunted by the re-proach of all. He must have done a great deal of preaching, also, warning his sinful neighbors of the approaching judgment, but they seemed heedless and upbelieving.

The long suffering of God finally ame to an end. Noah was commanded to enter the ark, which he did with all he was commanded to take with him. including his own family. God shut him in, and thus closed the door of mercy; so it was now too late to enter, however willing one might be.

Now comes a scene that words not describe. The fountains of the great deep were broken up, and the windows of heaven were opened. Many would now have entered, but it was too

Jesus tells us, "As the days of Noah were so shall also the coming of the Son of man he; for as in the days that were before the flood, they were enting and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away."

Matt. 24: 37, 88, 39, There is a time coming when God will again wipe out the wickedness of the world. Jesus has built an ark which we may eater and be saved. Will we be found faithful like Nosh, or will we be spotted with the world, and lose the inheritance of the righteous! C let us not be disconraged but follow the

example of Nosh.

DIALOGUE

"FRIEND D., I think you Tankers are too strequous in the three latter part of your statement; we are the Lorl." I believe the same language ter.) But we are not always properly honest, and we read it so in Matt. 2n; is as applied de to me now as it was in

D. "I agree with you on that quotation; I understand they are one in the

ame sense that man and wife are one." authority of the Lord they form a perfeet union in simplicity and action, and whatever husiness the man transacts, the wife is satisfied without having s second understanding with the party the husband is dealing with, and this It may be said that he had it re

D. "I confess I am well pleased with your remarks on the unity and oneness be destroyed, and there is of man and wife. Was you ever bap- between his case and ourtived?

the three persons in the trinity because

Before I can accept of the one

B. "What is it?"

D. "Your wife was baptized some time ago. Please explain the necessity of her haptism.

B. "That is very clear to my mind. We read, Rom. 6: 4, "Buried with him

by baptism into death." So you see it is necessary for the woman to be haptized as well as the man. D. "We agree on Paul's language

But you remarked you believed the trinity to be one, as man and wife are one, and by one dip you entered the three, Father, Son, and Holy Spirit. If this idea is correct, there is no need of your wife being baptized. You and your wife are one, and your baptism will answer also for your wife, and your ministers aught to have used it in that sense, without taking the woman down into the water. But if you and your wife are one (the Lord said you are) and your ministers cannot work your wife into the tripity by your bantism, and must haptize her, then it proves that you cannot enter the three persons in the trinity by one dip Therefore, friend B., I think you prove the necessity of our strenuousness, and my advice is, let Matt. 28: 19 settle that matter, and your ministers will preach and baptize by trune immer-

B. "I have no time for talking any longer this evening." D "Call again.

A. F. DEETER.

TRUSTING THE LORD.

MY J. S. SUEAFFER.

O I am with you always." What encouraging language, especially when we consider the source from whence it comes! How apt are we to put our trust in the promises of our friends, in whom we have confidence that they will and can perform that scourgeth every son whom I e receiv which they promise, and yet they are eth." Heb. 12: 6. "Now no chastise

"Friend B., I agree with you in the arm, and whose heart departeth from ercreed th-reby," (11th verse same chap | communications be yea, yea, nay, ony bosont, and we read it so in Matt. 22.

Is a suppose the to as now in the wind in discussion thereby, deficient index on the wind in discussion thereby, deficient index on the suppose of the suppose of

ate ned destroy, and able to replenish again and none can hinder. Theo why which the Lord has premised to them enteriot the legalized (by the world) that love him, for he hath said, I will one is unnerstand they are one to use resurrant of the significant significant of the significant signific the other must lose. Is it not a departure from the Lord, and putting more trust in the moneyed man of the world? What benefit would it have been to Noah to have had his property insured by the wicked meu of the w

vealed unto him that the world should be destroyed, and there is no analogy Let us examine the Seriotures a lit. B. "Yes, indeed I was, and by biogie the: "For as the days of Noah were so immersion; the one dip brought me into shall also the coming of the Son of Mao be." We also have it revealed what the they are one, just as you remarked man future destiny of the wicked is, in as and wife are one. Now, Brother D., strong language as Noah had: "For don't you see the point? One dip is heaven and earth shall mass away but. aufficient, and I think you are about to give up the other two."

my words shall not pass away." "To-day, if ye hear his voice harden not your hearts." Then why take thought dip you will have to solve another for the morrow or "make flesh our arm?" "But," says one, "why did you plow this Fall to raise a crop next year? Because I put my trust in God, and have a command that I should provide

for my own household, backed the promise of God, that "as long a the world stands seedtime and harvest shall not cease." But where have we the command to provide by insuring, regard for God's Word, and have no promise short of destruction, no more strength in themselves than the antediluviao, and like them their doom is plainly written in the divine record

that "unless they repeat they shall all likewise perish?" Then why put your trust in man or make flesh your arm? No we want something more steadfast to lean upon. Let us insure in the Lord's company, which will never leave There may not have been any insur

ance companies in olden times, but we infer from the reading of the Scriptures that there were some that put more trust in man than they did in God. Iss iah says, "Woe to them that go down to Egpyt for help, and stay on horses, and trust in cuariots, because they are many; and in horsemen, because they are very strong; but they look not noto the holy one of Israel, neither seek the Lord! Isa. 31: 1. Again, 3rd verse, sam chapter, "Now the Egyptians are men and not God; and their horses are flesh and not spirit, when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall

fail together.

Look at the integrity of Job when God gave Satas the power to destroy all his property and his children, what does he say? "The Lord gave and the Lord taketh away, blessed be the came "The Lord gave and the of the Lord," We read to the last chap ter of Job that his substance was just double to what it was. "For whom the Lord loveth he chasteneth, and as hable to fail through some unlooked ment for the present seemeth to be juy-

has also promised to be with us, if we trust in him. Paul says to the Corinth iaus, "God is faithful, who will not suf fer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it." Then with all these great and precious promises to encour age us on in the work of the Lord, why are we so faithless and unbelieving Remember that it was through anh buf that the children of Israel were not permitted to enter into the promises land, and those things were written for our good. Theu "let us run with pa tionce the race that is set before us, look ing unto Jesus, who is the Author and Finisher of our faith," and let us doub le our diligence to make our calling and election sure, and not put our trust in those things that perish by their usage "for where your treasure is there will be your heart also."

LET YOUR LIGHT SHINE

"Let your light so shine before men that the may see your good works, and glorify you Fither which is in beaven." Matt. 5: 16.

PON this Scripture there seems to be some diversity of opinion as to what the Savior meant. We all know who he was talking to, but just what he intended they should understand is what we want to know. Some say that they (or we) should be very xealous in preaching to others, that "Repent and he haptized" is letting our light shine or that obeying the other ordinances of the Lord's house is all that is required.

And a few tell us that conforming to the order of the church in dress is letting our light shine. We believe that is all right so far as it goes, but then we think there are various other ways of shedding our light on the world. We heartily endorse he order of the breth ren in regard to dress, but then the Savior don't say, "that they may see your saintly looks," but your "good

Visiting the sick is one way of letting our light shine, or performing good works I don't mean the way it is own. erally done-a whole houseful going in on Sunday to get their dinner and talk gossips, but go in through the week and not stay too long, but endeavor to cheer them up, or take something to

them that may please the eye or appetite. Another way is, if you know any widows and fatherless orphan, to help them. It may be but little you one do, but it may lighten the barden of life considerably to give them a sack of flour, or a bushel of potatoes; or if it is on'y a cup of cold water in the name of a disciple, it will not lose its

coward Another way of letting our light shine is by doing unto others as we would have them do noto us; and snoth-

for whatsoever is more than this cometh of evil. Avoid all filthiness, foolish talking and jesting which are not con-

RULES FOR MANAGEMENT

BY A TEACHER

THE following quotations are my rules for school management, and I believe will appropriately apply to home management:

(1) "In the multitude of words there wanteth not sio; but he that refrainesh his lips is wise." Avoid correcting a child as much as possible, but teach all

(2) "A soft answer turneth away wrath, but grievous words stir up anger." Always speak and deal kindly with an angry child unless he or she is one whose feelings enouot be reached, save through the skin. (Such are few.)

(3) "There is that speaketh like the piercing of a sword, but the tongue of the wise is health." Never use sarcastic language when correcting a child who expresses himself upmeaningly or fails entirely; for you may sink him in mire from which he can never omer_e. (47 "Reprove not a scorner, lest be

Some children expect to he children, but by all means try to disappoint them

(5) "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." See nothing, et see everything. Do not take imme diate action ou every misdemeasor, for they are not always as ridiculous as imagination would like to make them.

(6) "Fret not thyself because of evils." Donot worry because this or that one occasionally shows his evil. Evil exists in every one, and if you would keep children out of mischief you must keep them busily employed.

(7) "If thou faint in the day of ad-

versity thy strength is small." Never become discouraged. Even if there are serious difficulties to contend with. never let children see that you are discouraged. Work with high spirits.

(8) "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." if not the parents and teachers, can do good for the children? Is it not the duty of parents and teachers to disci pline and plant ruling principles in their minds? Certainly; to parents and teachers, in connection with pastors, is given the evangelizing of the world.

Religious Items.

Lies go by telegraph; truth comes by mail, three bours late.

People's intentions can only be decided by their conduct.

A man can not do good or evil to others without doing good or evil to him-

Satao says: "You are no worse than your neighbor, and if you are lost many will run a bad chance."

It is easy to pick holes in other people's work, but far more profitable to do hetter work yourself.

The inconsistent lives of professed as mane to an aroung understand the control of the

The Brethren at Wark

M. M. ESHELMAN,	Epirons.
J. H. Moore, Offi	се Епитоп.
The Europa will be proposable only for the qui paper, and the beauties of an article does not imply; easily actions of the writer. Continuous in order to seeps insertice of the	and they are now

Address all communications,
BRTHREN AT WORK
Parrell C

LANARK, ILL., . . DECEMBER 14. 18 BROTHER Harper closed his meetings in Mt

Carroll last Sunday evening Recovery Edward Moson is clerking in the

SHOTHER Daniel Vaniman, of Virden, Ill., i in Ohio, preaching the word.

RESTREE Balsicough says "truth is sharp but it cuts to heal and not to kill.

Tur churches in North Eastern Onio ar having some good meetings this Winter.

A number of members lately moved from North Eastern Ohio to the South Western part of Missours. LET us have a few good articles on the prac-mestion. Now is the time to educate people

Do not worry over things that cann

helped. Resolve to do what is right and make the hest of reverns PRE-IDENT J. W. Stem has been quite india

noted for several weeks but is now regaining its health.—Mt. Morris Democrat. LAST Saturday morning Brother Murtin Mey

er lelt for McComb, Ill., to hold a series of meetings for the Brethren at that place. Week before last Brother Sciomon Bucka

lew closed a series of meetings at the Pske creek church, Penn, with eight additions. We learn that Brother George D Zollers

er. Whiteside county, last Sunday evening. Jose Caivert thinks that ureaching in citie s. His effort in Frederick

ou be made a success. His effort etc. Ind., resulted in a good work. WHEN sending papers, containing you would like us to read please murk the parts

Ir takes a cold hammer to bend hot from; i you wish to accomplish good, keep coo., but d st get so cold as to freeze everybody around

DECEMBER the 6th, Bro. D. B. Gibson preaching to large congregations in the Bach-elor Ran church, Indiana. He reports good

THE Foreign and Domestic Mission Board contemplated a meeting in Ohio isst week. We hope much good may result from their consul-

WE notice that those who write about " to heaven garments" are very modest when they aprent of "go to the other place garments." Straws tell which way the wind blows.

YESTERDAY at two o'clock Brother D. M Miller left for McComb, Ill., to assist in a meet-ing at that place. He expects to visit one point on and then go to the Northern Mis-Bao, Michael Kimmel and wife started to

lows last Saturday morning. Brother Kim-mel expects to spend some time holding meetogs in Johuson Co, among the Germans. OTHER Bashor returned to Ashland the

4th of December, having been absent several months. He has now traveled from one end of the Brotherhood to the other.

It some of those who talk and write so much had more of kind of raligion in their hearts we would see less ornaments on their bodies. A fresh foun-tain does not send forth salt water.

BROTHER R. H. Miller speat some weeks reaching in the Miami Valley. He thinks ome good minister ought to locate in Dayton, labor would be appreciated by the n

Annuew Fuller says, 'The Scriptures give four names to Christians from the four cardinal graces; Saints for holiness; Believers for their faith; Brethren for their tore; Disciples for

A man who is not a good listener is not gen-erally very well informed. This item will not disturb the feelings of a wase man, but may stug some one who thinks what he does not y is not worth knowing.

A ride of twenty miles through the cold to breuch a funeral proved too much for Eld. R. B. Miller, hence he has to suffer from a sever in some way avoid trips of that kind.

batant, as early as A. D. 70, how would the Christians have been classed? Would they have set down as favorable to war? Here is a

Beorree Howard Miller's communic BROTTER Howard Miller's communication, on another page of the issue, will be read with profit by those who are interested in the census he is required to take. His explanation is quite satisfactory to us, and we hope he will be able to accomplish his work without any embar

In justice to those who tell interested in the that the churches at Cherry Gro old's Grove, Milledgeville and Lanark all tool part in the good act, and we are glad that the brethren in the Maple Grove Colony are pleas-

MINISTERS who are consistily preaching and writing about corruption of the church should turn to Revelations and read what the Spirit says to the seven churches of Asia. These churches were told of their good qualities, and then told how to correct that which was out of If the same policy were practic we would see better results than what we some

Pon a private member to sleep in meeting looks bad enough, but when a minister sits in be seen by all present it looks too bud; it is so ting a very numbecoming example before the other members, hesides it sends a cold chill over the whole meeting. People think that if ministers can sleep under carnest preaching urely there is not much resulty in religion.

Wg are in receipt of a letter from Auron Berkeybile, of Delta, Ohio, also a card from Ence M. Shaw, of McComb, Ohio, exposing one who calls himself Dr. John Alexander, another time calls kinnell Dr. John Alexander, another tame Stateman, and claums to be norther, but has been guilty of decephon. He is heary est, durk complexion, and has his right thumb off at the first junt. He's traveling from place to place getting favors on the ground that he is a broth-er. Look out for him. Keep a close watch on that thumb

them are continually referring to what they did forty years ago—all of the time talking of the past, but no further back than the time they commenced work. Then, there are others who have turned their back to the past, and are steadily looking to the future—they are con-stantly talking of the future, and laying plans for future usefulness; this is the class of men the world stands so much in need of. It is well enough to remember the past in order to draw useful lessons from it, but to be constantly parading it before the people is detrimental to true ristian progress.

There is a cases of ministers was now of more common which they fit to any text they may chance to select. That sermon consists in telling the people how corrupt the church is how she has lost berifiet love and departed from the gospel order. While listening to such discourses we have wondered what is the use of parading such things before the public. If the church is corrupt, and has departed from her former principles, it does her no good to be constantly telling her of it; it would be for constantly tolling her of it; it would be tar hetter to spend the time teaching her the gos-pel that she thereby may he restored to her original purity. Preach the gospel and sak the people to accept it; that is the way to bring about a reform.

WE need an earthquake to shake down some of our walls. As a body we sask well furtified places, where the churches are large and the loctrine is established; points where there i on and then we feel so ure, thinking to take the world easy. of our preachers are rusting for the want of the kind of oppusation that is required to make good soldiers. Unless we get out of our walled cities works v soon become so weak that we will fall an susy

clothe religion" could apply their logic with qual force against haptesm by calling it er religion." Why not call anointing " er religion. " or the communion "bread and wine re ?" There is as much reason for one a the other. It is unfair as well as illogical o try to weaken the force of a Sci nirement by applying to it a term that sounds idications. Call Bible things by Bible asmes, and treat religious subjects with becoming rever-

against the use of tobacco, for he thinks the habit is on the increase in the church, and that even young members in places are failing into ractice. We wish to do all we can against this growing evil that first found its way into orld, and then into the church, but just how to reach the minds of people who know to do good and yet neglect it is very difficult to determine. We aim to set the proper example for we do not use it, nor will we employ a hand in this office who uses it. This is as far as our power goes in regard to that which concerns

WE are in receipt of a copy of the Frederick, Md., Daily Times, of Dec., 3rd, containing an interesting account of the baptismal services performed by the Brethren at that place. We glad to learn that the cause is prospering Frederick. The article referred to closes

which has collected as when the territor to close. Black Collection of the security of the of t th the following remarks:

SOUND INSTRUCTION

ONCE while at Mt. Morris, we visited the O class in Psycology, which is being taught by Brother Stein, and we think it due the brothen to know what was being learned by the class. First, let me say that Psycology treats of the "power and functions of the human s to far as they are known by consciousness The class was made up wholly of members of the church, and each one seemed deeply interested in the spiritual work. The subject was Will and Desire," and the Scripture, "Not my will but thine be done," was introduced. Wil a election or choice, and the Savior in us ing the expression, "Not my will," meant rath-Not my desire, but thy will be do "God will have all men to be saved." Here will means elects. But his election does not save men-it only opens the way for men besaved. The people elected James Garfield, President, but that alone does not make him President. It only opens the way for him to be President, which he can be by complying with certain conditions. God elects—calls or chooses men to be saved, but they must now comply with conditions which are adapted to then eniritual needs.

"He doth not afflict willingly." Lam. 3: 33 God doth not elect-does not choose to afflict nor grieve the children of men-

"Yet desired they Pilate that he she stain." Acts 13: 28. Here the act of desiring was not the act of willing, for desire precedes willing. The Jaws desired Jesus to be slain, then willed it, besenching Pilate to execute their will

eart is the seat of spiritual susties, and a desire may be followed by a violation, but as there is always an alternative where there is a will, we can choose or refuse We are therefore responsible for our swittings, where the control of the control

but not for our animal appetites. We are possible for our choosing,-not for what i implanted in our natures by our Creator. But we are responsible for our perrented appetites such as the use of tobacco and strong drink for God does not implant a nature within us to crove tobucco and whisker, but by hard work we give ourselves appetrtes for these-thus perverting what God made. Of course there is a natural propensity in some from both for whiskey, which is inherited from purcuts, but this does not move that God out it there.

Our spiritual powers are subject to command for we are commanded to love God and one an other. Love, however, is not an act of the will; neither is knowing and feeling. A good rule is this: Where there is no alternate—no power of choice, there we are not responsible but where we can choose there we become re sponsible. I cannot choose or will to feel. I must first have something to stir up or arouse my feelings; house of you suffer pain, I can ave no feeling over it until I know it, and I cannot know it notil in some way it is communicated to me. First in order, you must have pain; second, some one must communicate the fact to me: third I must believe it: fourth it offects my feelings. The same concerning knowledge. A thing must first be. By seeing, feeling, tasting smelling, or bearing, I learn of it. I cannot will to know it.

He who is in deep sympathy with true knowledge cannot sit indifferently and keep these Scriptures discussed by Brother Stein and his class. And we would be pleased to see this study made a leading feature of the school stroducing it into the regular course. It carsense of duty and responsibility and produce such results as would be of lasting benefit. That kind of work we heartily endorse, and if prop erly conducted will do for our young prople in t what every good man and woman desires We feel our spiritual nature full of joy and gladness while listening to the recitation.

"ONE OF OUR BEST MEN."

REQUENTLY we hear, "He is a leading man—one of our best men." This saying when its advocate runs out of argun mewers, 'John E. does and he is a leading man one of our hest men." This is the batterythe "big gun" which is intended to silence the ann who is fixed on bed-rock, and wants Gos nel authority for the position.

A prominent man slyly frequents a salcon and the members of his society find it o Some are inflicting punishment for the unfaithfoliages of the "leading man." but some out eries out, "Leave him alone; he is one of o best men." And he goes free!

When you see a man stand on the line of battle where the bullets are flying like bail, and not flinch you say "he is brave! Well, Christians need fortitude, too, and thus is what Peter meant when he said 'Add unto your faith virtue." So when bad practices are coming op-when men's hearts begin to fail, and the love of many was cold, it requires moral fortitude to withstand the And though some of "the hest men may be found standing right in the midst of the evils, not one of us should receive them be-cause they chance to be a leader. That a man is a leader is no evidence that he is right upon

Some one fits up a "grand hotel" and pu in it a "bar." He takes a preacher or, several preachers, or an editor of a religious paper through the house, shown him every post of it the testefol and attractive as well as the useful. The hotel-keeper feels some compunctions of conscience and observes, "I presume you would bardly approve of this part," referring to the saloon part, or perhaps the five hundred dollar picture on the wall. The prescher or the editor answers, "O I suppose you nimed to fit up a first class hotel." Moral courage coxed out of the tongue! Thus the thing is blinked over by an evasive preacher, and meteod of demonstrating his power to save, he becomes an apol-

Again, a member is a fine raiser of stock. Ha

OUR MATE

5

gnaving at his councience occasionally, goes to gressian, but when we depart from the grand come together and held a festival in comm his minister and says, "Do you think it may barm for Christians to raise fine horses; fast make good use of their money?" The first impression of the preacher is that a Christian hould not do that, but his fortitude goes down He hesitates and evudes the operation b say ing, "Toe raising and training of fast horse bay become the order of the day, and some of our best men are engaged in the husiness. It is quite profitable, and as they claim to make good ose of their money, I presume no one can object to the business." "Yes," answers the querist, "there is money in it, and if I don't engage in that business some one else will; and I might as well make some money as not You know I give freely, and the Lord loves ver." "That is true," answers the "But you would not bet on the prescher. prescher. "But you would not bet on the trotting?" "One," responds the querist, "out 1 might put some money into the bands of some worldly man who does bet: that would be no "No, that would be no harm," says the preacher, -"that would be as harm, for there is Bro. --- one of our best raising and training fine horses and trotung them. You know be is a leading man.

Thus the preacher slings away his mora stitude and the sins of the people go unrebuked. He does not meet certain follies and evils with a square front, but either evade them or keeps silent. He is afraid of the rick expecially and of the near renerally. The "little things" which est up the pure and good. are in his sight harmless! Rust is but little particles, but it outs up the iron. So this oraling barmful through is eating up the zeal and integrity of God's hous

The ministry should be sound, not only on first principles, but on all others which enter into pure living. We have no desire to represent any one as wasound, for each man make has nown absortion in this matter, and if he will nof be sound, but a mora: coward, we can not holn it. We cannot out fortifude in any one We see only one way for such, and whenever they begin to waver they have started on Shat It is the way of Infidels, Universalists Spiritualists, Muterialists, Romanists, with all other ists which lead away from God.

Then cease to build up a weak cause on the es that one of your "best men" is in it. If amount of spology can make him right. Un-less he repent he "shall likewise perish."

PROGRESSION VS. DIGRESSION

(16 URCH Programmon" is the title of an article that contains a few good points, but the line of thought introduced is not care-fully guarded. The Christian religion is not progressive in the sense that the word is changing. The world may move, and things change, vet the religion of Jesus Christ remains the same, and will produce the same results. The oak is progressive, but never turns into a walnut tree; it is governed by laws and principles that never change. Just so with the church; her progression is not the hind that makes her velops in her a resemblance of her founder. who established a system of religion that requires a proper distinction and separation from

the world. To become more like the world is

trees I would have reason to expect good re-

sults from that timber. And if in twenty years

I pass the same place, find the walnut trees all

think to call that progression, for we know

that the walnut will nover progress to a locust,

gone and black locust instead I would p

but the locust may take its place. If Alexander Mack should rise from the dead. risit a finely finished church, and there see members that he could not distinguish from the world. I do not think he would call that Christian progression, nor do we think Paul would call it "growing in grace," were he to see the some thing. When our people commenced their grand reformatory movement in 1708 their object was to set up the standard of truth inst. ed they endeavored to get still nearer to the ware introduced as a part. from Dr. Soriptures; that is what we call Christian pro-

principles they advocated then we are digress-ing—our course is downward instead of npward; amore from Christ and toward the world. May God help as to kéep ourselves unspotted trom

OF ONE HEADT

THE following from the New York Sun shows how nearly alike are Beecher and Ingersoil. Ingersoil spoke in the Academy of Music in New York on the political issues, and Beecher being present took occasion to commond Ingersollism in very strong terms:

in the transfer probit has been a done vanbit he is not so be ab done vanbit he is not so be ab done vanbit he is not so be ab done
the right without variableness or shadow
the fully shad transfer and the control of the transfer and transfer and the transfer and transfer peaker of the English tongue in any land or the globe. As underarshi the brilliancy of the hame were solid couls of Bre, so undermeath the lambent fits of bis wit there were imper-shable living coals of soundert fruth. Mr. Robert ingersoll lett awkwurd, apparently

Mr. Robert ingersoil lett switzund, apparently at such a gus-hog stream of praise from the Plymouth pastor, and as be arose he seemed to mediate twenger. He worked this tips, wiped blue build of perspiration off his brow, and seeming to unken the reporters, and: "The world varied thustunds of years for Henry Ward Brecher, and the world wait of unit of the proposed of the strength of the proposed of the proposed

done for neathers. Then Mr. Lagorell desired from the control of the control of the control desired from the control of the co

After such a consideration of instability, w vonder if ministers will study Beacher's ideas and preach them. We wonder, too, whether people who have very great respect for the Bihie will still cling to Beecher, and the mer who cling to him? And lastly, we wonder whether this nation is not rapidly tending to unbelief and spiritual wickedness. Brethren let us watch and pray that we are not as

THE LORD'S SUPPER

THAT this institution should be ignored of corrupted from its original simplicits may not seem strange when we consider that nearly every thing in God's arrangement for salvation has been turned into something else or into nothing. That the Lord's Supper originally consisted of a full meal—i real supper seems clear enough from the body Scrip tures; yet men in their own wisdom have turi ed the institution into a little almost nothing.

Luke declares that "likewise the cup supper"-that is as he took bread and cave thanks after supper so he took the cup. If, my dear friends, the cup is a part of that supper, and in order to observe the institution the cur must be taken, how can it he taken after itself Row can a man cat an apple offer be bas eater it? Do not you see how your ressoning engalis you? Do you see your own axe cutting away the roote? Your children and your chil not progression but digression. If to-day I should see a beautiful grove of thrifty malnut dren's shildren may not look back on that

kind of argument (?) with very much pleasure sent the following with reference t the Lord's Supper as being worthy of our attention:

Encharist, a name applied to the Sacray of the Holy Communion, or the feast of the Lord's Supper, in allusion to the blessing and thanksgiving with which the last supper of our Savior with his disciples began and ended. The soleum festival has been kept in all Christian churches from the time of the resurrection, in commemoration of the passion and death of our Lord and in obedience to his divine institution Among the earliest disciples in Judea the Lord's Supper seems to have been a regular mealprobably the principle meal of the day in each family into which the communorative breaking advocated by the apostles. As they advanc- of bread and partaking of the cup of blessing

a practice in which originated the agape or love feast in the course of which the brethren saluted each other with a holy kiss.

The abuses which grew out of this and which re severely rebuked by St. Paul in the first epistle of the Corinthians led to a separation of the two institutions; and the commemorative observance has since been celebrated with a solemnity in harmony with its charcter by itself.—Johnson's Cyclopedia, vol.1, p. 1649.

This author in dealing with facts could not fail to notice that the original order was regular meal," and in connection with this neal "the cup of blessing" was observed. And be fails not in mentioning that the "brethren saluted each other with a boly kiss." How is it, friends? Where is your supper? Where the holy kiss? Why should you regard us as fanatical for clinging to the apostolic order; All the testimony obtainable shows that the first Christians when observing the Lord's Sup per, practiced the holy kiss; now why should we suffer your displeasure for doing as they did? Wou'd you not look upon them as yo do on us if they were to arise from their graves and do as we do? We put these plain questions to you that you may stop and consider you ways, for we verily believe you have come away from the apostolic order in some things. Come let us learn "all things" of Jesus.

FASTING.

OHN'S disciples came to Christ enquiring why they and the Pharinees' disciples used to fast and his disciples fasted not. Our Sa vior made them to miderstand why it was, and he further says-"But the days will come, when the bridegroom shall be taken away from them and then shall they fast in those days." much as to say they shall fast in those days fast, would it not be well for us as his children to have a certain day to fast so that we do not lose sight of this positive command? Could not the church select one day in each year to be held sacred as a day of fasting? If the breth ren deem it prudent we will be glad to see some remarks in the B. AT W. shortly.

C. D. HYLT

RIMARES. We are not in favor of setting art a day for fasting, for there is nothing in the Scrutures to warrant anything of the kind: but we are in favor of fasting, believing it not only Scriptural but beneficial. For years have made it a rule to fast before entering a great mental task and have always found it beneficial to the mind. If an important discou is to be delivered, or an article to be prepared requiring a special effort, we find fasting a great help. If members would fast before tending meeting they would find themselves less disposed to sleep during services. We favor the idea of making fasting a practical work -haneficeal to both body and soirit a way

THE NEW REVISION

THE interest in the Revision of the English New Testament is quite general. This justifies us in referring to it more frequently than we should otherwise deem it advisable. Our readers will want not only to get the ner revision but they want to be once that they buy the right one. To them, therefore, the following paragraph from a circular letter re-ceived from Drs. Schaff and George E. Day, President and Secretary respectively of American Bible Revision Committee will prove of interest:

"The American Committee of Bible R hereby announces to the American public that only those editions of the New Revision including the marginal renderings, which are published or approved by the University Prees-es of England, will be recognized by us as the authorized editions."

_ WE are requested to say that a warm friend We are requested to say that a warm friend of Health Reform has made arrangements with Dr. Robert Walter, of Wornersville, Fa., and paid for the "Lows of Health," for six months, to be sent to every ministering brother in the brotherbood as given in Brethren's Almanac brotherbood as given in Brethren's Almanac for 1880., and that said ministore need not be afraid to take the listle paper out of the office and read it as it is pad for. This request is from Dr. Walter bimself, who is the aditor of

-Moses Y. Snavely's address is Kesrnly, Buffalo Co., Kunzas, instead of Henry as published as No. 48, page eight.

-BRO. Brubsker's article, st," has been copied into Zion's Watchman, a paper having a weekly circulation of 7,000.

-Loraine, Ill., Dec. 3rd. "Last night we enjoyed a pleasant communion at the bouss of Brother J. M. Strickler. I am here curoute for home."-John Wase.

-We have just received two boxes of the Problem of H sman Life, and the orders now in will be filled to-day.

-S. M. Saunders of Independence, Kana writes: "Yesterday and to day, Nov. 18, 17, we are having a snow storm, and quite cold weath-er, something very unusal for this climate Health good,"

-"In traveling I learn that the brothron are -TA traveling literar that the brethree are very solicitous about our papers, sessing in some an inchanation to insimuste ou other ed-itors. Continue to keep the B. AT W. a clean sheet. Now is the time to be as "wise as serpents and harmless as doves."-Thorn, D. Lv-

-Bao. Peter Brower, of South English, Iowa, is meeting with good success in his work for the B. AT W. He commenced canvassing Dec. 4th, going from bouse to house collecting sub-scribers. He has added many new names to

good line of thought, but would have to be written before it would do to publish. writer makes some good points in regard to the spots of the world, found on many Christiens, He refers to the unbecoming habit of jesting before the world, and promising to do things and then fail to come up to what was agreed He adds: "If w cannot be too careful in r. gard to our influence; ery day life—and see if we are in possession of

-D. S. Morgan & Co., Manufacturer umph Respers and Mowers, have presented us with a beautiful map, representing a Birds-eye view of Chicago. It is the most satisfactory D. S. Morgan & Co. Chicago, Ili.

—Sand to C. C. Clime & Co., 92 West Jeffer-

on St. Louisville, Ky., for agents outfit to sell Prof. McGarvey's book of travels in Palestine. The book will contain nearly 600 pages, and 122 illustrations, and promises to be the interesting work of the kind published.

-Some one writes thus: "I will send you oneries that I sent you last Scotember, I would like to get some information by some one, but it seems almost useless for me to ask it from the B. AT W. Esther they do not know, or don't want to give it." The water of the don't want to give it. And missi or any above sends an article and a query, but gives neither his name, nor post office, hence we have to lay his matter to one side, for we cannot respond to anonymous letters.

Warring from Eld. Daniel Woll's, Washington Co., Md., Dec. 10th, Bro. S. J. Harrison says: "We had preaching in the Manor church last evening. Good attendance and attention Will try it again to night and to-morrow even-ing. Bro. Jesse Calvert is expected to be here to labor for them. In traveling lately I have bad no opportunity to write np "Sejourning." The Brettren here have good houses but they

Tax Mami Valley meeting, after a two and a half day's session, closed last Friday no Bro. Esbelman was in attendance, and give our readers a report of the meeting in ext issue. We look for him home to-me To night he is to preach in Plymonth Indiana.

WHEN WE WENT to press last week the thermeter stood sixteen degrees below zero. Today it looks like Spring; the snow has melted and the ground is thawing. Thus one extreme follows another in nature sometimes as well as

BROTHER Oliver L. Cover, som of Bro. J. I. Cover, New Gensva, Pa., is now in the B. AT W. office, baving come here to take a printer's

Bao. Daniel Holsinger and wife, of Marion, Linn Co., Iowa, reached Wayneshoro, Pa., one week ago to-day.

Wz learn that Brother John Flory, of Bridgewater, Va., is traveling and presching in Pennsylvania.

Home and Family.

love your wives. Wives, submit y

LEAVING THE HOMESTEAD

You're going to leave the homstead, Jol

Yea're going to twice the homestead, You're trenty-one to dist. And very sorry I am John, To see you go away. You've hishord late and early, John, And deese the best you could: I an't going to stop you, 'ohn, I wouldn't if I could.

Yet something of your feelings, John,
I s'yose I'd ought to know,
I fyose I'd ought to know,
Though mony a day has passed away—
Twan forty years ago—
When loops was high within me, John,
And life lay all before,
Cut loose' and public from abore.

The years they come and go, my log, The years they come and go; And raven locks and tresses brown Grow white is driven snow. My life has known its across, John, Its trials and troubles sure: Yet God within has blessed me, John, "In known in store".

But one thing let me tell yos, John, Hefore you make your start, There's more in being honest, John, Twice o'er than being moat. Though rogues may men to flourish, John, And stering worth to full, Oil keep in view the good and tree; "Twill in the each pervall."

Don't think too much of money, John,
And dig and delve and plan,
And ake and scrape inferery shape.
To hoard up all you can.
Thought fools may count their riches, John,
In delkar and in ceats,
The best of wealth is youth and health,

And don't be mean or stingy, John, But lay a little by Of what you care you soon will learn How fast twill southply. So when old ago comes creeping oe, You'll have a goodly story Of wealth to furnish all your needs—

And may be something more

There's shorter buls to fortune, John, We see them every day; But those who save their self-respect Climb up the good old way. "All is not gold that glitters." John. And makes the vulgar stare nd those we deem the richest, John

Have of the least to spare. Don't meddle with your neighbor, John, Their sorrows or their cares; You'll Sud enough to do my boy,

To mind your own sfisirs, The world is full of idle tonnues— You can afford to shirk; There's lots of people ready, John, To do such dirty work.

And if amid the race for fame

You win a chining prize, The humbler work of beneat men For each one has his musion, John,

In life's unchanging plan— Though lowly be has station, John He is no less a man.

Be good, be pure, be noble, John;
Be bonss!, brave and true;
Be bonss!, brave and true;
And da to others as you would
That they should do to you;
And put your trust in God, my boy,
"Enough day; durts be horled;
There wo can senile at Saturd vage,
And face a frowning world."

Good-bye! May Heaven gund and bless Your footsteps day by day; The old bosse will be bosesome, John, When you are gone away. The cracket's song upon the hearth Will have a midder tone; The old familiar spot will be So lonaly when you're gone.

For the Brothmo at Work

LIFE

BY LOTTIE KETTRING

they thought it would

My dear friends, life is very uncertain, and shatever you have to do ought to he done at You ought to make good use of your each day that breaks o'er no leaves behind us influence, some impressions that may

never have an end

Youth is the gathering time; it is the time to Youth is the gathering time; it is the time to be hasily sugaged in laying up useful knowl-edge for sine to come. Youth is the seed time of life. If the farmer leaves the time of sowing pass by, he will have no harvest in summer. If pass by, he will have no barrest in summer. If you do not insplant within your minds now the seeds of truth and windom, you will be ig-norant when you grow up to manhood or wo-manhood. But you must remember that many are called to leave this world in their youthful are called to leave this world in their youthful days Everything you do, however trilling it may seem, has a bearing upon your future life. You will reap as you sow, and every day you are sowing some good or some evil. It seems to you no great matter to triffe away an after-noon, but you are thereby getting a habit of idleness; you are losing just so much of life.

The great purpose for which you were created is to love and obey Christ. Life is short, there fore do not put off the service of God for more convenient season, for that season will never come. Remember the words of our Sav-ior, who said, "I must work the works of him that sent me while it is day; the night cometh when no man can work." This is what fev young persons think much of, but those who do are happer and better when they be older, and no one enjoys life so much as those who love and obey Christ.

SHAKING OFF THE VIPER

THE apostle Paul was a busy man. Thus he kept out of mischief, but frequetly got into trouble. Wherever he was, whether persecuting Christians, haranguing mobs, pleading his cause before klups or emperors, journeying by land or ses, writing epistles, or directing gos nel work he was ever an active man, carned to command, and before the voyage was over he was looked up to as the leader and the deliverer of the ship's company. When at last the vessel was grounded and shattered on the sand-bar at Melita, and Paul with the rest of sengers and soldiers, dripping and chilled, had reached the shore, while the kindly na tives kindled a fire and sought to make them comfortable in the rain and cold, we are told that "when Paul bad gathered a hundle of sticks, and laid them on the fire, there came a vicer out of the hear, and f stened on his hand And when the barbarians saw the themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet rengeance suffereth not to live. And he si off the heast into the fire, and felt no h Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw uhurm come to him, they changed their mir and said that he was a god." Acts 28: 3-6.

If Paul had been like some of the emigrave, and reverend divines of the present day, he would easily have escaped such a dauger as this. If instead of hasying himself picking up sticks to feed the fire, he had wrapped his clerical robes about him, and sat in the calmness of apostolic dignity, willing to be walted upon, he would have had no trouble with vipers. But he was too busy a man for that. He gathered the hundle of sticks and laid them upon the fire, and presently the viper, warmed by the heat sight.

There are men to day who have a wonderful There are men to-day who have a wonderful faculty for starting vipers. So long as every-thing is cold, wet, and drizzly, there is no dan-ger of snakes. But let a man build a fire, gath-er the fagots, and feed the fiame, and ten to one some vipers, or slanderer, or enemy of som kind will fasten upon him. If they cannot dis sum was resten upon him. If they cannot dis-prove his arguments they will damage his rep-utation. If they cannot meet his facts they will assaul his character. If they cannot prove they will accuse; and if they dare not accuse they will insinuote. The viper meddled with nobody else, but fastened on the hand that had

come older they find that life is not as pleasant | sued by divine veng a .ce. They did not nuderstand that vipers generally fasten on those who disturb the u; and that they are quite as likely distance the n; and that they are quite as likely to fasten on good men as on bad men. So they awaited the issue, expecting that Paul would speedily yield to the reptile's power and that his swotlen form would fall dead at their tect They were mistaken in their anticipations. They were missaken in their anticeptations. "He abook of the renormous heast and felt up harm." A good many people occupy the same position. They see the vipers fastening upon some man who has built a hire and made their position too who has muit a are and make their position too
warm for comfort, and they make it to see whether he drops dead. If he dies it was because he
desurred death; if he surrives the attack of the
viper they may deem that he is a got.
We would not advise anybody to cease to

their fearts and hiled their souls with light and blessing let them keep at work, build fires, and feed the flames, and if the vipers come shake them off. Do not he afraid. No man can serve God actively and efficiently without having some sort of trouble with the devil. The gener-tics of vices is not avoice now. ation of vipers is not extinct, nor are there any indications of its unmediate extinction.

HERLS

SY J. H BLISS.

FASHION to-day says, get a high-legged oct, as tight as you can bear. Get it with a very high heel forced out of its proper slace nearly homeath the center of the font and

not claim to be the oracles of common sense but I think a lady who has common sense will admit that it says, "All this is ridiculous." I think it will say as it sees a lady tilted up or such heels, mincing her way along miskirts not much bigger than gentleman's pantaloons, that

Common sense will say that the heel should be low and large, so that the weight of the hody will rest down firmly on the whole foot. There is an unnatural strain upon all the nerves of the body in the present style, and a jar to the brain which must be hurtful

Common sense will hear the voice of exper ence and of the medical profession, saying that small, high forward heels induce many bodily troubles, among them week eyes and nervo

I saw a very excellent little article in a recent number of the "Connecticut Farmer, reference to the tyranny of fashion over

Men often adopt very silly and ugly fashions ut the poor women are especially the of this despotic queen

This matter of books is a small matter, but one of great importance. And I should be glad if the secular and religious press would both speak out sensibly upon the subject. I telked with an agent for a large shoe firm about the folly of shoes as I have spoken, and he said the dealers furnish just what is demanded.

dealers furnish just what is demanded.

Why will not sensible ladies insist upon sensible things, and instead of putting their pretty foot into such a slore, put it down to stamp at the style. If you please, let tight skirts, tight corsets, tight and houged hair, go with the sil-ly shoe. And we will hold up both hands to have the tight boots and the tobacco of the en (which is worse than all the follies of the ladies) go also.

in for pretty things and I think a lady's pretty foot is perhaps next to a pretty face, but a foot in a shoe which gives you an idea of unnatural and harmful constraint is a paneful

WHAT DO PEOPLE GO TO CHURCH FOR

If you do go to church for the good of your soul, why do you make such a fuse shoul of aoul, why do you make such a fuss about new honnet to wear? Why do you tell you pa that you cannot positively wear that o silk to church snother Sunday, or the old closk; although it is is most likely but a few week since the despised garments were paid for, and admired as extremely stylish and grand. I hate to see women pretend to go to church to "Like is that a winter stay."

While is desired to the hand that help have been so we record precase. If we post to charries the same and the same a

inventory of the honnets before she and a sin-

D cember 14

Byen the little girls scan the hats of their playmates, and toss their little beads at every one less degant than their own. Why can't women worship God in a dress that "has been worn four Sundays abready?" Why can't she pray just as well under an old hopnet as a new one? I have heard that some prayers went no bigher than the head of the person who offered

unger than the head of the person who offered them, and I know that some women's prayers go no buther than their new bonnets. Now I do think the men are more worthy in it: respect than the women. While wo-men pretend to go to church for the good of mon perform to go to church for the good of their somis, when they radly go forthe purpose of showing their clotter and sweing other po-ple's fixery, the same come cust boldly, and let very one know what they go to church for. Yes, indeed! They within down in the corner of their paw, and go to sleep of cone-just what they cause to church to do and I decline that I saw only twilve men in church yesterday. I saw only twilve men in church yesterday, and they then to control the same after the stable I not during sermon time. Perspan yes the same of the same after and the same after the same after the same after and the same after the same after the same after and the same after the same after the same after the same after and the same after the same after the same after the same after the same in I send the same after the same after the same after the same in I send the same after the same afte tois. Hadl right! I did, and the women too, to see if I could find out what folks went to church for, and I came to this conclusion: Men go to church to get a good nap, with a minister and choir to put them to skep. Women go to show their new clothes and see others, while the minister goes for the money. No wonder that people are so wicked nowadays.

that people are so webel norwadays. Davit ask me what they should go for, I also ald cell you, if you dad, that we should all go to church to worthly God, to forget the cares and excellent of the world, and let our thought follow the world, and let our earlie to haven. But there it is again, Just also the second of the control of the con-deress and pich into polifice, hand were had, and the world of the con-trol source his polific, had were had, thung or other, and then where are you? Just thing or other, and then where are you? Just as good to be at home, soulding breause you've got no new dress to appear in

Mr. Moody tells of a blind beggar sitting by a sidewalk on a dark night with a bright lan-tern by his side. Whereat a passer-by was so puzzled that he had to turn back with—"What me," was the raply. We should keep our lights brightly burning for others' sakes, as well as for the good of being "in the light" corselves.

Hearthon, my son, and he wise, and guide sine heart in the way.

Matrimonial.

WORD-BOYD.-By J. H. Moore, at bis residence in Lanark, Ill. Dec. 10, 1890, George W. Sword and Emus Boyd, both of Cherry Grove.

FRANTZ-WYATT.—Dec. 4, 1880, by D. B. Gib-son, Bro. Michael Frantz, of Piast Co., Ill., and saster Jennie Wyatt, of Piara Ind.

fallen Asleep.

Birmed are the feed which die in the Lord,-Ear. 14 : 15.

Sitting wider should be against from curryining size, sension as disk citis (specia, sell-trif.). But of morphis the dead, but give skyl fill form of the control of the co

DBHAVEN.—In the Owl Creek church, now Co., Ohlo, sister Sarah Dellaven, Oct. 28,1890, agod 18 years. 5 months and 14 days. Fuseral servi-ces by brethren H. Ke ler and Wos Murray.

ARNER FIGURE.
WAGONER.—Nov. 15, 1880, of slow fever, near
Mattand, Holt Co., Mo., Rachel E., daughter of AGONER.—Nov. 16, 1889, a. Mailtack, Holt Co., Mo., Rachel E., daughter or ... and sister Mary Wagourr, aged 2 years, 6 months and 27 days. Funeral services by the writer from Luke 18: 18.

S. A. HONMEROEM, ... Ohio, Nov.

DAVIDSON.—In the Mercer church, Ohio, Nov. 27th, 1870, sister Ary, wife of Bro. Jacob David-son, aged 47 years. Funeral discourse by J. Shellabarger from Bev. 14: 13.

MACONSON.—In the Neonha county church, Kannas, Nov. 28th, 1880, of brain fever, Ellic M. daughter of brother James and alster State M. decunnon, aged 1 year, 6 months and 6 days. Fune-ral services by brethere Sidney Hodgen and A. J. Hixon. From 1 Theas. 4:13. O. F. Tranvis-

J. Hixon. from ? Thes. 4: 18. O. F. Tranvis. SNYDER.—In the Brooklyn cluuch. Poweshiek Co. Iowa, Dec. 3d, 1889, Maria, wife of Ed. Jacob Styler, aged 44 years and ten months, Furral services improved by Thomas Graham of Nebraska, and Solomoo Stamy of Lien Oo., 1694, from Rev. 18: 12, 13. G. W. HOPWOD.

Our Bible Class.

answer.

1. Why did not Christ begin his ministry before he was thirty years of age? 2. When it required of a man to be thirty years of age under the Mosalok disponantion in order to officiate in the High Priest's office?

ISAAO ANKENY.

WISDOM'S HOUSE

Some one please explain Prov. 6: 1. "Wisdo hath builded her house, she hath hewn out h seven pillars." Franklin Royen. COLOMON here prophecies of the coming of Orist. Carist himself is the wisdom of God; be is the foundation of the house or church of Christ. His ministers are the pil-This chapter can be filled by comparing

NOAH AND THE ARK.

with Matt. 22: 2-4

Will you please explain how long. Noah was in building the ark—at what age he was when he commenced building. Also where it can be found. A. E. KYSOSLEY.

(10D made known to Noab toe coming T the deluge and commanded him to build an ark in the year of (era of the world) 1536; or 2468 B. C. and the flood commenced 1656, A. M. or 2348, B. C. Noah was 480 years eld when he commenced building the ark, and 600 when he finished it. He was 120 years building it. This intermation can be found in any Chronological index of the Bible.

Correspondence.

THE LAST SERIAL MEETING AT

A T the obseure and primitive meeting-hous ery congregation by the unsuggestive same of "Bradshaw," situal d at the eastern base on Pares mountain on the 4th Sanday in October a few of the faithful hand met for the ordinary exercises of our monthly appointment, but be fore the commencement thereof the question served that the spirit wanted the meeting. Accordingly the 12th uit was agreed upon as the by diligent prayer for an outpouring of the Pentecostial spirit upon the church and the

A considerable number of earnest bearers responded to the first appointment, and were addressed by our indefatigable co-laborer, Bro. J. Gris-o. We had expected Bro. I. Eller of J. Gris-o. We had expected Bro, I. Eller of the Romacke congregation to be present accor-ding to his promise, but he failed to put in an appearance. Bro B. F. Moomen came to us on Saturday and assisted in some church busito a damsel of seventeen years.

Bro. B. F. M., and an earnest feeling seemed its manifest itself. On the following day the fu-neral services of the infant son of friend Geo. and Auby Eakin were conducted by the bre Good order and much solemnity ren. Good order and much solemnity pre-vailed. At night the house was nearly filled and was addressed by father. The interest evidently appeared to be despening. Cold and hardened sinners gave attentive audience to sinners gave attentive audience to spoken. Monday night the congrethe word spoken. Monday night the congre-gation was up in the hundreds and gave prayer-ful attention to the word preached. An expect exhortation followed the regular discourse. Al invitation was sung, and all those who had re-solved to forsake their sins and to cast their lot with the people of God were asked to make it coming forward and taking a seat d. At the first there was no response ogh the feelings and hearts of many were way through the congregation to the design ted seat. He was soon followed by another. At this juneture the deep, pent-up feelings and susctions of penitent sinners irresistably broke forth and a scene of the most intense solem-nity cusard, such at make immortal impress-ions on our hearts and minds. A young woman across and came forward, followed by auchier alter the borrowed article, or he may find it and yet another, and they were quickly followed by a postiful Samel just twelve years old. Some people cannot see that these little

Weeping and lamentation were heard over the house, and for namile it appeared beaven and earth were brought together, so mightily were the prople's hearts turned to the Lord. worth a great sacrifice for the Lord to be a witness of and participant in such a glorious

scene. Three sisters in the firsh from seven-toru to twenty-two, were now scated on the converts hench with a son of our dearly beloved brother John John, aged twenty-four, who is gifted of the Lord, a son of our faithful Bro. cker, and little Samuel, eldest son of Bro John Garman. O, glorious achievement! Let all the angels rejoics. The cusuing meeting was without special interest. On Wednesday evening one little girl of twelve summers came forward for membership. Thursday and Friday evenings were unimportant save in a tinued interest in, and attendance on the min istry of the Word. Saturday was spent by Bro. B. F. M. in visiting enquirers and doing other pastoral work. The result of the day's work was three additions to the list of con verts, making in all eleven during the meeting

The attendence was fully kept up Saturday uight, and on Sonday, though the temperature was in unpleasant proximity to zero, our spa-cious house was nearly filled with as deeply moved audience as ever assembled within its socred walls. After the usual services the candidates for bantism, six in number, (the others are expected to be haptized in the early future) stood up seconding to the solemn users of the stood up according to the solemn usage of the church and took upon themselves the sacred obligations of peace and brotherly leve toward the prophe of God. The congregation then re-paired to the water side, the place where the ent of baptism is set upon the holy confer of faith, and a renunciation of the world. The water was in a freezing condition yet the yo fortifule and heroism characterists of therwho give up all to follow Christ. The continued contact with the freezing waters, aggrarience for the administrator, whose feeble frame was scarcely adequate to the prolonged frame was scarcely sorquete to the prolonged exposure. Much solementy prevailed, and many others who were present, I am persu ded, are not far from the Father's kingdom. I am persua Father did the most of the ministerial work, and the dear bretiren hold up his hands by words of obeer and by carnest prayer and by talking with and extracting their neighbors du talking with and culoriting their neighbors du-ring the day, and the Holy Spirit blessed our united work and the results are such that all who love the Lord can rejoice. Wos to him who cannot rejoice over the returning sinner. The Johnsville congregation is steadily and

The Johnsville coogregation is steadily and slowly growing, and an excellent sprit pre-vals. The members are plain and neat in their apparel, and preserve those marks of dis-tinction from the world that but always characterized the church of God. Although the much shused term, "old order," so little under stood and so often misapphed, is never a tioned in our congregation, and although we are much persecuted by those who are praying for the success of Harsbysen, yet we invite comparison with the most devoted adherents of

The Lord is evidently with us and with His strength to support us we feel like the liens for boldness, and see a ground ing upon as in the near future.

D. C. Moonaw.

PUNCTUALITY-EXACTNESS

RECEIPT FOR MYR-SALVE

DUNCTUALITY is the Christian's pass to distinction; it is what proves him to according to advertisement. Brother do that you are fearful you cannot much when doe? Go and tell your erabitor. If he cannot wait on you, horrow and pay it by all means, even if you should be obliged to borrow again to meet this new obligation. We have known persons to horrow three times within a week to make good their word, and lose nothing by it, but gain the confidence and respect of those with whom they have dealings. Another nice adornment for the Christian Another nice adornment for character is

Be exect in all your engagements. Do you horrow a tool from your neighbor for a day and change it to suit your convenience? Be sure to return it within the specified time eractly as you found it; it will mark you in his estimation as a man who can be relied on. Too often the reverse is the ease; the day lengthens into a week, and neighbor B. is obliged to go

points make any diff-rence, but they are great church, then ten schedules will be sent out, when viewed from the proper attitude. Like-wise non-professors, and too many would be Christians, cannot see the necessity of being so carstin the observance of the various duties enjoined in the Scriptures. To such it might he well to heed the injunction unto the church of the Luodiceans, 'to about the eyes with eye-salve, that thou might see," Certainly a valuable remedy. You want the recipe; here it is. "Take equal parts of unbounded confidence, implicit reli mes and sincerity, simmer together over the furnace of love, season well with the inceuse of prayers, add sufficient reso-lution to cause the whole to result in faith

which worketh by love. MY FIRST VISIT TO IOWA

WAS kindly invited by sister Elmira Arm strong, of Delaware county, Iowa, to pay them a visit, and accordingly on the evening of the 11th of November I took the train at Hudson, Ill., Vis. Illinois Central Rail-read,

found myself next morning at Delaware Con-tre, Iowa, and was met by friend John Armstrong, who took me to the home of his mother Sister Almira and her daughter are the only members in this place. They hold their mon bership in Linn county, where Daniel Holsing-er and Abram Stamy have the oversight.

After bolding one meeting and otherwise enjoying myself with the kind family, on the 24th was conveyed to Linu county, where I mode many acquaintances, among whom were D. Holsinger, S. Stamy, Thomas Snyder, D. Miller, and A. Stamy, all ministers; and brethren Harrison, Bonebreak, Mitchel, Senger and a bost of others, and last but not the least, aunt Rachel Stamy, formerly Creager. For twenty years I had greatly desired to see sister Rachel. Had a very pleasant interview with er; heard her relate her remarkable dream of former days; heard her pleading voice in prayer also gave us a description of the last move-ments of a mute sister. In this last it seemed to me I was brought nearer to the golden gate than I had been before! Well, to say the least, than I man need network west, to say the least, our brief acquaintance makes a green spot in the history of my life. We found also Merys and Murthas, and Doreases, and sixters who had bearts and hands, and so much to endear them to us. But oh, whisper softly now.— there was a Mand and an Annie that has the uppermost seat in mother's heart, whose bis-tory was not forgotten on the part of bereared mothers, neither are we indifferent to the his-

tory of those departed ones.

Met eight times with the brethren to worship-congregation large and attentive to the -was favorably impressed with the people of Linu county. In company with the courts and will be gual to have sure tions from any source and co-operation Bro. S. Stamy, visited Cedar Rapids, quite an [4] enterprising city. Among the places of in-terest and thrift, is the slaughter house where

it is said they dispatch 4000 hogs per day On the first day of December took the took the part ing nand of the kind brethren of Ling e-Friend Charles Armstrong, (who ought to be a brother) took me in his conveyance to his other's in Delaware county, where we spent the time very pleasantly. On the evening of the 2ad, I bid farewell to Iowa and all the kind friends. T. D. LYON.

NON COMBATANT CENSUS

AM in receipt of your letter of inquiry as to the grouping of denominations in the pending crusus of ecclesiastical bodies holding to the peace views common to the church emto the peace views common to the church em-imed in this list. For nearly a year I have here engaged in the work of the cansus, having familiarized myself with its practical workings by the official supervision of the commo of po-ulation over a large part of Penna. Perhaps this has made us comerwhat observe in stating, to others what is perfectly clear to me, at least to others want is perfectly cear to me, at least I have not made myself understood to the ma-jority of those I have addressed upon the aub-ject. I will now endeavor to tell something about the work. The government wants to

know the numerical strength and geographical distributions of all the churches in the United States, ours included. The work is systemized States, ours included. The work is systemized and simplified by giving it out to those sup-posed to be competent to attend to it properly. I have been assigned to all the non-combatant and non-litigant churches in the United States, I have been suigned to all the non-combatant would do all the II could to induce others and an earlithmet therefore in the United Sixth, to see tobscore. With better is he will ask the country of the state of the information, and the latest the state of the information, and the latest the state of the information of Some prople cannot see that these little list. If there are ten preachers in the Lazark Sabsiha, Kan.

one to each address. Upon receipt of them the ministers are to fill them up properly and return them at once in the free envelope which will go along with the schedule. It will not do for one to report the Lanark church and the as for one to report the Lamark charach and the others to neglect it. Euch and every minister will fall up his and return it. It is the only way to save trouble and inaccuracy. It will not do for Bro. Esbelman to say that Bro. Moore attended to it. Bro. Esbelman and Bro. Moore attended to it. Bro. Esbelman and Bro. Moore's achedules are both wanted and now it. aboves sciencies are both wanted and now it is evident that it is highly important that all the ministers of the same oburch agree in details. Hence lurge consultation, prompt and definite. In regard to the name I argo uniformity. The schedules are sure to come hack speckled and striped in regard to name: Ger-man Baptist, Brethren, Dunker, Dunkard, or Tonker. I know all about it, but will the his-torius, in the year 2000 know all about it when he consults the musty records of the census office? Therefore I emphatically urge unsnimity and unitermity in name.

It does not matter to me in the least what name is agreed upon; nor, I suppose, to the government, but I implore you in the name of common sense to have only one name for the risiou of title. Mixing names will be just like giving a child the name of Jones, Smith, Brown, Williams and Thomas and turning it

After the ministers of an entire church district have reported, or supposed to be in, it is in contemplation to prepare a list of the churches reported and submit it to two brethren who will incpect it and report if every church is accounted for. If correct, all right. If not then the delinquents will be looked after at once. Thus the whole church will be gone over as well as the others-the Onakora kers, Mennonites, Omish, Separatists, etc., and if there is a church or churches or coolesi and it there is a course or convene or collec-ustical body having a name and any sort of coherent organization, either congregational or Episcopal, it will be counted, grouped, and reported, separate and apart from all others, this being the unanunous wish of parent and child everywhere.

If our church is imperfectly retnot be the fault of this office or the law. It will be because the ministers mix things. I advise you to leave nothing to he guessed at, to leave no loophole for conjecture. Use black ink, be prompt, uniform and write your letter not on the schedule but on a separate sheet.

If your education is German get the sched-

uie filled in English. You may write me your letter in German if you want to; I can get it read. I am anxious to get the exact status of the church and will be glad to have sugges-HOWARD MILLER,

Lewisburg, Union C., Pa. Dec. 7

A SAD DEATH

A LLOW ms, as a stranger but friend, to say A a nord to the uness of the "weed, Tobacc, While traveling in the interest of the Garman Insurance Co., of Fresport, Illinois, through mone of the Garman settlements of Brown Co., Kansa, I came to a small but next residence by the routilet, and not seving a door plate, of the property of the control of the control of the control of the control of the residence I found the owner, and one will not the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the residence I found the owner, or the control of the control ing with intense pain, and in conversation with him in regard to the cause, I was surprised to hear bim say, "Tobacco did it." I then inquired of him how long he had been suffering from the disease. He then told me this: "Two years ago I hought some tobacco at Sahetha, and used it as I always had done, but before I had used all of it I began to feel pain in the left side of my face, or rather in my jaw bone, and before two weeks had rolled by I found that my jaw bone was being eaten away, and to-day that part of the bone is al-most gone." This poor man could not open his mouth more than one-balf on incb. He said further that he did not expect to live very long, as there were not five minutes in a day that he did not suffer intense pain, and thus did the poor man speak, expecting every day to go down to his grave from the use of the vile and sithy weed. When I arose to leave he took my hand asked me to promise him that I would do all that I could to induce others not

FROM THE CHURCHES.

AND they that he wise shall shine as ightness of the drmament; and they that it

MARYLAND

Prederick City. bas nine thousand inhabi

This city has nine thousand inhibitants. A few members were living in the city, and by their request a house was rented and a meeting held every two weeks for a year or so. On the 22cd of November I came to this place to bold See do! November I came to this place to bold a protracted effort. Some of the breither a poke very discouragingly of the city mission, and although the weather was had, our congrega-tions continued to increase and the interest also increased, and the result was, five were baptized, and as many more applicants. I tried to erach sighteen scruwes and closed last night with a large andriance of statestics. History night with a large audience of attentive listen-ers, and could I have stayed I believe fifty could have been added, of the very hest citizen in Fraderick. The church now numbers twen se, all of whom seem to be encouraged and built up, and the applicants to be baptized will make two tweet. One had been baptized by make twenty-six. one of the discovered bretbren of Beaver Dam but learning they could not be fellowshipped by us, made application to be haptized again.

Now what do you think of the City Mission

work? I think much can be done in the cities if worked up, and that God has a people in evory city; indeed the people of the city are essaire converted than country people. These mem-bers came from the Metbodist, United Brathren, Lotberan, Episcopalean and Catbolic churches, and are sil in good standing. May God bless all for their kindness. JESSE CALVERY

PENNSYLVANIA Curryville

We had our Love-feast_in October. Elder We had our Love-teat, in October. Least.
John Knisley, from Indiana, was with us; also
Bro. Mobler, J. W. Brumbaugh, and others. It
was truly a feast of love. Eight were baptized
in one week. We have seven speakers; D. M.
Holsinger and J. W. Brumbaugh are the Ei-

Holsinger and J. W. Brumbingth see the Bi-ders. They are all doing their duty in the vineyard of the Lord. We have often three meetings at the same time. We have decided to haild a meeting house next Summer. Our neighboring churches all bave a basement story, with heaters below to warm the house. D. M. D.

OHIO

Wwandott Co.

We had a thanksgiving meeting Nov. 25th, and at that meeting one was added to the oburch by haptism. Brethren James McMulchurch by haptism. Brethren James McMullen and John Brillbart are holding meetings near Upper Sindusky. Commenced the evaning of the 27th of Nov. Last evening Bro. McMullen preached from the words, "I am the door." The meeting closed the evening of the 3rd of this month. Bro. Brillhart presched a warm discourse the last evening and left the people with a good feeling. Brethren McMul-len and Wm. Murray of Richland Co., Obio, expect to commence a meeting at Fairview church, the 21st. We hope to give you some good news at the close of the meeting.

JACOB HE

Columbians. We are getting along to the Maboning church as usual; are still trying to keep the ship Zion floating. We expect to hold a sation of userings at the Zion Hill meeting-house and also at the Bethel some time in January. Hope we will have an encouraging time.

SAMUEL MELLINGER.

INDIANA

Harion. We have just closed a series of meetings, and the result the members feel and 60 d hower. The numbers of this church are vary kind. May God bless them and enable them to meet where parting will be housen an owner. We know we tried to do the best we could wish with them, ever trying to keep Josus before the mind, and not their currently servant. Dec. 6. J. W. Sorrmeon.

Your paper is a welcome weekly visitor at home. Bro. J. H. Elson of Auburn, com-

20th alt, and three were sided to our number. Liter, and our esteemed young brother Anal Others felt the Sevier knocking at the door of Killingworth was called. We oppointed another heate but 3d and bid have one in that other council for the following Saturday to they might feast together. Our one tugs were history because meanwheat during which might feast together. Our meetings were

him success that the prodigal.

Father as did the prodigal.

Willis A. LATION.

ILLINOIS.

I left bome on the 1st of December for Lieft beams on the 1st of Decembers (be-tering, Adams Co., and arrival at H. W. Strickler's the next day. Bilders John Metz-ger, John Wie, and John Y. Saawly, and a number of other members had skredy assen-bled at place of meeting. Dimer over we next-tuce consult, organized an new church compre-ted the strickler of the part of Adams comp. First on the new low-port of Adams comp. First on was installed to the offers of denominating and the proposed of the the offers of denominating and the proposed consent. the office of descon, and by unanimous consent H. W. Strickler was ordained to the full ministry, and the little flock now known as the Loraine church, committed to his care and over-sight. Met in the cellar in the evening for communion services. Had excellent order and a good meeting. The next morning we sepa-rated, brethren Wise and Snavely each toward rated, brethren Wise and Snavely each toward bis home; Elds. Metzger, Strickler, self and a number of other members to go twenty-five miles south to meet the church at Liberty in council. Met December 4, and agreed to hold an election, first for one brother to the minis-try, second for one to the office of deacon. The result of the vote for minister was that a me jority of the members who came in before the

elders, had no choice, therefore no one elected. S. S. Hoover was elected and installed to the office of descou. Church meeting appointed at Concord March 12, and at Barry, Pike Co., March 19, with a view to organize two more new charches in the present limits of Mill Creek church. Then started for home. Brethren Meizger and Strickler remained over Sun-day. Wife, sister and self expect to start to DANTEL VANIMAN Ohio to-morrow.

Silver Creek.

Last Sunday a week I was at West Brane Bro. M. S. Newcomer presched. After servi-ces two young sisters were led into the chilly water and baptized. Lest Sunday I was at Sil-ver Creek. Bro. Michael Emmert addressed us

After services a young sister was added. To-day cold; 12° below zero at sunrise. sunrise. D. W. Stoven.

IOWA

South English. Our Love-feast was truly a refreshing for the members. A number of ministers from other churches were present and we had good preaching. A choice was held for a descon and we think the election resulted in a brother and we think the election resulted in a brother full of faith and the spirit, and will go forward in the discharge of bis duty. The order was good except during part of the night service. The bouse was crowded to its utmost capacity and they become a little disorderly toward the close. We hope the erring ones may change and see the brouty of serving the Lord. The

church here seems to be in love and union as far as can be expected, considering the severe trials and afflictions she has but recently gone through. PETER BROWER.

Dec 1 MISSOURI.

Grabam.

I want to stamp an amen upon Bro. Enoch
Ely's article in B. Art W. of No. 30. I wast
the faithful in northern Missourit to get their
paper down and read that stricle signis, and
their actuated by a driven impulse I think they
will have prepared the way for their missionaries.
The time has come when the statuents for
trath should stand up. Fraternally,
Bro. 6

G. A. Straumengen. Graham

Brush Crook Church, St. Clair county. I Just returned home from the Brush Crejet Church. On my way down I altededed a council meeting with the members of Mineral Creek Church. Business all passed off pleor-antly and agreeably. Brother F. Celp was contained to the full office of the simistry. From thome, in company with S. S. art was a company with S. S. ar our home. Bro. J. H. Elson of Anbarm, com. Brush Oreck Brathen. Brether Mobiler and munced a series of meetings in our (Christian) Wiette only stayed with as four days, in which district, four miles north-west of Elikhart, the time we held a connell; beld a choice for a min-

they might fast together. Our me tange over level distributed as aged februe a count in was encompleted and the destruction of was a comprehend as the country of the country of the country of the level and the country of the country of the country of the country of the line. Zhen is held defender of the Goupel and one goes to other fields of labor. We beyond for and, they are employing the southboard for all him success that sincers may return to better Father as did the profugal, learned next morning that three young si bad decided to unite with the church. Have reason to believe that others are near the fold and long that such a change may fully obtain with them. neral discourse of Bro. John Lair who died on the 17th of November. He was fifty-ninc years old: had been a member for about forty years;

served in the ministry about thirty-five years and as Elder for a number of years, and was faithful to his duties. This church was visited early last Fall by J Harshey, but be was not called there by the eburch, as set forth by John Culp in the Pro-gressive. J. Hurshy first wrote to them and sked permission to come, as they have letter to show, and they granted it not knowing at the time that he was not a member. Now there members have been misrepresented in public print, but I wish to assure our gener Brotherhood that they are not at all s icel, but true brethren, sound in the faith an affectionate toward the general Brotherhood; in fact they are a sound body of members and stand closely allied to the good cause, and any one that will visit that church will learn to one that will valid took caused with result to love them end admire their faithfullness. May they enjoy peace and prosperity for they de-serve it. D. L. Williams.

MAPLE GROVE COLONY

EPORT of money received by the Maule

rug a report: From the Indian Creek church and frie near Green Valley, Jesper Co., Iowa ... 822 Wakenda church, Ray county, Mo. by S. Shirkey ...

Z. Henricks, Polo, Missouri,

Warroirsmark church and community, Pa . by I W Wilt. J. W. Wilt, Codorus church, York Co., Pa., by Jacob Al Peter Brick, Ipava, Iib.

Mexico church, Miami Co., Ind., by S. Myers, State Center church, Iowa, by J. W. T. 31 29 Tulpenhocken church, Lebanon county Pa . by

gle. Cold Water, Butler county, Iowa by Eli-Moore... Salamony, Huntington county, Ind., by D.

D. C. Riggle, Gosben, Ind., Joseph Rittenhouse, Chattham Center, Medica county, Obio. 68 00 A. F. Thomas, Mt. Etna, Iows. 15 07 Mehican alphanet Func.

hican cource, Wayne county, Ohio, by P

by S. M. Kintner,

Bell. Kan. Dec. 3.

Sir L. H. Leroy, who has been investigating for tome time amonomes that the ground is permanently frozen to a depth of forty-fire feet on the mackenzie River, in British North America; at York Factory, on Hudson Bay, twenty-three feet, and in shoot the same ratiude at Yakutek, Siberie, it is frozen to a depth of 280 feet

The leading town of Pies was built in the twelfth century. It is 160 feet high and lease thirteen feet from the perpendiculer. The in-clination was caused by the settling of one side

According to Professor Merrism, Manbattan Island is sinking at the rate of three inches a century.

A MISTARD

N number 46 of B. at W., page 12. Brother Jesse Calvert says: "My first meeting was Jesse Calvert says: "My first meeting west October the 18th, in Hagemtown. This was the first sermon preached in this city by the

Brethren."
There are three congregations of Brethren surrout-ding Hegerstown. Each has four to six min sters. There are also several members, one, Edward S. Miller, (a minister) living in Hager-town

mediage in Hagerstown. Since the countion of these, occasional meetings have been held when there were foreign ministers to prouch. Not quite three mouths before Bro. Calvert was there the funeral sermon of sister to make was preached by the Brethren. Consequently Bro. C. was not the first of the Brethren to preach in Hagerstown.

DANIEL WOLF.

Fairplay, Md.

THE BROOKLYN BRIDGE.

fph 18 bridge, when finished, will be about the boldest undertaking in the way of bridge structure ever completed. It will cost over thirteen and a half millions of dollars. Its cen-tral span across the East river, from tower to tower, is 1 595 fect long. It is nearly 600 feet greater than the now widest spau—that of the bridge at Cincinnati across the Ohio. It is ex-pected the bridge will be completed in a year. pected and brings with the completed in a year.
We notice a wood preserving works in New
Jersey has obtained the contract for 1 100 000
feet of yellow pine for the underflooring of the
bridge. By the patented process in use by
these works green lumber is first brated through and its moisture converted into vapor, which is drawn off, leaving the wood fibre free from all substances that can ferment, and then creecte oil is pumped into the cylinder in which the word is treated, and a pressure of 100 pounds to the square inch is applied until the wood has absorbed the requisite quantity.-Wood prepared in this manner is impervious
to air and water and defice the attacks of

INCREASE OF THE HUMAN RACE.

A CCORDING to the most recent calcula-A tions—those of P-terman—the popula-tion of the whole world is now 1,424,000,000. It is well known that not a few thinkers have called in question the account of the origin of mankind as given in the Biblical writings, on mankind as given in the Biblical writines, on the ground that it was impossible that in the period in question s. many could have decen-ded from two ancesters—Adam and Eve. This objection, however, Euler has undertaken to meet, by showing that, in a process of doubling the population from one pair it might amount to any conceivable number. It has been laid down that a population can double itself in 25 years. It is true that, if the population increased to its present pit.b in 5,880 years, it may have doubled itself every 200 years. The inhabitants of the earth would thus, in 200 years approach 3,000,000,000; and at the same rate the difference between the birth rates and the death rates would be nearly constant, sithough them-selves varying widely.

This has been a year of ocean borrow, and the most terrible one of the year has just been reported. On the 24th of November, the Italreported. On the 24th of November, the Iter-ian steamer Ortiga came in collision with the French steamer Oncle Joseph near Spezzia. The French steamer carried 300 passengers; and sunk so repully that only fifty of them could be rescued.

A Swiss workman has constructed a clock which indicates the day of the week and month, the signs of the zidiac, phases of the moon, and the hour of survise and sunset. The penduum is a barometer. It staikes the quarters, and at every hour plays one of eight tunes.

W. U. R. R. TIME TABLE.

Trains laste Lanark, Sundays excepted, as follows
WEST BOUND.
sy Express
coestageodation,
EAST BOUND. BELLT. M.
ay Espress 1hii F. M.
coopyrodation 565 F. M.
Tickets are said for abone trains uply Passenger Suise make close tracetton at Wortern Galon Jenetics, M. M. Ohlin Agent
Passengers for Chicago should leave Lanark at
Passengers for Unicago Should leave Limite at

13:13 P. M.; run to the Western. Un hare they need wait but five minute eago, Milwaukee and St. Paul passes thus reach Chicago at 7:45 the same resch Lanark from Chicago; go to pot, take the Chicago, Milwankee train at live in the evening; run Ni U. Junction, change care for Lanas







Vol. V

Lanark, Ill., Tuesday December 21, 1880

No. 51

GENERAL AGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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pie Grovei elony. Our Worken We Visit.
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From Eacch. Edy Alieb., Squirrel Greek, Jad.
Militorol, Ind., Washington, Churchs, Ind. DoraCarro Goods, H. D. Dyaart, Ind., Garden Grove,
Greek, J. D. Dyaart, Ind., Garden Grove,
Greek, M. D. Dyaart, Ind., Garden Grove,
Grown Brougha in Todelte Depois, Ohio, Nelice.
O, Editors and Compositors, O. Information

CURRENT TOPICS.

The heaviest foreign mail that every lett New York post-office was despatched Dec. 1, by the outgoing steamers. It contained 106, 578 letters and 192 bags of papers.

The condition of affairs in Ireland grows ing, and threatens to be a power difficult to manage. It is said that the Gladstone Cabinet their wits end, and do not know what is to be done.

In the writings of Confucius, the great Chi nese philosopher, the following passage occur"ås we use n gloss to exacine the forms of
things, so must we study antiquity in order to
understand the present." This sentence points
most numistakoshy to the amagnifying glosses
long before the time of the writer, who died
474 years before Christ. 474 years helore Christ.

"Know all men by these presents"-Santa "Know all men by these presents — Samuel Clears is coming. And so is the ADVANCE. Into all the house where it goes mean that it shall himp "presents" of good things, gathered from every men that of good things, gathered from every set of good things, gathered from every set of good things, gathered from every set of good things, gathered for every set of good things and proposed for the good for the good

Claus is a myth, and therefore will not come. The Advance is a good paper, nevertheless, and comes to this office every week.

There seems to be great suxiety and imp There seems to be great anxiety and impa-tionee on the part of the people to see the re-vised edition of the Bible, that they may see what changes have been made. The trouble with most people will be that they don't know enough about the old Bible to recognize the change when they see it. We heard a man say change when they see it. We neard a man say that he considered this unesthorized meediling with and changing of the sacred book little less than blaspheny. And at the same line of making the remark he was hanting all through the hook of Job to find the qunestion, "Make hey while the sun shines."-Burling-

iskely held a convention in Chicago and had a loss of memory.

| Guery L. With regard to high schools | Pand management to new your one convent to high time of it. Their object is to work into Guers many finishes a possible and in time way, we fare they will occur are problem of the government, but the great the properties of the government, but the great the great through the great thro "The National Liberal League" of Infidels

pening the law, but Bob Ingersoll was bitterly opposed to it. He said there was some hooks and papers that were not fit to pass through bent on passing it. Finally Ingersoil told them that he would not stand in their way, but form, and he would leave the League besides. So Inger-oll resigned and now refuses to act

WINDTES OF THE MIAMI VAL-LEY COUNCIL.

(By request we publish the following, hoping that our readers will not conclude that we en-share all there is in it. Many of the manchers at the meeting requested me to give the Munutee of the meeting in the B. A.T. W., and we concluded to do so, thinking our resders would like to see white was done. Of course this matter must come be-fore the A. M.; that will be the place for us to express our views—2.1, M. E.) [By request we publish the following, hoping

A T the special or great council mosting held with the brethren of the Wolf Greek Church, on the 8th, 9th, and 10th of December, 1880, brethren from the various states be ing assembled, the following resolutions with regard to the subject of feet-washing, after the evds of the present manner of observing it were fully considered, was proposed and passed the meeting unanimously

Resolved, That with regard to the mode of feet-washing, we ask the Annual Meeting of 1881 to re-adopt the decision of 1872, and peni all decisions made since then that do in any wise favor or encourage the sengle mode This resolution to be sent to the Annual Meetng of 1881 for confirmation

The operation was asked the meeting, wh er brethren had the right to petition the Annol meeting and to sign the same. Answered that they had the right to do so and sign it, of

Question 2. Asked if the committee of tast year authorized any brethren to go abroad out of their own territory to ordain two brethren. The brethren present of the last standing committee said they gave no such privilege Question 3. Is such a course legal? Anwered that adjoining elders should be consulted in all such cases, and that if such work was done, it was illegal, and the elders are not

A decision of Southern Illinois was read on the same subject, which gives it as wrong to do It was, therefore, decided that,

WHEREAS, Offense has been given to church es by elders going from home and ordaining brethren without consulting the elders of the adjoining churches in which the ordinal made, and contrary to the general order of the brethren; therefore,

Resolved, That all elders be admonished not

to do as above stated until next Annual Meet-ing, when the duties of elders in regard to this work will be more definitely defined.

A supplement to the Miami Valley Petition was read, but it was concludeed to consider the petition first.

Commencing at the petition, the subject of high schools was first read. It was found that one great objection to these schools was, that some have assumed the authority to call them and advertise them as the "Brothren's school," when the Annual Meeting never gave them

such authority.

With regard to high sch

agree upon a platform. They seemed to agree
probley will fit they came to the law this prewith this beaching of Christ and the specified
that main. A resistance from passing through any with the anomal view of the christ. Post
that main. A resistance was offered looking
asys: "Koveredge puffeth up, but: cannive and
was warra, and at this are. The discussion of dath." I Doe, \$11. "Main at a high beingmay warra, and at this are. Such a force of the
passing the law, but fills it bereafly was this fill.

Again: "I have went in going our assures." were in perfect harmony with the grapel as re

gards this matter, us will be seen by reference to the following queries and decisions: Annual Meeting of 1831. Art 1. "Wheth er it was considered advisable for a member to if they passed that resolution he would not give the snap of his finger for their whole re-net odvicable, insumuch as experience has ward to the humble ways of the Lord."

Aunual Meeting of 1852 Art. 12. "How and asset in building great houses for high schools, and then send their children to the same? Gonsidered, that brethren should be very caulious, and not mind high things, but ondescend to men of low estate." Ross. 12

August Meeting of 1853. Art. 28 the same? Considered that we would deem cell-ges a very unsafe place for a simple follow er of Cirese, masmuch as they are calculated to lend us not my from the faith and obedience to And in 1857, when the ambiect again came up, the answer of the Annual Meeting is definitely given thus: "It is conforming to the world. Knowledge puffeth up,

but charity editieth," Thus we see that high schools were not po mitten to come into the church for at least tnenty-seven years after they were first urged

Resolved. That this meeting petition the Annual Me-ting of 1881 to re-adopt the swer to Query 28 of 1853 with the following amendment: "It is conforming to the world, and repeal all the decisions that have b nade that favor the high schools conducted amongst us by the brethren."

The above passed the meeting almost un

Ouers 2. Subbath-schools we consider to be pore of human origin than by com Christ or his apostles, and honce are more of a worldly enstore than of gospel principle and authority; are not in harmony with the s of the church, the principles of the carried and were never sanctioned by the An nual Meeting in the way many are and will be conducted. Paul saye: "Fathers, provoke not your children to wreth, but bring them up in the nurture and admonition of the Lord." Eph 6: 4. This command is given to parents, and not to others; therefore

Resolved, That we petition our next As Meeting to withdraw the right of holding Sunday-schools in the Brotherhood.

Passed nearly unanimously. Query 3. Protracted and revival meetings in the way they are generally conducted, are we claim, not in harmony with the old order and epostolic rules of the church. "And Paul, as his manner was, went in unto them, a three Sabbath-days reasoned with them out of the Scriptures. Acts 17: 2. Agam: "Am when the Jews were gone out of the synagoque, the gentiles becought that these words might be

preached to them the next Sabbath." Acts 13: 4. "And the next Subbath-day came almost the whole city together to hear the word of God. Verse 44. olved, That this meeting petition Annu-

al Meting to revise the answer of article 3 of the petition, so as to read, and we be not allow ad to use instead of the words "the cautious."

to got persons into the church without gospil ou-such as over persuasion or excitement, snaply to get them into the church, but

Query 4. A solaried or paid minus against the apostolic order. Hear Paul on this subject: "I have coveted no man's niver or gold, or apparel; yes, ye yourselves know that these hands have munistered anto my necessities, and to them that were with me." Acts 33: 32. when I preach the go-pel I may make the gos pel without charge, that I abuse not my power in the gospel." Cor. 9: 18. Again: "Neither dal are eat any man's bread for monght, but wrongist with labor and travest night and day that we might not be chargeable to say of 2. Then. 3: 8. And when Christ out his desciples he forbade them the carrying or providing of gold or silver in their pure these were to countitute no part of the considerations of the labors before them

Resolved, That this meeting urge the elders of our brateraity to carry out the decision, as given by last Annual Meeting, which is as fol-

In regard to a paid ministery, we be neve it is msa for brothren to go and laber for churches in the hope of receiving money for services, and the offer of money as an in It : n : 1 ; to brethren to preach, but to poor minusters who are faithful in the doctrine and practice of the church, we would encountge giv ng toward their necessities, as also of defraying their expenses of traveling in attending to church interests.

The above home disposed of, the conditions of many of the members in parts of the Brotherhood was considered and it was further. Resolved, That by the general voice of this meeting, we prove our brotherhood to bear with all our brethren and sisters in the severa ties who have been threatend by n mojority, who perhaps have limited their timemembers who seem to want to abide by g-neral order and petition, and against whom their is no individual charge existing. The united voice of this meeting as to be all such until the A. M. shall consider the pasiness of this meeting. And we further advise that all those who have been expelled to holding the sentiments in the Museu Valley, petition shall be held as members of the church and that they shall not be held to acknowledge

With regard to the present mission ary plan-

for simply holding those vi

with its "board of directors," etc., we are not in full harmony with, and do therefore offer the following:

That we ask the Annual Meeting of 1881 to recall said decision of last year, in which we fear a paid ministry is encouraged, and urge t carnestly upon the brotherhood to be more actively engaged in spreading the truth among ns, and to all as much as can be done, but in ore simple monner, after the pattern and adwice of the carch as given as heretofore, Decided by this special council that this pa

er shall be first presented to the District Meeting.

The conduct of the bretteren generally, and the spirit of humility and Christian courtesy manifested during the time of this meeting, was commendable, and had, we trust, its good effects. The special call for this meeting by many thought to have been quite needful and it is hoped that its collatory effects would be selt and spreciated by all, By order of the meeting.

SAMUEL KINSEY.

These Minutes will be sent by mail at 50

Religious Essays.

For the Birthrea at Weth.

DARK DAYS

BY JAS. Y. DECKLES

We speak of the days that are dark, The gloom that comes over the sc When seasons of sorrow intense, Like deluges over us roll.

We feel such a weight on our mind, A hurden that preses us down, if we were guilty of sin,

How'often adversity comes, Affliction and sorrow and pain Like tempests that darken the sky Till aunlight appeareth again How sadly we feel in the dark

When sitting or standing alone: The gloom that surrounds us is telt When no one is near that is known Musiortune that comes, like a cloud, To darken our days for awhile,

Will leave us 10 poverty low, But he that has anchored in Christ, Is firm on the rock of his fasth:

When tempted and thunder burst forth He moves not away from the path. How many dark days there have been Since Adam was tempted to eat! How earth has been darkend by sin

AN INFIDEL LECTURE.

BY A. A. PHELES.

ONE year ago, on our return from Texas, we preached a few times in Little Rock, Arkansas. During our stay in that city, B. F. Underwood made his appearance and began a course of lectures in the interest of Infidelity. Mr. Underwood is on essentially the same track with Robert G. Ingersoll. He is a man of fine abilities and pleasing address, saying many good things which are well calculated to conceal th poison that lurks in his system. This effect is still further secured by the gleams of pleasantry and sallies of wit with which his periods are frequently pointed. It is often the case that a smiling sophism, in a promiscous crowd, outweighs the most solid argu-

We heard his first lecture. The meet ing was not opened by singing, prayer, or reading of the Scriptures, but by an opera band, whose music was applaud ed by clapping hands and stamping fest. He announced as his subject, the following question: "What his Liberalism to offer in the place of Christi-

His first effort was to exhibit the false principles and absurdities of the Some of his statements were such as to suggest the thought that be was not as familiar with that Book as a man ought to be who attempts to criti-Take a few sample statements: 1, "The Bible teaches that wealth is

ime and poverty is a virtue." We have no such teaching. It does indeed, point out the great danger connected with riches. And is not this in harmony with human experience? Is it not the invariable tendency of wealth to paralyze the moral sensibilities—to shrivel up the heart-to make men penurious, avaracious, domineering and Who can deny it? It requires much watchfulness and prayer to counteract this tendency and prevent these withering effects.

their wreath at Jesus' feet, and regard themselves simply as the Lord's stew-With consecrated hearts, and consecrated property, they have a doub When occa le power of usefulness. nally, we see such poble exampleswhere greeobacks abound, but where it is an added argument in favor of the divinity of Christianity. Nor are such cases confined to the present age. Som of the most eminent saints that adorned the old dispensation were possessors of ample wealth. But they were all more noticeable on account of the difficulty of properly using that power which i pt to "drown men in destruction and

perdition. 9. "The Bible teaches the inferiority

Tuis is not true in any sense of de grading servility. The Bible teaches on this subject according to the facts, as they exist in nature. It teaches that woman was created to be his "help;" that she was the first to yield to the tempter; that in consequence of this she subjected to a special sorrow in child hearing; that, being taken from man's side, she was intended to be his counsellor and companion; that man is to be regarded as her leader, protector, and "head;" that woman is recognized as the "weaker vessel." dependent upon the stronger sex: that wives are to be in "subjection" to their husbands, while husbands are to "love" their wives: that they are to be the joint head of the family, exercising due authority over then children. In the absence of Christian ity, woman has been treated as a slave and reduced to the greatest degreds The application of Bible princi ples always exalts woman, and gives he ill the liberty she can ressonably desire. 3. "The Bible teaches the doctrine of

on resistance. Here we are agreed. But so far from framing this into an indictment against the Bible, we regard it as a high tribate in its favor. Jesus Christ and his trootles threw the whole weight of their influence and authority against re venge, retaliation, strife and carnal warfare; while they enjoined peace, forgiveness, and long suffering. War is have barism. It is the result of base passions kindled into flame. In the early ages God sometimes allowed people to make use of this cruel lash with which to scourge each other, when they were so crude and carnal that no higher appeal could be made. But the New Testa ment gives no countenance to such vengeful carnality. Does Mr. Under wood believe in duels and wars, as the proper method for settling disputes? Has he not yet waked up to the possiolity of a higher type of civilization nations ever graduate from brutality, and come to breathe an atmosphere of fraternity and good will, they will stack their arms and settle all difficulties and doubtful questions by arbitration. This would be Bible-nonresistance—civilization founded upon common sense.

A DISTOCRATIC WILL

BY D. E. BRUDAKER.

af er a long cold snap.

Our little party of three, Bro. T. G. John Zuck, and the writ-Snyder, Bro. er, after making a tour of sight seeing" able to stand the strain caused by ext through the principal part of the city good works.

good works.

good works.

In convergation with an unbeliever, a laim be reviled not again, but patiently, a laim be reviled not again, but patiently with good point an electrical part of the few days age, in regard to some who endored it all and then prayed forthem.

city, that border the margin of the great, had united with the church, he said: "If "father of waters. a little way up, following the splendid these sober for one year, I will then besidewalks and steps, when the eye lieve there is some reality in Christiancould readily take in at a glauce what ity." Now, brethren, let us show to gives insignificence and name to those grand bluffs. One grand mansion after grace much more abounds—we feel that another, that almost dazzles the eye with splendor, is passed as we get higher. Each owner seems to have had but one aim when building his costly home aim when building aurouadings. That and beautifying surrouadings. Those aim was to excel his neighbor. merchant princes up there enjoy an em-icence above their fellow townsmen as

lofty in locality as in social position. While gazing upon these stately man sions, my rilent meditations were picturing out the wonderful advantages that fortune and wealth give to man in this life. Then my mind was carried over into that "glorious world" where upon "Zion's Hid" (not upon some 'Aristocratic Hill") is pictured out in the Bible the "Many mansions." What a thrill of joy touches the soul as the codearing language of Jesus comes to mind: "I go to prepare a place for you; and how it ealightens the joy to know that a massion in the "beloved city will not depend upon our amassed fort-

We are now standing upon the summit, a point that gives a commanding view for miles and miles up and down and on either side of the grand old Mississippi. The eye could trace out the course of the river far away down the valley until like a little silver cord it was lost in the far distance. Like a great unrolled map spread out at our feet lays the city with its many points of interest, manufacturies, etc. looked in the direction of Lanark, Mt. Morris, and other points. But although the eye could not catch any glimpse of those endearing spets, yet imagination came to our relief, and by ac eye of faith, visited the editorial sanctum of the B. Av. W. and the Brethren, School. on the bill among the trees.

I find some of the Master's children here in the city, and have shared their hospitality and Christian fellowship and words of good cheer. As Brother Zuck will furnish von a few items rela tive to our meetings. I will conclude and turn to my Bible to read and medi tate upon the "Law of the Lord.

LET YOUR LIGHT SHINE.

BY WW. T. SMITH.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5; 16. A SHORT time ago I was made to rejoice, when a friend told me how those outside of the church had been taking notice of the daily conduct of a give them for the wrongs they do usyoung brother. I will relate a conver

sation which took place in regard to the D. Is not that young man a member

of the church?

B. Yes, he is.

D. Well, is he not a minister also?

B. Ne, he is no minister.
 D. Well, I thought he was, for he

DECEMBER 13th is one of those talks just like a preacher.

Thus you see that the world is paying close attention to our daily walk and conduct. And as a Christian body we should let our light shine in a he coming manner, that others may see our

We had gone but the Brethren will keep a certain one of such men, by living up to our profes-sion, that there is some virtue in the religion that we teach and aim to prac-

This further reminds me of Brother Jas. Evans' article, on "Some Unbecom ing Habits" in No. 47 of the B. AT W I think that article should be read and heeded by every young brother and sister in the Brotherhood, and by some of the older ones, too. As a word of caution let me warn the young not to commence the use of tobacco, but abstain from that which certainly is filthy

PORGIVENESS

BY WEALTHY A. CLARKE.

"How beautifully falls From human lips that blessed word forgive! Forgiveness—'tis the tribute of gode; The sound which openeth heaven; renews

On narth's lost Ellen's fasheth bloom, and

Hope's halcyon halo o'er the waste of life Thrice bappy he whas heart has been so

schooled In the meek lesson of humility, That he can give it utterance. It is Celestial grandeur to the human soul And maketh man an angel."

ONE of the most beautiful lessons taught by our blessed Master was that of forgiveness. He not only gave us precepts, but numerous examples While He was enduring excruciating pain caused by the cruelty of His eas mies he raised His eyes to beaven and exclaimed, "Father forgive them; they know not what they do." On almost every page of the New Testament forgiveness stands out prominently, and in the prayer of all prayers, He em-phatically declares that if we are not willing to forgive our debtors, neither will our heavenly Father forgive us, An important thought, and one that claims our attention

It is a heavenly virtue-it is God-like and adds lustre to the character of any individual, but those who are revenou ful and spiteful incur the divine dis pleasure and fail to exert a good influence in the world. All along the journev of life we find occasions to exercise this heaven born gift,-forgiveness.

Not a day passes but some one crosses our path and perhaps suffers our feelings, and then, in these little things, is the time to cultivate a spirit of forgi ness. "To err is human to forgive, divine," is a suggestive thought. at heat weak creatures; often do things that we should not, and yet we expe to be forgiven, and hence we should endeavor to hear with others and for It requires self-sacrifice in order to

freely forgive, but we need not expect to "fight the good fight" successfully and never sacrifice our own pleasure. The struggle may be a great one, but it must be overcome if we would come off as conquerors. We all have enemies and perhaps it is well for us that we do have them, for they often are a means of helping us along on our Christian warfare, and develop our characters more fully. Our heavenly Pattern, although without sin, had cruel enemies those who were ever watching him that they might accuse him, but he did

what is right God will give the needed strength to overcome. bearance, and charity. not love them as we do our friends, nor harm. We can do them good by exereising forbearance and showing by our and purer motives than they.-We need may be unpleasant, yet we can learn etter equipped for life's buttles.

We are in a world of misery-caused by sig-and are required to show compassion for the unfortunate and erring. We must have forgiving dispositions if we wish to be Christ-like, and if we profess to be his children, and then by our daily actions deny him, we do his cause an injustice, and our profession is of jufidelity in vain-lip service. God looks to the By principle we mean the point to be to bear for his aske, the more real abidand characterize our actions through May we all learn to forgive and thus be more like Him who placed the profound lesson on record for our in struction.

"Forget and forgive" the' the friends that you May give no return for the love that you

And trample each delicate flower in the dust. back your heart like a half worth

less thing. What deeds of unkindness can ever rest The warmth to the heart that lies crushed at

your feet, For flow're that are withered with blossom

And cheer us again with fragrance so s "Forget and forgive," tho' a word barshly

Will raukle for days with a venomous dort, Twore batter, for better, to suffer instead. Than give the reply that will rise from the

The hand you extend may be met by a fro Your smile by a look that is cold and severe. est you have offered crushed hopelessly

To die as the flow'rs when the autumn i

But cherish Ithis motto" when injuries rise And "evil for evil" return not again, For hitter reproofs and provoking replies, Are remedies uttered too often in vain.

Keep this as your watchward, "forgive and

For One in the midst of his sufferings died Forgiving the ones who had cruelly set thorns on his brow, and the sword in his side."

PRINCIPLE VS THEORY

EV T P PRESENTE

T has always been a mystery to me why persons should continue to identify themselves with a body or or ganication whose views are so contrary to their own. In looking over the his tory of the church since its first organ ization welfind men who have had the ories of their own. Judas was no excep they be considered the are the results of this teaching, and that ahip and spiritual idolatry that is going willing to have an assembled world first person who thought his purposes the gospel is the only source of cover on in the church, as well as in the [read.]

He also teaches us that we shall pray of so much importance that he was sion, and contains the whole principle world; brethren who will not seek the He also reactives us than we shall be for esemine and do good unto those willing to frustrate the designs of his by which persons are made Christians who despitefully use us. This is some Master for thirty pieces of silver. His and there is no other principle or pow times hard to do, yet it we desire to do cours- has had many parallels in the conduct of individuals who have "join-We only know ed the church," as it is termed, and feel the hands of some who think they are shalt not kill" also commanded to love one another, for love is the fulfilling of the law. If we do not love the principle upon which the law is founded well enough to become subject to the law, but hold it up to ridicule, we virt ually help to strengthen the strongholds

heart, and He knows just how much we gained—the design. The command are willing to foreive, and will forgive "Thou shalt no kill" is founded upon accordingly. The more we are willing the principle of peace and good will likewise the injunction to "be non-coning peace we enjoy, and that calmness formed to this world" is founded upon mind will be manifested outwardly the principle of unity and humility. If the importance of these points is so little an our estimation as to lead us to disregard the law, we have mistaken the duty, or dodge when the poisoned armission of the church. If the house in which our fathers lived is not good enough for us to live in, let us move out and leave it intact for those who yet love to dwell therein

PREACH THE WORD

BY JOHN HARSHEARERGES.

"Preach the word; be instant in of season; reprove, rebuke, exhort with all lonsuffering and doctrine." 2 Tim. 4: 2.

HIS command was given by an in · spired apostle, as well as by the Lord himself. So far as going to preach is concerned, the command is pretty well complied with among the American people; but the things to be taught in his preaching are greatly misrepresented and much prevented. There are principles contained in this message to be delivered, without which is is alto gether a worthles thing, and an unmeaning ceremony; these are only made available and accessible by the teaching of a full Gospel. "For he whom Goo hath sent speaketh the words of God. John 3: 34. The words of God include all the principles and items of the gaspel, which is the New Testament, and it is admitted on all hands that the New Testament is the book that contains all the things that are to be taught; and with great rendiness it must be admitted that there is nothing contained in itno principles that are not to be taught

The Savior says: "Go ye therefore and teach all nations." * * * Matt. 28 19. Again he says: "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. Now when we come to examine the contexts to these passages we find that being made disciples or learners, conversion and baptism er outside of it that can effect this great work of reformation.

Now, in the point of order we name what we can codure after being severe- themselves called upon to get up some conformity to the world, a submissive y tried, and these enemies that we much needed reform, which generally ness to the body, a child like disposi may have are often real blessings, for has its origin to the desire to become tion to depend upon the parent for in they help us to cultivate patience, for more popular. One would change the struction, not to return evil for evil, or True, we do cut of the Brethren's coat, another railing for railing; but contrariwts pitches into the sister's head dress, a blessing, and in all meskness and huare we required to do so, but we can third prays the Lord to or the eyes of mility to turn away from the lusts of the are we required to do so, but we can be seen as the result of the old brethren, that they may see how fiesh. In all these there are principles Christian courtesy, and do then so they are bindering the church. If the fact could be kept in view: that the are made Christians. Then as we are church is set for the conversion of the only made members of the body of actions, that we are actuated by higher world, it might so change the course of Christ through gospel repentance, con some persons as to cause them to cease version, and haptism, after having been assucthing to try us and to all is given lending their influence to convert the taught and having accepted in the heart a "thorn in the flesh," but these we must church to the order of the world, while all these items and principles, I ask, in expect while in this life a'though they the cause of Satau, (which is largely in all candor, how any one, after having been brought into the church through ofitable lessons, and by them we are bruising his head) would be shorn of buptism, can deep the principles that the equipped for life's battles. it would imply self contradiction There are no conflicting theories in the gospel. Such would either have fallen from grace, or they were born of flesh or of blood, or of the will of man, or, perhaps, not born at all.

Religious converts most generally resemble the mold over which they have been molded. Hence the great importance of a proper teaching, and this, of course, requires the right kind of bretbren for the church to send as teachers, such as are in order and have a submissive and child like disposition and are willing to sacrifice all man made principles and accept gospel principles-such as will not shrink from rows are sent by those persecutorsbut to do the work of an evangelist. make full proof of thy ministry, (as Paul directs) fearless and independent of the worldly ways and fashionable

Christians There is a great responsibility resting upon the church in sending men to teach and maintain the great truths of heaven; she ought not to send such as are out of order, have not that childlike disposition, are not submissive to the body or the A. M. will not be gov erned by the decisions of the general Brotherhood, and who take usue with the church on some of those gospel principles above mentioned. I fear that the warning given by such teachers would be so much modified, and so much governed by the spirit of pride, honor, popularity and leniency that they would fear to expose error, and tell the people what pride cousists in but wish to be well spoken of by all to have the praise of everybody. If such persecution should come as was eighteen centories ago, such a one would not be stoned to death, or be burned at the stake; his popularity being too great-too many friends in the kingdom of the world. "Yes all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. When we come to examine the Bible, in connection with other history, we find that the people of God were most always persecuted by those who were religious and once claimed to be their brethren. So when we come to look at the present state of things in the church, we must conclude that if ever there was a time to arouse an interest among the faithful it is now, and send brethren who are not ashamed to lift the warn ing voice against all pride, false wor-

honor of men, but the honor of God, to whom all honor is due. May the grace make them successful in saving the church from everlasting destruction.

Drom

BY LIZZIS H. DELP.

COME unto me all y- that are weagive you rest," a blessed invitation and precious promise for the soul that is weary of wandering away from God.
"Look unto me and be ye saved though your sins be as scariet, they shall be as white as snow, though they be red like crimsou, they shall be as wool. unto me the fountain of living waters. formke the broken cisterns, which can hold no water and you shall have rest to your soul, that sweet nest which Je sus aloue can give you the peace, which passetb all understanding, for Jeans says, My peace I leave with you, not as the world gives give I unto you.

Rest, O wearied one, weary of life's meandering through a vale sin and sorrow, weary of this daily warfare, weary of pursuing and not achieving, disheartened, cast down and discouraged, how often in the sentiment of thy heart expressed by the Pralmist: O that I had wings like a dove, for then would I fly away and he at rest, at rest from doubt that can continually barness and distress me, at rest from the fear lest a promise being left us of entering into his rest, we should seem to come short of it, at rest from all earthly fear and sorrow: but

"Why should thy fainting heart grow chill and weary h

Can'st thou not watch with me one little

And when upon the seas of life storms and tempests arise, we should ever listen to the voice of Jesus saying, be of good cheer, as when upon the lake of Gulilee, the winds were boisterous, and the ship was covered with waves, but Jesu spake, and there was a great calm; with s word he stilled the tempest, and it is his word that cap still the storm of sorrow and temptation. And the aged pilgrim, whose steps are bordering on eternity, with what a sweet placid .almess he is resting from his labors. Faith bright and radiant points to a home far beyond the fitful waters of this life, to the haven of rest, for there remaineth a rest for the people of God, and it is the anticipations of this rest which renews the true Christian to endure hardness as a good soldier, to cling to the cross. We know he has left us here for a little season, and then we shall enter those heavenly mansions prepared for us And the mansions of the Lord shall return, and come to Zion with songs and everlasting joy upon their hearts, and we shall sing the new song before the thrope in that-

"Home of the pure and blest, How often amid the wild hillows, I dream of thy rest—sweet rest."

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestruct-ible volume, be such as we shall be

The Brethren at Work.

run.	DIS	HL.	D. H.T.	PRDI	
M. M. ESHELMZ	N,				EDITORS
J. W. STEIN)

RRETHREN AT WORK, Lonark, Carroll Co., IIL

GANARK, ILL., . . DECEMBER 21, 1880. Tuenz are 203 students at the Mount Morris

One more person recently haptized in Den

Egnes Issue Price has returned to Dr. Wal ter's Home for further medical treatment Annual Meeting next year will begin Ju

A large attendance is anticipated. Bao. Harper is to commence meet: Shannon on Frakay evening of this work.

WE learn that the Mission Board intends to send a musister to fill the calls made from Mu-

THE Advicate reports much eighness in Waynesboro, Pa, mostly among children and young

THE 10th of December Bro. Silas Hoover as preaching in the Fairview congregation,

Payette county, Ohio. ly you are minded to send your friend a Ne

Year's gift, order a good and useful book sent to them from this office. READ over our Book Circular as sent to yo

ast week, and see if you cannot find a g Fnox the Wolf Creek meeting, Ohio, Bro.

Enoch Ehy went to Nashville, Michigan, where he is now holding meetings A CARD written from Goshen, Indiana, in-

forces as that M. N. Hess, a very worthy min-ter of the church, died Dec. 7th. Buo Isaac Rowland and wife returned this

from a two weeks visit in Dallas NEARLY one-fifth of the population of Min

nesota is of Scandenavian origin. The woglass have a Seminary at Minneapolis.

Buo S. J. Harrison, when he last wrote, was at Milford, Ind. He says our prospects are excellent at all points he has visited. A FORTION of the Covel Library has been shipped and is expected at Mt. Morris soon

The remainder is to follow in a few days. Our next issue will be the sixteen-page form It will be

to all the aubscribers, both old and new. THE charges against Henry Davy have been withdraws, thus leaving him where he stood

re the charges were preferred against him. The new line of R. R. is completed to this point. By leaving Chicago at 9 A. M. Lanark can be reached by 2, P. M. Come to see us.

reek the type made u say that Bro Calvert was presching in Frederick City.

It should have been Frederick City. Mel.

There seems to be a general good feeling about the Children at Work coming back to Lacark. We hope it has come home to

Bno. Esbelman did not preach at Plyn last week; the train was too late to permit him to reach the meeting in time, so he did not

We are receiving many new subscribers, and hope all the old ones will return in good time, for we do not wish to see one of them missing

Ax old ministering brother, widely known An ose ministering brother, widely known in the West for his ability as a minister, being asked whether he believed in a salaried ministry, replied, "No, I do not, but I would advise that you never leave a minister worse off than you find him." We want all the church news we can get n; they are not edifying; and then they

In our visits from place to place many or coke and papers through us, and if the orders should fail to be honored, a favor won

THE man is to be pitied who concludes that a selected article, properly accredited, was writ-ten by an editor. V-rily some people are de-termined to be blind.

ROBERT UTZ, of Fairrille, Mo, says any min-ister dearing to locate in the West will do well to take a look at that part of Missouri, as the land is good, and then it is not subject to

Tun Gossel Preacher has moved into nev quarters-a two story building with box necessware and groceries below, and the Preacher office above, all belonging to one firm

Some of our religious exchanges are nearl half filled with worldly advertisements. Of course that gives room for less religious read-ing. But that is the way it is with many is s life—the world first and give religion what

Bao D. J. Kuepper, of Waterloo, Iowa aye: "Four were added to the church at Cran-Creek since the Annual Meeting. One of them was a Free-will Baptist. Brother Adams preached for us every six weeks during the

Wε are daily receiving subscriptions for tw ud three years, but last week one brother sub scribed and paid for the paper for ten years, so his subscription will not end till January I, 1892 That is a good deal better than we had

Buo. Jno. Flory, of Virginia, whose arriva ching anumber of telling sermons in our church in town as well so at different queen in the country. He will remain with ne severa the country. He will : days yet- The Advocate

Twe Massion Board met at Wolf Creek The Mission Board mot at Wolf Creek, Ohio, week before last, and decided to sead Bid. John Wise to Cenada, and Eld. Jas. R. Gish to Arkanias. We hope there brettren will accept the charges committed to them, and be able to accomplish a good work among the people where they may preach.

SEVERAL years ugo, John Loudey started a r-ligious paper called the Golden Censer. It was large, well filled with good religious reading but not a single advertisement found its way not print a religious paper without advertise-

In has been decided to continue the na-It has been deceded to continue the name of the children's paper, Youth's Adsance, and the price at 40 cents per year. Those who have sent 50 cents will receive the paper fifteen months. Now let every family subscribe for the Advance. It is cheap, and filled with good and wholesome instruction. Orders received

BRETHREN, when you stand before the people to preach, please do not tell the congregation that you are going to say whatever the Lord may see proper to put in your mouth. These days the Lord does not work in that way. He has placed in the Book what he wants you to say, and it is your duty to study that Book and then preach the Word.

The Lord Jesus did not shut himself up io "study" in Jerusalem, or open an effice in Ca-pernium, where he might be called upon at stated hours, but with tireless activity he sent out. And what is wanted he great cities, in intry places, everywhere, is pastors, superintendants, teachers, Christian evangelists, who will go forth and lay hold of men, and women. and children, and constrain them to come in

ONE of the best writers of the B. AT W. in private letter to one of the editors save "Preaching is, comparatively a new business to me-still I find that it is only thinking on one's legs. When I first began I thought I would use notes in the way of four or five headings, or divisions of the subject, but I scon found they were more of a bother than a help, and I then threw them away. When I preach I read the text, shut the hook, and just give them what's in———and there's the end of it."

A. D. 1880.

T is sad to say forewell While the world expresses a wish of tappiness it teaches us the idea of parting, which, with friends most intimate, is painful. The hallowed pleasures and associations of the sweet past cling to each, and we see and feel them with such that our very souls trustingly and hopefully

O how many farewells were given during the vear now closing! The young man and young oman and invewell to father and mother as they closed their eyes in death. The tender mother and devoted father said farewell to children, brothers and sisters, and then pass away. The minister bade farewell to wife and

hildren just as he started to tell the old story of Jesus? Ali! how many farewells were attered for the last time; and the voices which once called sinners to repentance and live, have been hushed until the glorious resur-The bent form of a faithful father over a way ward son, heard the last farewell as he wen over the weakness of his "proud hoy." sympathetic and tender-hearted mother hourd her daughter say farewell as she closed her eyes in death. U the better pauge of grie that come stealing into the hearts of kind on rents because their children have gone out from them with hard hearts and uncontrolled passions. Proud, baughty, disphedient children

never forget,

Of universal light— Within their bearts a dreadful usur Of God's exclusive right,"

But the keen cutting award of death m all classes and conditions hup the last heartbreaking farewell! It is enough: they are gone, and God will deal justly with them The year | st closing has been a prosperone to the people of the United States. Labor

has been in demand; and these who were will ng to either "hold or drive" were rewarded for ir industry. God has shown his bens ficence in giving us abundant crops of all kinds. And while a few were not so richly favored, there is plenty and to spare. he profoundly grateful for the great prosperity of the year; and as believers in Christ we have cause to give praises to his hely name for what we have enimed.

As a church we can truly say, God has been good to us. Not one has been driven into servitude for purity of life and allegiance to God. Persecution has not taken hold of us. and under our own fig tree each one could worship the God haloves. And while all these blessings have been layushed upon us by our bind Father, many of us were, perhaps, slow in mermuring, thus manifesting frailty of the human heart.

Considerable affort was made by the men ers in various parts of the Brotherhood to is struct the people in the right ways of the Lord. And while the increase in mmay not be so great as desired, we believe the gains are of a substantial character. some work may not have been done in strict harmony with heaven's rules, but of this God alone knows. Storm clouds have risen in several places and in their sweeps, some "trees" nave been blown down because not deep-rooted, but on the whole the soil has been left richer and the surface better than before

In art, science, and literature, no doubt w have advanced; but in piety and stendfastness we are not sure that we have done so would not awaken despair by tarning the dark side to view, but we think we much to hoast of in the way of self-denial and righteousness. Surely as a hody there is room for greater boliness, and purity of thought and speech. We measure progress in lit-ture by examining our hooks and papers. measure our progress in art by looking at the mes and acres of those why posses a them We measure our progress in godliness by giv-ing attention to the sets of the members of ist's body. Is it visible?

The pleadings for hread have not been un seded. Our brothren have responded to the Our brothren have responded to the call for help in Konsus, and not only have they fed those who have obtained like preci faith, but many who walk not with us in the Lord

he pity and love untob Could scatter abroad in coins of gold,
There would not be, on the whole round eart
One hungry heart, nor one wretched hearth. Such a spirit of charity would move hunreds to acknowledge that the Lord is Christ

O for more love, more self sacrifice, more look g upward and less going downward! We might say much about our progress it reading the gospel, teaching the young, oranixing churches and aiding the needy, but

ink it not profitable to the soul. Now we do not want to ray "good-byo" to a olo render of the R se W We want you ill to fare well, but me think you can have this blessing and continue to rend the paper. We teel that we have become acquainted with you all, and while we wish you to fare exceedngly well in all time to come, we are slow to

rive you up entirely. Some may look back over the year and w hecause they did so little to honor their Mastor, and exemplify true life. Weep not for the past, but turn your faces to the future and resolve to strive harder for nurity and charity, Look into coming days and remember you

Only one voice to use; Only one little life to live And only one to love."

You cannot love another's life, nor yet live it; but you may love your own. Then let us offing to the old ship; stand by the true watch men, and speak nobly for the only Captain and Lender in the great voyage of life. God bless

MIAMI VALLEY MEETING.

WE reached the place of meeting (about twelve miles west of Dayton) on Wed-needay the Sih inst, just as the Brethren were entering into business. There was a large at tendance, and as we seated ourselves at the tove to warm curacives, we helicid D. P. Saw. lor, James Quinter, R. H. Miller, John Metzger, Hiel Hamilton, S. T. Bosserman, Daniel Vani man, Jacob Rife, Daniel Brower, C. G. Lint and many others from different parts of the country. Brother Eggs Ehy arrived about 2 P. M.

No moderator w ered, we presume, that each one know how to behave, and would take no liberture hevond Christian courtesy. No secretary was appointed until the second day when it was found necessary to put the petitions in form for presentation to A. M. Brother Samuel Kinsey was chosen to keep the record.

The day was spent in talking over the cause of troubles, prominent of which was the various ways of cheying John 13: 14, and in preparing n potition to A. M. on feet-washing. The petition asks A. M. to readopt Art. 17 of 1872 and repeal all decisions made since then on that

neating did not assume to decide any point of order; but its sole object was to get some things before next A. M. that are not satisfactory to many Brethern in various parts of the Br rhood. Not a few have become alarmed at the seemingly rapid stride made by A. M the past few years in Massion work, single-mode of feet washing etc., and they fear that unless they call a halt, much of the simplicity of the Brethern church will be awallowed up by hasts mea-ures and unwise boads.

Met at 9. A. M and after thanks to God for is providence, discussion was opened on colleges. There was a strong feeling against col-leges assuming the name "Brethren," it bring red as not being for the best interests of the church. From this question, the deliberation took a wide range, and while the one side strove to show the inutility of colleges, Sunday Schools, and Missionary Boards, the other endeavored to hold up their metalness. Bro-Saylor orged that colleges were private suterprises, hence A. M. had no power to stop them to long as they do not violate any gospel prin The day was thus spent, and when the eiple. hour of dismissel came, not a few went a way fearing that it would be impossible to arrive pearing tent it would be impossible to arrive at an acceptable onderstanding. But that nightmany prayers for wisdom to golde through the dark mists, went up to God and the morrow was found to be bright with hopes for

Came together at 9 A. M. and after proper proceeded to hasiness. The first thing in order the amendment, "It is conforming to the world, and repeal all decisions on "High Schools" that have passed since then. This having been agreed to, the Sunday-school question was taken up and after some discr

passed to A. M., with the other queries. A dight change in last year's decision on a ries of meetings was asked for and granted In place of the word "cautious" the words "net d" were substituted and in this form sont to A M.

as asked concerning Elders going into Mazzi Valley from other Districts and ordaining Brethren to eldership without consulting adjoining olders. Members of the Standing Committee who were at this meeting enid the arplining elders were not bound to recognize such ordinations since they were not consulted as to the propriety of the cheice.

The question erose, "What shall those do who were expelled for holding the views of the Much Valley Petition?" The following advice was unanimously given by the meeting: we as unanimously given by the meeting: We advise that those who have been expeli-for holding the multiments of the Minant loy Petition shall be held as members of the such and shall not be held to acknowledge-by for monthly building those views." It will

The meeting urged that members should bear more with each other, and that majorities should deal kindly and gently with minerities giving ac occasion for bard feelings. Love, ti great band of union should lie deeper and rise higher in our feelings, permeating every thought and wish, and then many of these troubles would take wings and fly away. The meeting closed about noen with a ge good feeling. Many who had taken an active part in the meeting arose and asked forgivenes they had been rash or spoken unkindly. This did much to bring about unity of spirit and

One thing we thought was made too prom nent, and that was the letters which the eiders in the Valley had received from various sources. Brethren, it is possible to be deceived; and when people write you that they are oppressed for helding to the order of the church it might be well to be slow in accepting the whole of it as correct. We chance to know where a member wrote that he was persecuted for defending the rales of the church, when the fact was he had violated a plain Scriptural injunction and was doalt with for that. True, some, no doubt, are cast down on account of being true to Gospel order and principles, but it would be well to know that it is for this before giving it too much credence. Our advice is, place not too much stress on letters. Where there is difficulty, wisdom would say, know all the facts before udering sympathy.

We left place of meeting, Wolf Creek church Friday afternoon and reached Covington by 1 P. M Bro. S. T. Bosserman preached in town to an appreciative audience. On the next morn ing he bade farewell, and left for home, while we remained Saturday night, tried to tell the people how to do right before the Lord. On Sunday at 10 A. M., meeting at Sugar Greve two miles from Covington and in the evening again The Covington church is under the are of Elder Samuel Mobiler, a veteran in God's service. We spent a pleasant half day with him and family, and were much refreshed by his good counsel and cheeriut conduct. May the Lord give us many such father's in Israe. They are very helps to us who are younger in veurs. Brother Mohler has for assistants, Samuel Murray, Wm. Boggs and A. S. Rosen berger—the last two hoth young men, active, zealous, willing workers. God will bless all We enjoyed the company of the members at this place.

We had not been to this place for seventeen years, but we recognaised many faces which we had seen long ago; and our joy was full in meeting our old friends and neighbors once Here were those with whom we once chopped cord wood, made tile, threshed grain, &c., and the recollection of old times made us feel how swift time passes, and how little we do for collightenius dark and tempest-tossed souls.

Reached Limu Monday noon, and was met by Brother Daniel Brower. Preaching in his peacemakers in Matt. 18: 16, 17. In fact they congregation the same evening. We enjoyed seem to be a necessity in the maintenance of

was the decrine of A M, relating to them. The for Gospel simplicity, and while departures have better wast Art. 12 of 1852 readepted with torus and racked many other churches, this one has escaped the crash and is moving slowly but surely. A lesson of assfainess might be learned here; and we hope that in the midst of the see of treubles before us, moderation, wasdom and a true regard for each other's teelings will

> On the 14th left for home. Expected to stop at Plymouth and talk to brethren and friends about Jesus, but the train being two hours hind time at Lime, and being told we would be compelled to ride twelve miles in private conreyance after leaving the train, we concluded rould be impossible to reach the place in time, so laid down in the ear and took a rest in steep, passing Plymouth we know no. when. Hope the Brethren over there may find us at some other time. We would be pleased to be with them, and that as soon as we can.

> On the whole we are glad we made the trip to Ohio. Think the meeting may do seme good. Shall likely have considerable to on the points considered, between this and the next A. M. We want to keep the gospel of Jeons Christ right before us; and in its appliention we heartily endorse the course pures by those who maneurated and carried out the grand refermatory work in the beginning of the 18th century. We think they had the apostolic idea; and this idea is good enough, broad enough, high enough, and deep enough for all practical purposes in the religion of Jeone Christ.

PEACEMAKERS

I N the beginning when God created man and placed him in his garden, an enemy appeard and succeeded in inducing man to leave his Creator. Do you now see him driven from the garden in disgrace? On the one side God is angry and displessed—on the other, man lost and away from his Father. What new? Did God say, "Lot him he recursed forever?" No. not that; but be pronunces bim a Mediator one who will come between himself and the lest creature, and heal the breach. Four thousand years afterward the Peacemaker-the Medistor came and aloned for the guilty, bringing prace and eternal life to the wanderer. That was a heavenly act; and we bless God that our Mediator-our Advocate is even now at the right hand of God pleading with our Father for

The second pracemaker for whom we should bless God was Nush. There stood the world in wickedness—in filthy rags, away down deep in degradation and misery, while good old Noah, righteous servant of God stood between a justly indigment Futher and the human family and saved the species to the earth. Now let no man despise that pracemaker. they cught to be and the opposition will re-

The third mediator to whom we point with disfaction is Moses. Hear the Record.

estifaction is Moses. Hear the Record.

"And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord hurnt assaug them, and consumed them that were in the utternoot part of the comp. And the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched.

Here the prayer of the pracemaker, Moses rayed and the people were saved from utter detruction. Now take another look at Moses who stood up as a mediator between an angry God and Israel on another occasion.

and Irano on another occasion.

"Therefore the propie came to Moses, and said, We have similed, for an have spoke and and all the said. The have similed for an have spoke and the said. The hard that he ded that he take a way the serpents from us. And Moses proyed for the people. And the proping the said of the people of the people of the said that he was to pass, that every one that is initiate, when he are post of the said come is a repeat of brane, and put it upon a pole; and it came to puss, that if a serpent of brane and put it upon a pole; and it came to puss, that if a serpent had bitten any reason and the said of th lived." Num: 7, 8, 9.

There are some pracemakers mentioned in the New Testament which are worthy our special attention. We notice those spoken of in Matt. 5: 9. Hear what Jesus says of them,
"Blessed are the peacemakers for they shall
be called the children of God."

Surely these men should not be despised and rejected, and we hope a love for Christ will constrain all of us to be among this class who have such a great promise.

Then our Savior mentions this same class of

the consideration of "High Schools," er | correlves with these brethren. They are firm | geed work and pority ef government, and really we do not see why they should be cast out of the church. Nay when peacemakers, when men who are, gentle, love, quietoese, order, sun plicity, true progress in divine life, they should not be malignied and abused because they are such. We admire the class of peacemakers men tiened in the word of the Lord; and by no

means shall say; "Blessed are not the peacemak era." We all need them, perhaps, at times They are blessed, and no amount of cursing by wicked hearts can take away the blessing Then honor, glory, dominion and power be un to our undying, immertal Mediator, Christ Jesus! Sweetness, eternal joy be to the peace maker mentioned in Matt. 5; and 18, as as unto Noah, Moses, John, David, Daniel all the hely men of old who stued between the wicked people. We are more than ever for such men

THE WOLF CREEK MINITES

ON another page of this issue will be found the Manutes of the Wolf Greek meeting, of which some mention was made last week We give the minutes as a matter of news ing that our readers are anxious to learn what was done. It will be seen that the meet ng took a very decided stand against colle Sunday-schools and series of meetings. But as the whole preceedings ere to come before th next Annual Meeting it will not be prudent for us to say much at present. We regret, however, that in certain parts of

the Bretherhood the condition of affairs are such as to afford the Maami brethren some ex cuse for being opposed to some things mentioned in these minutes. They, with many others, have long held that the introduction of celleger would lead the churches still more and more into worldlings, and from some true reports presented to them they see already a tendency in that direction. If those who have the overright of our colleges will conduct them so as to teach and inculcate religiously the princip of the church, they will in that way do much toward removing the existing feeling against them. We know one school where that is heing dene, and it is giving such general satisfaction that when visited by the oppenents of edneation, they at once admit that that is the way to conduct a school. Last spring an influentia elder, who was opposed to colleges, visited one of our schools; he saw'every thing quiet and in the best of order. When he entered the dioing hall be saw every sister at the table with n nest, plain white cap on. When he entere the chapel, where morning wership is conductad, he saw the same order in regard to the covering. He was astenished, and greatly please e that true principle of the church was being inculeated. Bring your schools to what

The feelings against Sunday-schools can also he removed by conducting said schools in a way that will be a credit to the church; but when they run into picnics, celebrations, &c. ne wonder good brothren oppose them. They see how these things are going among other mations, and are fearful that our schools

The same may be said of series of meetingsthe abuse of them has given rise to a feeling that is bard to remove. Some evangelists wil carrythings so far into the extremes that many honest and faithful members become offended

will follow to the same course.

Conduct these meetings in a proper way and there will be but little feeling against them. We think the Mismi brethen need have no fears that the Mission Board will take improper steps. That Board is composed of sound men and they will guard the interest of the church

On these points we would like to write co derable, but we think enough has been said already. We hope that our prople will use proper forbearance toward each other, and eadeavor to cultivate the things that will tend to anite instead of dividing us. "United we stand, divided we fall.

BRO. J. W. Stein had another severe attack of hillions colic last Monday. He will likely soon take a trip west for his health. Intense mentsi anxiety and severe intellectual labor have combined to weaken his physical powers, mee the need of rest.

-Baother Daniel D. Sell, of Plattsburg, Mo.

5

says: "The church here is moving along quiet-ly with some additions occasionally." GREMAN Minutes can be had by addressing

the Primitive Christian, Huntingdon, Pa Now is the time to send for sample copies of this paper in its new and improved next issue will be the 16 page form. ved form.

—Those whe have paid \$1.50 fer B. at W. for 1881 can have "Preblem of Human Life" free and B. at W. until Jan. 1-84 by remitting

-Roann, Ind .-- I wish your paper great suc case. I think that one great reason why we should all take the B. AT W., is broause of ite keeping secular advertisements from its col-According to my judgment, it we times. According to my judgment, it would be very improper, before closing services, for the minister to get up and tell the aedience where, and at what price they would get a good fares wagen, etc.—Junes M. Neil.

-\$3.00. Early in the canvassing season we —83.00. Early in the convasting scases, we made arrangements for handling the "The Problem of Homan Life" with the B. AT W. and off-red the book and the paper one year for \$3.00, thus letting our subscribers have a \$2.00 book for \$1.50. Since then the proprietors of the Printitic Christian have effered their paper and the same back for less than we did. We once thought of coming down to the same price, but thinking that would not look just right we conclude to leave the price stand, and treat we conclude to leave the price stand, and treat sit alike. 83.00 is as low as we dare come for the book and paper unless we get at what mer-chants call "cutting on prices," and that is a very unsafe business. We trust this explanavery unsafe business. tion will be sufficient.

-WE are in daily receipt of letters commendng our non-advertisement perition. he following from Ohio as a sample:

Dear clitors please send us sample copies of the Bretaren at Work of No. one of 1881 for distribution, as we are putting forth our afforts in seliciting subscribers for it; and as the paper sies to help us in the week. Though getting rather late in the seguen but we have solved that it is better late than never. resolved that it is better late timm merer. We have pleased with the new form, and also with the firm resolve of the editor to keep its pages closen from secular advertisements. Hardenies have been a faithful render of this worthy paper for the year just cloting, we feel a fel in recommend-ing the new one. Yours in Christ. THE labratory at the college has recently re-

ived some valuable addition in chemical paratus, and is new very complete in all its departments. The school is fast taking its among the foremost Colleges of the State, and in cheapness of heard and tuition it excells. A arefully selected faculty presides over it and the attendants of students is large. With the arrival of the Cassel Library, students will enov facilities afforded no where else in the tate.—Mt. Morris Democrat.

—In my article on "Faith" in No. 50, first

age of B. AT W., the trile was changed to Truth." Instead of "we are no longer onder a chool-master," you made me say, "wo are no longer a school-master.-J. M. Neff. The mistake was made here, we spolugize,

PAPERS FOR CHILDREN

A PAPER prepared expressly for the young is as much of a necessity as one for older ple. There are hundreds of subjects that end to be dealt with in a style suited to the minds of youth. It is a pity that some publishrs have sent out vile sheets instead of stres bright papers pleading forth the true and the good. Stories of pirates, of robbery, blood shed and general wickedness fill those sheets, and when young people read them they get vile and wicked too. It takes a long time to remove the svils which one had paper brings into a family. The Advance is fitted to please, sweeten, brighten and instruct.

Speaking of the B. At W., in a private let-ter to this office, the author of the "Problem of Human Life" says: "It know of ne paper— and have the privilege of having bundreds sent me—more completely filled with good things, calcalated to strengthen faith, confirm hope, and haild up the sincere Christian religion all the qualities and qualifications incressary alf the qualities and qualifications increasary to constitute him a citizen of that kingdom, which is not of this world.) May the perma-ment prosperity of the B. AT W. equal the lou-dible efforts of its management to make it the increased of the year." ournal of the use.



Hasbands, love your wives. Wives, sobuilt you sives onto your own hasbands. Children, obe your parents. Fathers, provide not your children is writte but bring them up in the nurture and at moniton of the Lond. Servante, be obedient though the many your masters.—PAUL.

A London merchant having met with great a hondon merchant having met with great misfortanes was the subject of convertation in the Royal Exchange; and several persons ex-pressed g out sorrow for him. A foreigneer who was present said, ""If sel five hundred pounds for him; what do you feel?"

They have a new way of treating lu-estics in Scotland. Instead of confining them catics in Scotland. Instead of confining them in cells like prisoners, they put them in neat cottages with a plat of ground to cultivate. All appearance of restraint is removed, though, of course, they are closely watched. The plan is said to work admirably

The suddest feature of intemperance is not the exibition men make of themselves in sa-loons and on the sidewalks; it is what they do when they get home. The picture of a drunk-on man at home among the defenceless mem-bers of his family, terrifying them hy his bru-tal conduct, is the most effective weapons of

It must be that the ladies (God bless them) are growing intelligent for the shoe dealers say that the damund for lower keels and hordered say that the demand for fower beets and hordered toes, is increasing. They have at last found out that high beets, narrow tees, corns and aching feet go together and the way to avoid the two latter is to dispense with the two former, regardless of so called "style."

The Watchman of Buston puts it tu this way Many a noble woman gives up pleasure and comfort to please a man; but where is the men who will give up tobacco to please a won especially if the woman he his wife? We d woman he his wife? We do not know: we have never had the pleasure of one ing nor hearing where he reside

Here is an interesting item for hutter-love It has peen discovered that there are fifteen factories in Chicago where so-called butter is tactories in Chicago where so-called butter is manufacturied from a variety of materials, autoog which may be reckoned seagestons, lard, tallow, and other fatty substances some-tmes the most unbolesome. It is estimated that about thirty thousand pounds of this hor rible compound are made daily.

Ther is a Mormon Hishop who resides in Salt Lake City, who recently went through the "endowment house" and came forth with a only seventson years old, the first tintu who doty sevention years old, the first and second still fiving. The teath child of the first wife was older than the newly-chosen. While the Bishop and his youthful spous were off on the bridal tour wife No 1 died Her last words were: "An eteroity of happi-Her last words were: "An eteroity of happi-ness could not recompense me for the torbares I have endured in this last week, to say coth-ing of what I went through hefore in twenty-five years of polygamy."

Within a couple of years there have been ten marriages performed in this country by telegraph. They illustrate the growing reckles-ness on this subject. A serious doubt exists whether such marriages are legal. The purises were in every case in different States, and the laws of either should be complied with. The naws or stuter anomia se compiled with. The witnesses saw but half of the marriage (if they saw any of it,) as only one of the parties was in their presence. No person with a particle of sound sense would engage to such a farce, since it is not probable that any court would declare such a marriage to be legal. It is a without buffer with Ab view. wicked trifling with the interests of possibl children - Meth

"I notice" said Dr. Franklin, "a mechanic among a number of others, at work on a house erecting but a little way from my office, who slways appeared to be in a merry humor who bad a kind word and cheerful smile for every one he met. Let the day be ever so cold, every one he met. Let the day be ever so cold, gloomy or enables, a happy smile dancel like a gloomy or enables, a happy smile dancel like a sunbann on his cheerful counterance. Most-ing him one morning, I shede him to tell me the cause of his constant flow of spirit. "No secret, Doctor, he replied. I have got once of the bast wives, and when I go to work she al-ways has a kind word of encouragement for me, and when I go house she meets me with a smile and a kiss and then ten is seen, to be smile and a kiss; and then ten is sure to be ready, and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anvisody

TO THE BRETHREN AT WORK

HOW I HAVE NEGLECTED THEE

DEAR B. AT W., how I have neglected you Neglected you for weeks and months; you who have been so patient, so punctual and so uncomplaining. You, too, who have puid so uncomplaining. You, too, who have me si-its week after week, bringing with much that was good, pure end Christ-like, ruly there are others who have labored much Truly there are others who have labored much harder than I have or you would have satisfy casted your weekly ritist to us midtl a "convenient sesson" brought you forth again. I do not like to excuse myself for my deep negling good, for that would be offering excuses to Jassa whose executate was me My greater treason for not talking to you oftener is, I know there are others who can do so much more ably than I; that others can talk of Jesus and Bim crucified better than I, but may not all of abovers think the name, and neglect you s: I have done? And if they did what would

he contragrence? Probably we may all sow better than we hnow, so let us not be disconraged, follow-la-borers, but he active, ever laboring for Jesus, do in many different channels He has provided many openings for his servants and they can do much good who find them and are willing to work therein. Hut so many of us are unwilling to accept of His mode, and ink, poor weak mortals that we are, know t. O should we not be punished for during disobey and for washing many precious

hours which we will never own again?

Dear B. AT W., ever hold forth the pure tandard already chosen; ever labor to le arer to Jesus; ever seek to make us stronger and let us all as lovers and laborers of thine show our true and deep appreciation of thee If we cannot write articles to herald forth to the world, let us each and all do all in our power to enable other abler and better writers to "hold up their hands" in the dear Muster

CHRISTMAS

MARY J. STEES

WISH you all a merry Christmas and hap py New Year. Christmas is a day ushered with great rejoicings. In cot and palace village and city, from one end of the es the other the whole kingdom rings with Christ the other the whose ringgion rings with curries, mas cheer. This day has, for many centuries, been observed by all cations. History tells u that by the command of Pope Telesphorus, its was first observed and celebrated by some churches during the months of April and May The present date was not fixed until the fourth century, when the Romish Church decided apon the 25th of December us the hirthday of our Savior. The decision was based upon tradition and not upon well-authenticated history; yet it has been usually accepted as correct, and recognized as such to this day.

The Christmas tree originated among the ermans, and is now, with its lighted tapen Germans, and 18 now, with its lighted tapers and beavily-laden hranches, a token of delight with many in our nation. Nearly all the old customs described by Irving are now aban-doned, yet some people, by dancing, presenting various gifts, Christmos feats and carols, make

it a cheerful festival.

Now, while it is pleasant to think that the day is remembered with joy and gladness, it is pleasanter still to recall its origin and go back in imagination to the Christmas scene on the plains of Bethlehem, there to behold the glori ous wonders of the brat Christmas; cast you eves over the hexatiful fields and hehold the eyes over the beautiful fields and behold the shepherds watching their flocks by night. In the sileace and solemnity of a beautiful night, while these shepherds were talking, probably of their promised Messinh, suddenly a radiance, of their promised Messiah, suddenly a radinace, such as was never seen before, shone above them and greatly terrified them. But listen! To the state of the state of the state of the state of "Near not; for heled! I bring you good tidings of great joy which shall be unto all the people. For unto you is born this day a Savaov which is Christ the Lord." No sooner were these the

Him in behalf of His goodness to mankind.-

with outstretched arms to receive all who will come to His embrace. O, the pleasure there is in the religion of Jesus! Tongue cannot tell it; fries, and snoated aloud: words can not express it.

Dear reader, are you drinking of this ever-ating cup of joy? Drink while the cup is yet bigh, for it may some day be so low that you cannot reach. This Christians day your lips cannot reach. This Christians day your tops may be red and warm and able to drink, but next Christmas they may be white and cold and unable to drink. Accept the cup when it is offered to you, for your soul's sake and may God hless you.

TIRED MOTHERS

A little show issue upon your knee Your fired knee that has so much to bear— A child's done year are leaking beingly From suderneath a thatch of taugetel linir. Pechang you do not been the velvet touch of warm, most supers bolding yours so light. You do not give the blessing oversuch— You along that are lock trust to pray to night.

I on diffuse are one year to piny unages.

But it is blesselines! A year ano
I did not see it as I do beday.

We are all no doll and thoushes, and too slow
To cutch the sunshine till it slips away.
And now it arems surpressing strange to me
That while I were the bedge of multitrebuch
I did not kiss more of that translery.

The hitle child that brought nee only good.

And if, some night, when you sit down to rest And it, some night, when you sit down to rest. You must she ellow on your tirel knees—This restless, carly bead from off your breast. This limited tonger that chantese constantly if from your own the displied hunds had slipp. And n'er a mail neath in your young the white feet into the grave had tripped. If the white feet into the grave had tripped.

I wonder that some mothers over fret I wounder that some mothers over frest At their little children clinging to their gove Or that the rootprints, when the days are wet, Ar black enough to make them frown. If I could find a little mindry book, Or eap, or jacket on my chaimber floor; If I could kins a resy, resident foot; If I could kins a resy, resident foot;

If I could mend a broken curt to-day.

To-morrow make a kite to reach the sky,
Three is no woman is God's word could say
She was more bliestfully content than I!
But ah the dainty pillow ment my own
Is never rempled by a shiring head!
My stogging birdling from its next has flown,
The lit the by I used to kits is dead.

HOME AND PAMILY

BY SARAH M. SAUMILPRO

HOW fumiliar and how dear to our hearts are these two words. Home is the dearest spot on earth; the place where all our affec-tions center; the place where all our sorrows are healed; the place where dwells our hest and truest friends

Home is not merely a place to eat and slee nor is it where wealth and affluence are the principal features, where there is a grand display made when company comes; no, but it is, (or should be) a place of enjoyment—a place where all is confiding love, peace, and contest ment. No jars should ever be allowed to enter the sacred precincts of home.

We see there is something connected with home to make it attractive. We can all look back to the days of our childhood; there is father and mother, brothers and sisters, constituted the family, and if a part of them are away from home, the enjoyment is not complete, and when death enters the family circle, and takes eway one of the loved ones, how and and obserless does home appear.

counting-room, the visitor broke forth in the

From the Magic stan from the fac Evt to wor-strip, for they had seen the glorious light and remambered that he prophets had foretold this great creat and now they wanted to worship great rest had how they winded to wormup through the worst of it, and had already subtraction. The mondrant Kings of the principle of the point in the fiber has been case. My overall and the sound the sound that the contract of the 1850 years, possible or the point of the sound and the sound that of the cross the sound and affected the our ideals of the sound the sound to the sound and affected the our ideals of the sound to the sound to the sound and affected the our ideals of the sound to the

frier. I, and snoated aloud:
"Why, mon, what is the matter with you?
Are you a coward? Have you forgotten your
wrie and children? Have you forgotten Ged?
Do you helisse that God will permit anything to come upon his people that he will not give them strength to bear? You-a professing because you have been disappointed in husi-

He dropped into a vacant chair and sat in nce a few minutes; presently he arose, and with tours, said:

ith tears, said:
"I thank you. You have saved me. I will ever be guilty of this again."

He returned to his husiness, made a favorable arrangement with his creditors, and was saved. How much may be accomplished by a few brave words from one who cherishes an nushabrave words from one was consistent The ken trust in God's overruling providence! The heneficial results are two fold—an unconscious rescue of others from a similar condition, possi-bly from suicide itself.

A gentleman was wondering why there are so many with bad reputations, when a friend said: "It is probably because every man has to

Matrimonial.

ROYER-STITZEL.-By J H. Moore, at Joseph Stitud's, near McCarroll, Ill., Dec. 14, 1890, Geo-W. Royer and Laura J. Stitzel, both of Arnold's

fallen Asteep.

Diseased are the dead which dista the Lord, - Sec. 14: 12

who and where, and by when constants

SFIGLE.—Near New Stark, Himcock county, O.

on the 14th inst, satter Lustan, wife of Mr. Josian Spigle, agari 25 years, S months and O days,

Fainer all discourse in the Brithere's meeting for the Joseph Dougle by the writer from Luke 20:36.

bound by the writer from Luke 20:36.

S.T. BOSEKIMAN.

S. T. BOSERMAN.

CREGOR.—Dec. 7, 1880, in the Conter Yiew congregation, Mo., of Paralysis, brother Abram Cregor, a beloved deason in the church of Jeson, He was born in Prederick Co. Mo., Aug. 20th, 1890, and departed this life in the 7radysars of his age Funeral services by the undersigned from 1 Thess, 4:5-35.

LIVENGOOD.—In the Milledgerille congregation Carroll county, III, December 9th, 1698, Annie Mary, daugster of Bro. Henry and sister Amne-da Liveragood, aged 3 years, 8 menthe and 11 days. Dissate, Iraila fever, Faneral discourse by brethren 3.8. Haugee and Wm. Provant Com-Mark 10:18.

(Progressive Christian please copy.)

(Progresses Unreston presso wyr.)

LINGENFELTEH.—In the Coal Creek Church
Falton county, Ill., Oct. 217d, '90, Sarah Lingenfelter, agen'er years, 8 months and 22 days. Faneral services by the writer from 2 The, 4:7, 8.

JACOB NEGLEY.

BOSEEMAN.—David Bossermon, be into Eider of the Marsh Greek church, on Monday November 19: 1808, 2004 18 years, of motion as is days. The subject of this motion deserts more than ordinary meeting—early all of the motion deserts more than ordinary meeting—early all of the interest of the total service of hie Master in the interest of the shares. Been on the mitst day, although blamel to the church all Marsh Greek not long at the "are "to are minimizing, and the ordinary measures and the minimized of the same than th "Veer not for babed I bring you good titing—one of great of your bank alls want out the post was present that the year of great of your bank alls want out the post was present that the year of year

Our Bible Class.

Let no man week his own, but every man seed others wealth,"-1 Cor. 10: 24. Bro. Stein please Wm. T. Smith.

NS. T. SNITH.

1. Why did not Christ begin his munestry before to wan thirty years of age? 2. Was it required of mann to be thirty years of age under the Mossical impossition in order to officiate in the High Spirationfloo?

1 SAAC ASKENT. ome brother please give an explanation on

| Cor 5:0, as convers
"To deliver such an one unto Sutan for the destruction of the flesh, that the spirit may be saved
in the day of the Lord Jesus." Whose spirit is
here meant? O. L. Coven.

SINGING AGAINST THE HOLY

West is slowing against the Holy Ghost !

T is denoting against see Hosy Gheat?
S. H. Davis.
I T is denying the work of the Holy Gheat,
work of the devil. The Phariner declared that
Christ est out devils by Beste but, the prince
of the devil. Hence Christ and the prince
of the devil. Hence Christ and the Phariner of the Christ of the d-wiln. Hence Christ replied, "All munper of sin and blasphemy shall be forgiven they said, He hath an unclean spirit."

Mus. F. Lomband

THE RIVER JORDAN.

Where slid the River Jordsn empty its waters proc to the destruction of sodom and Gonocorch I Answirs. There are various conjectures, but nothing definite is now known. In McChin-teck's and Strong's Bit issue Cyclopedia the following is stated; "It is manifest that some great physical change was produced to the valgreat payment enauge was produced in the val-ley of the Jordan by the convulsion at the destruction of the cities of the plain. The hel of the Dead San was probably lowered and a greater fall thus given to the river." And again: "It was anciently believed that the immense volume of water poured into the Dead Sex by the Jordan found an outlet by subter on causle into the Mediterraneau, but it is now ascertained that this is impossible, and that evaporation is sufficient to account for the maintenance of the usual height in the lake." Also this: "It is popularly believed that then runs of the destroyed cities may still be discov ered beneath its waters, though now sunk be-low their former level."

MARY OF THE LINEAGE OF DAVID

Will some one erplain, How Christ. "In the Son of David," and "the seed of Abusham," In stated in Matt. 1: 1, and Hole 2: 16, where the general while it is given in proof of it. I recent the general trans of Christ from Abraham and David to Jewisson Christ, from Abraham and David to Jewisson Christ, from Abraham and David to Jewisson Christ, and where it is not claimed that May, the souther, decembed from David. How can it be shown from the generalogy, that Christ is "roll," the lineage of David, when it is stated that Job, which was not the Christ, and where I is no West whether the lineage of David, when it is stated that Job, when we have the supplementation of the proof of the proo

GOOD question indeed. As chronology is A the backbone of history, so genealogy is the backbone of the will and "testament" of the Christian hope. Neither ought to be dull and uninteresting to Bible scholars. In answering the above, we affirm, 1, the genealogy given in Matt. 1, is that of Joseph, as it is the direct line of descent narrated from "Abraha hegat Isane," down to "Jacob begat Joseph age given in Luke 3: 23-38, is that of Mary; the proof of which is demanded.

By comparing the two genealogies it will at the be seen, that from David down to the birth once as seen, that from Lavid down to the entire of our Savid, each were of an entirely different line. If the descent of Joseph was on the line given given in Matt. 1: 2:16, then it could not be of the linesge of Luke 3: 23:28, for from David down there is no proof that the two line uch as cross into each other

The text of Lake 3: 23, "And Jesus bi self began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," Scholars tell us that in Hehrew literature both a natural son and al a son-in-law are each called son. Essample:
Obed is called the son of Naomi, (Roth 4: 17),
when his mother's name was Ruth, and Naomi
was the nother of Ruth. The fact is, Jacob
was the natural lather of Joseph. Then Heli
could only be his father-in-law, and if his fasher-in-law, then Heli was the father of Mary.

At Ninerah a basso relieve has been discovered representing a flight of halloons; and it is probable that this work of art was executed 3,000 years ago.

WILLIAM MORGAN.

(IAPTAIN Witham Morgan was very indus CAPTAIN Without Morgan was very indus-trious during the short time he was at Bataria. He superintended and built a lorge brick house and was very industrious. He was very agreeable and a time tailer. I never heard a disrespectful word attered by him, but he respected moral principles and was an observer of the Sabbath. He held that the religious and moral institutions established by the fathers of our country and the foundation of our governmeut, were based upon the truths of the Bible, and made the nation a model for the whole world. I cannot use his language, but he was an excellent taker and had many a lutener. He was active and attentive to business when there was such work us he could do. He and ome of his hands boarded a short time with

me while Buishing the house above named. Captan Morgan was in the army of 1812 with General Jackson in New Orleans, and there was wounded and carried the mark to his watery grave where the Freemasous seak him on the 19th of Sept, 1826, and this sear was one means of identifying him after the recovery

Meeers. Hart and Elly, flour merchants in Rochester, had boats on the Ningara river for business below the Falls, which DeWitt Clin-ton hy order of the State of New York, hired to rake the bottom of the river. They started Morgan's body from the mooring which the Freemissons thought would safely hold him.— The deep, cold water and woolen clothing had wouderfully preserved it, and it floated at last into Oak Orobard Creek, was found, identified by his wife and by his Batavia friends, and was brought to my house in Batavia. him by his finger nails, which he trimmed in a popular way. I never before saw any one fashon them like him.

He was buried from my house. I went with others to bury the remains of a conscious man who dared to write and reveal the immoral, unchristing acts of Freemasonry, instituted for selfish, worldly purposes at the Apple Tree Towers, in Loudon, m 1717, and at a time of low morals and the ruinous principles of Vol-toire prevailed. Instead of the expension of this revereud lying Freemsson, Morgan, as a martyr, has opened a door that, if it does not lead to Masonry's manediate overthrow, yet it will be done as some as it is true that God reigns, and Christianity exists, and the true Gospel is preached by the followers of Christ; and these hypocritical and lying Masonic minhave to get their bread from a u SAMUEL D. GREENE.

AN EGYPTIAN INSANE ASYLUM

A NGIENT Egypt had a high civil ration, and A it exhibited itself in the wiedom with which the insane were treated. At each extremity of Egypt was built a temple to Saturn where lunatics of various degrees were brought by their friends. The temples who were surrounded by beautiful shady grounds, and pament and recreation that could occupy the finest works of art were brought. Music, wine fixing the attention and exercising the memory were the principal remedies used, and none but the most violent maniacs were put under any rsousl restraint.

THERE is no profession so exacting, none that breaks men down so early as that of faithful teaching; there is no economy so penurious, and no policy so intolerably mean as that by which the custodians of public affairs screw down to starvation-point the small wages of men and women who are willing to devote their men and women who are wining to devote been time and strength to teaching the young. In political movements thousands of dollers can political movements thousands of adollars can be aquandered, but for the teaching of the chil-dree of the prople the chaspast teachers must be had, and their pay must be reduced when-ever a reduction of expenses is mescasary. If salaries ever should be ample, it is in the pro-fession of teaching. If there is one place where me ought to induce people to make their pro-fession a life bus ness, it is in the teaching of schools. On, those who are to be taught are nothing but children !--your children, my chil-dren, all children, God's children, the sweetest and dearest and most sacred ones in life. At the very age when angels would be honored to the very age when angets would be noncret been that is the time when we put them into the hands of persons who are not prepared by disposition to be teachers, and who are not belief, as it were, by the miserable wages that are given them, to leave their itselsing as soon as they acquire a little experience. It is a shame, a diagrace to the American Christiania.

Correspondence.

FROM MUSCATINE, IOWA

BRETHREN T. G. Snyder of Linn Co., and D. E. Brubsker of Story Co., arrived at see, Iowa, on the 10th of Dec. for the purpose of helding meetings with us. In the even-ing met at our school house, four miles south of Clarence, and Bro. Brubaker addressed us ery profitably from Heb. 11: 15 .-Country,"-a heautiful thome indeed in which dan of death, where all is peace; no juring there, where all is love; no batrod there, where all is health and life; no sinkness, pain and death there, &c. Yes, it is a heavenly land. We think we saw the force of the Post's lan-

We think we saw the loren of the Poet's lam-grage when he says;
"There is a happy land,
Far, far away,
Where saints in glory stand,
Beight, height as day."
The next day Bro. B F. Miller took the

brethren to Inland, where they held meeting Saturday evening. Bro Snyder addressed the audience, but not being present cannot give his points or theme.

The 12th, Sunday, was our regular day for meeting at same place, and Bro. Brubaker spoke on the subject of "Grace." Eph. 2:5. In the afternoon I took the brethren to Mus catine Co., to our present place of meeting, which is about five miles north of Muscetine. Commenced our meetings on Sunday evening with a full house and good attention. Bro Snyder addressed us on the subject of "Faith and Works:" James 2: 22, in which the "faith and worms; James 2: 22, in which she "had alone" doetrine received a proper showing. We heard the "dead faith" contrasted with the liv-ing faith, the theoretical with the practical, and the faith of devils with that saving faith of the

Next day visited the city of Muscatine, where Next day visited the city of Marcatine, where we made some agreeable acquaintances.— Stopped with sister Thompson and anjoyed her hospitality. The aford samed brethren and myself took a stroll through the city of which Bro. B. will give you a sketch of "Aris-tocratic Hill," with such items of interest and polications as may be suggested by his fruit

In the evening we again met for worship, but In no evening we again mes for woramptions the weather heing quite wet and disagreeable, there were but few out, yet we had a good meeting. Bro. B. addressed us on the subject of Conversion, Jac. 5: 20. His effort was to of Conversion, Jaz. 5: 20. his citort wis to make each said/dulat member of the church feel the importance of his station—the ne-cessity of all working, the therty, privilege and power of each member hringing a soul to Curist, of turning a sincer to God, "covering a multitude of sins, and saving a soul from death.

After meeting went bome with Bro. Wm Stutsman, whose home is our headquarters at Bro. S. 18 nicely situated and is su rounded by a devoted companion and two kind rounded by a devoted companion and two kind-hearted daughters, the two latter whom we earnestly pray and hope may ere long give their hearts unto the Lord. Meetings still in progress. John Zuck.

MAPLE GROVE COLONY

TO all our heathren, sisters and friends every-where greeting: This leaves all the mem-bers of the Colony in good health for which we try to be thankful to the Giver of all good. We seem to be in the midst of Winter; have had seem to be in the quality of winter; have had three week's cold weather, and the ground cov-red with snow most of the time. The desti-tation existing among our people here is now becoming painfully manifest. There are new applications to our society for food and cloth-ing almost every day. Some say they have had no bread in their houses for days, and others say for weeks. Some say their wives and chil-dren are entirely barefooted and almost destidres are entirely issuesoloted and almost desti-tute of other clothing. These are pittid appeals that go right down into the heart of all who have the love of food and the love for their follow-men, and that love compells them to relieve suffering if it is within their power to do so, and as our Society is doing and he and in its power to relieve the sufferior, recking allowed by the proof the temptation of the contract of the contract of the temptation of the contract of the contract of the temptation of the contract of the contract of the temptation of the contract of the contract of the con-tract of the contract of the contract of the con-tract of the contract of the cont

call upon each member if possible, and presets the condition of our members here and the serrounding sountry and ask them to give a few pounts to relieve the sufferers? In this way a large amount can be raised, and scores of nothers and little cuildren fed and olthed; many tears of joy and sorrow turned into tears of joy and gratitude and cause a shout of joy and thanks to go up to God all over this suffering district.

ing district.

A poor mae, a Scotchman, the other day in conversation with one of our brithrus on the assisted for signor, when the brother savid him to come to our meetings, and be would his to to come to our meetings, and be would his to to come and bring his family with him, but his wife and children were burifooted. The brother cauled him it he had applied to the society for means to get these, he said no, he could not an examinating none persions and he fold the partial of the could not. The brother had been supported by the said the guiden some persions and he fold the said their guiden gones persions and he fold the said their guiden gones persions and he fold the said their guiden and he fold the said their guiden said the could not say a size of the said their guiden said the was given, and if there was ever joy and grat-itude shows in actions, looks and words, it was seen in that poor man. If he was made happy by so small a gift, what would be the joy of his wife? This is only one case out of hundreds in wife? This is only one case out of hundreds in like eircumstances. Many of our brethres have done nobly by us and they not only have the thanks of the church here, but also of those that have been relieved by their charitable donations. We do not knew that we will have free rates on railroads after the first of January, and in view of this we urge upon all that are making arrangements to ship us goods of any kind, to ship immediately if possible. Breth-Rind, to ship immediately it possible. Broth-ren, send anything that will not be injured by freezing. All second hand clotning, either bedding or for the body, are eagerly sought for in every shipment of goods that we receive. For shipping instructions, write to M. Lichty, Bell, Norton Co., Kansas. Sand all money in registered eletter or draft, addressed to H. M Blue, Tressurer, Bell, Norton Co., Konsan. Brethren, pray for the little band of brethren and sisters here that

we may be accounted worthy of eternal life. Fraternally N. C. WORKMAN.

OUR WORK AS WE VISIT

H AVING obtained an exhoneration from the Home Mission Work for the ensuing year, feel at liberty to visit some outside of our year, feel at liberty to visit some outside of our home work for the first for three years part. On the 26th of November I set out alone for the farther West. My first visit was a passing cell with our heloved brother D. D. Sell, Elder of the Smith Fork congregation, Clinton Co., Mo., where I spent a night, the greater portion of which was taken up in consulting upon the of which was taked up in consulting upon the interests of, and anasety felt for the welfare, prosperity and success of our Northern Missou-ri district of churches. Brother Sell having been in his early manhood entrusted with the eare of a very important church, has become well acquainted with all, perhaps of the joye

west acquainted with all, perhaps of the joye and sorrows of one in his position. Our next appointment was an accidental stop off at Easton, Kansas, where I, with the assist-ance of Eld. A. Pearsoil and John A. Root, continued our meetings six days, where the Brethren, to the majority of our large audiences had been entirely unknown. These meetings resulted in the evidence, once more given, that resulted in the evidence of our peculiar order and doctrine anywhere, whether to the people known or unknown. At this place we witnessed a phenomenou as a warning against pre inter-ment of our dead (?) the details of which I

Forbest giving.
Yesterday, Dec. 3rd, I fresched the nucleus of the Græsshopper Valley coogragation, and have just begun a series of meetings here with the evidence that the members know how to co-operate with the ministry, which can be observed by a stranger even in the beginning of a protracted effort. At the closing of the second discourse two dear and prectous young souls came forward in token of their resolve to serve six and Satan no longer, but to "follow the Lamb whithersoever he goeth. At this second appointment I received the sad intellisecond appointment. I received the sad installingues of regions eitheres as home, which I unwered by the immediate discontinuation of these meetings and the chandonness of my forther travels, and to-day, the 6th, finde me at home with the care of a little on ander charge of the physician for pneumonia, but convolved to the contract that the good increase the findings are for the contract to the good increase the contract that the contract that the contract that the contract the contract that the contract that the contract that the contract the contract that the co and extending its classifies for leyroid the confirmable. Eiler D. D. Still again three igns and knowing as we do, that one on does in the confirmation of the confirmation of the confirmation of the confirmation of provides, we again appeal to the general Berkherhood for common solutions of the confirmation of the confirmati

FROM THE CHURCHES.

And they that be wise shall ships as eightness of the Ormsment; and they that to

PENNSYLVANIA

Castise.

After an absence of fifteen years, I expect
to go to Pennsylvania on a visit. My address
ofter the 26th of December will be Castise.
Washington Co., Pa, antil Feb. 15th, 1881.

OHIO.

Miami Valley.

Memi Velley.

I am still sejeurning among the members
of this beautiful valley. Have been presching
at Best Creek and Lower Mismi meeting bouses. The meeting closed at the latter place last evening. Several additions during the week, and the members reemed much built up at all and the members reemed much nutrit up he are one meetings. Brethren Vanimen of Illinois, and H. Hamilton and Keller from Indiana were assisting. Bro. Vanimen was preaching in S. Garber's shurch for some days passed. On Thursday I saw him at Sharpsburg, where I was called to seviet preaching the funeral of Bro. Bright. He will be at Bear Creek over Sanday and I am going to Darke county, into Sanday and I am grows.

Bro. Caseel's congregation. I very much et joy the meetings here at this time. My healt C. G. Lanr. 1 very much en-Dec. 18th.

MICHIGAN

From Enoch Edy.

I reached Nonville, Machigan, on Saturday, Dec. 11; had meeting every evening since with good interest. It would be better but there is another meeting in operation one mile seat. I will step here till the 27th, then return heme. We have mild winter weather, good roads, but not snow enough for sleighing. Church matters pretty good.

INDIANA Sanirrel Creek.

We, the members of the Squirrel Creek congregation, met en the 4th inst in church sequeil near Roson. There was but little business brought betere the meeting which was disposed of with the best of feeling, but we are sorry to say it is the babit of some of our dear members to stay away from such meetings, but members to stay away from much meetings, but carnest prayers were offered up in beholf of the obsect ones. There was a Christian spirit manifested by those present in a liberal dona-tion to the wants of the Kausses sufferers, and to the poor. "God loves a cheerful giv Јозигн Јони.

Washington Church.

Washington Church.

We expect Bro. S. T. Bosserman end G.
W. Cripe to conduct a series of meetings for us commencing on Saturday evening, Dec. 18.

We trust our meetings will be remembered in prover that the desired results may follow for we know that without prayer we v the importance of implering Ged's spirit to meet with us remembering that God is a spirit, (Jehn 4:24) and as such we should worship N. B. HEETES.

We shill home on the 27th of Nevember and reached the Marien charrle in the exemistrate manufactured the Marien charrle in the exemistrate manufacture desirable for the state of the state We left home on the 27th of Nevember Bro. Heather Sunday night. Returned nome on the 14th feeling much refreshed and strengthened in the Master's cause. Found all well. May God have the praise. Dec. 18. J. W. Southwoon.

Pleasant Valley Church.

Our church is in a properous condition of use that by so doing we may have accens to to that life. "To-day if you will hear his voice research, We are favored with all that we need, have not be spiritant and temporal, and hepe that the spiritant and temporal, and hepe that the spiritant and temporal, and hepe that the spiritant and temporal is not spiritant and temporal.

entire Brotherhood may be favored with the same blessings from on High. We hope the Lord will help us to praise and thank him for every good gift. We had a series of no-stings o cogin last Friday evening one week ego a continued till last Sunday at the church. Joi Metzler, David Hestettler, Levi Weaver and Benjamin Learpreached for us during the meet-Benjimin Learpreached for us during the meet-ings. There were no additions but we hope the children of God were all encouraged on their way to the New Jerusalem. On Satur-day after the meeting commenced we had a day after the meeting commenced we had a church meeting and forwarded brethren Abram Wiss and Leri Dague to the second degree of the ministry, and Bro. Joseph Hoever to the Eldership. We hope they may ever be found Eldership. We will be a bine of daty.

DANIEL BOLLINGER

l am happy to inform you that Bro. Har rison and wife were with us on their return from the Erst. Brc. H. is young but full of seal for the Master's cases. May the good Lord bless them that they may become useful in life The subject of his first sermon was, "Ho: Christians Should Appear in Worship." men in time of worship, spoken of by Paul in 1 Cor. 11, bave concluded differently. A special covering, or a sign, is a signal of submis sien to man, the head of woman. What a beautiful order Ged has placed in the Church Consistency is a bright jewel. The Bible is Consistency is a bright jew.

consistent and may we become so in all its re
J. H. Miller.

ILLINOIS.

Mt. Carroll. Bro. Harner's meetings here from the 9th te the 13th were very encouraging, with an increased interest and better attendance every evening. We much desired him to stay longer but appointments for him elsewhere hurried him away. He is a man that den't wear out the longer he remains the better he is liked. We believe his earnest labors have much strengthened the church, and we de pray that the Lord may bless them to the salvation of precious souls.

J. J. Emwert,

I wish to have you correct two mistakes in my article in No. 47. The word "hip" should be lip, and D. Studabaker should be D. B. Stur-Sister Elizabeth Miller died on the 28th rember, aged 66 years, 8 months. Health is good here. e. Christmas day is the time set te munion in Cerro Gordo. I am well pleased with the new form of your paper.

One Sed. J. P. Reprostr.

The Der Bruderbote is now on a good to exer Breatribet is now on a good foundation and is no more published at Vinton, but at Dysart, Tama Co., Iowa. Send for sam-ple copy and address George Aschenhrenner, Dysart, Tama Co., Iowa.

We were made gaid the 17th of November We were minos gista the arm of a visual and averages by the unexpected presence of brethren Jacob Heover and Lawis W. Teeter of Hagestown, Indiana, who were traveling through and stepped off with us. Meetings commenced the same evening at the Franklin church, Bro. Teeter doing meet of the preaching, as Bro. Tester doing mest of the preaching, as Bro. Herover was in rather delices be shellt, until the Herover was in rather delices be shellt, until the 22nd, uhen Bro. Heover started for Minsouri, Bro. Tester remained with un until the 28nd, and thorsed faithfully, delivering in all fifteen seemons, and abthough none seemond to be quite seemons, and athough none seemond to be quite administration for feraket their ways and head the good administration received, we succeedly hope they will not be forgotten, but that the good seed that was sown germinate and over each brief. that was sown germinate and grow, and bring forth fruit abundantly. O, how can people let such plain truths go unbeeded! The brother spoke so plain that, any one with comprehen-ding minds could not help but understand. Life ding minds could not belp but understand. Life and death were learly set [before us, but it seems that some would rather choose death; rather go on in the varsy of the world, which we are assured will terminable fin eternal death unless fortaken. Then why not forsake death and choose life while it is called today. You who do not see the beauty of holiness now, will perhaps see it at some time, but it may betoo late. Then choose now and make sure that hoppy lite by following. Him who gave his life

NEBRASKA.

I suppose some think we are in a land of exclusion and starvation, but neither, for we are blessed abundantly if we only knew it and were willing to do our part. This year we have fair crops of all kinds of serials raised, and veg-etation enough for demestic use. Wheat is nearly all threshed and is of fine quality and yield, and demands 75 to 85 cents. Our dear father and mother are with us and

are well pleased with the country. sure that the many had reports that are circu lated in the East about wind and starvation in Nebraska are only fiction. A church was organized one year age, and new consists of two ministers, two deacous and sixteen lay members it is in fair condition with other members scatit is in lar condition with other members scal-tered around them. Other denominations are also well represented in our midst. The Wine-Brenners (or Church of God) is well represen-ted and are now holding a revival in our midst. Dec. 11th. F. R. Fartz.

MISSOURI

The good cause, by the band of the good Lerd, during the past year has moved steadily on in our midst. Log Creek church. During the year ending November, 1880, ten sonls were and par thang Movement, 1999, to some new and four by letter, who seem to be zealous and stendius save one, who has yielded to the incressant surges of persecution from consunguine conssities ges of persecution from consungume opposition and influence. One or two others are threat-ning waywardness by pride and absence from church. Otherwise our little band is eye for eye and hand in band C. C. Roor. eye and band in bond Dec. 13th.

OREGON

While in Klickstat Valley, Washington Territory, last month, we had interesting meet ings, two additions of haptism and organized a reb with eighteen members, ususing it Klickatet Vulley church, having Bro. Allen Ives as their Elder. David Browgs.

INFORMATION WANTED BROTHER Joshua Wilsen, of Hagerstown Md, wants to know of his son David Al-fred Wilson, who is a cripple and uses a corl

leg. Any one that can give any information concerning him, will please report the san Bro. Joshua Wilson, of Hageretown, Md. NOTICE

THE brethren of the Arnold's Grove congre gation have concluded to bold a series of meetings in the meeting-house at the Grove commencing on the 2nd day of January, to which we hope there will be a general attendance, and we cordially invite our brethren and dance, and we cordulty invite our orserve mess sisters of ether congregations to join with us in the worship of Got, and especially will not our faithful mioistering brethren from alread notice this? Come over and help us to labor that the church may be revived and precious seuls saved. John J. EMEREZ.

THOUGHTS IN TOLEDO DEPOT.

Fall the pride I see exhibited around me was bumility; if all the feeligh speeches ad idle words uttered with grace well seasoned with salt as becometh the Gospel; if all the money that is vainly spent was applied to the salvation of the world; if all the tebacco smoke was boly income going up as in the temple of old; if all the vain and fictitious reading to pass on; in the vame and neutrons resume to pass time was devoted to reading the Scriptures and mediating thereon; and if the same care was manifested in securing a spiritual ticket for eternity and to get the right train so as not to be disappointed, as there is at this depot for earthly desitnations; and if all the spiritnal conductors and agents would naderstand and execute their duties with the same care and execute their duties with the same take and precision that they do here in giving the righ information; and if all the heet bleckening wa turned into washing the saint's feet, and all the shaving in the barber shops was the sign of some solemn vows made like the inspired Apos tle Paul, and the oil used on the bead as th result of prayer and fasting; and all the adver tisements in the depot offering homes almost without money and without price, and as man maps describing the way to those hematic homes, were so many notices to invite people to Saus and to explain the bumble command of our Savior; and if all the gold and diamonds and jewelry and costly eppared was sold and other than the same state of the bere at 1.20 in the morning ten to the W.

given to the poor; and if all the vain pauphlets and papers and books of comions arts were berned as in the days of the apostler; and if all the names written in the Manmeth Hotel Ledger were written in the Lanhir Rock of Lleft; and if the light white came into the world the end that the light which came into the world the end that the world to end the light which is Jenu) would illuminate the winds of all the people of those bouried the minds of all the people of those bouried. the minds of all the people as those beautiful gas lights illuminate this great building, what a would rful change would be brought about? What a blessing it would be to acciety? Many would be in goed and confortable circumstan-ors; in to day are bankrupt; many would be ces I at to day are bankrupt; many would be strong and vigerous that to day are nerrous invalids; many would be wise unto advantion who to day are almost as ignorant as the Hin-deo. The hearts of many peer and suff-ring would be constrained to praise God for the would be constrained to praise God for the liberal donation, who to-days are in misery and wretchedness and want; and many ministers who are leading their flocks natray, fand who will be placed to the left hand in the judgment if they do not repent, would be examples to the flock of God and would labor more for the

given to the poor; and if all the vain pamphlets

ficek and not so much for the fleece; and th neck and not so much for the fleece; and them-suds whe are now en the broad road to hell would be en the narrow way to life eternal. May the good Lord, through his lawful agen-cies, bring about the much-desired change.

O, EDITORS AND COMPOSITORS, OF

MY articles are hard enough to comprehend seem when the pen makes no slip and the type tells no lies. But when both these occur, I am made to bether even the angels. Sometimes I am tackled, semetimes suddeped at the outlandish gibberish that I and the com positor manage to construct. I wonder wheth er Gabriel himself could rectify all of the defect in my letter to Bro. S. S. Mohler in No. 47 But the dear brother, and others who are interested in the principles embedied in the article, would doubtless disentangle most of the mean ing from the guidance of the context. be scaled or fathemed on the first reading, let it have a second or third, or a dozen. Principles are at par with earnest, benest truth-makers, and we should strain every fibre of the soul to grasp them. If the reader cannot break the shell with the first stroke of the hammer, let bim concentrate his energy and repeat the blows until the kernal lies bare. At the greatest depths in the ocean of thought the poarls of truth are brightest, are rarest. On the last page of No. 47, in my scrap writ

ten on a fragment of sugar sack, occurs adicrous and no less serious error. In the 7th line, last word, for curse read curses, and you will get the smile back on my face, as was originally meant. Were I to write the history which antedates my angular, rigzag chiregraphy it would not every eye not petrefied with

Don't FIRE to HIGH.—Speak to men in lan-guage they can understand. A few days since a gentleman made one of a little company of spectators a velocipeds exhibition. He turned spectators a velocipede exhibition. He turned to a plain leiching young men and said, "He must be very fatiguing; den't you think no?" 'I don't know what you neen," was he namer. He stumbled at the word fatiguing. The general terms awe; i.e.d asid, "He man make them very fired." ''Ob, yee, 'be quickly rangeler miller themas awe; i.e.d asid, "He must make them very fired." ''Ob, yee, 'be quickly rangeler prople's break. Troth must be put in simple language, and internated by methylere familier to all. Out the som a non—and a familier familier to all. Out the som a non—and a familier familier. At be still the six' an anner wait' eall it the

The Union Depot in Chicago will cost one million five hundred thousand dellars, and will be occupied by no less than five different rail-

W. U. R. R. TIME TABLE.

15	Trains herry Laurack, Scordary excepted, as follows
16	WEST BOUND.
	Doy Express
16	Night Karren. 1-64A M. Accommodation. 1060 A M.
it:	RAST ROUND.
	They Execute Make Policies 10.11 P by
9-3	Day Express 1903 P. M.
6	Accommodation
	Tickets are sold for above trains only Passenger trains make close connection at Western Dalos Jacobico. M. M. OLIN August
r	
ŧ	Passengers for Chicago should have Lanark at
	12:13 P. M.: run to the Western Union Junction:
7	here they need wait but five minutes for the Chi-
4	care. Milwaukee and St. Paul passenger train, and
**	thus reach Chicago at 745 the same evening. To
6	here they need wait but five minutes for the Chi- cago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Carroll St. de-
	not take the Chicago Milwaukee and St. Paul





